~~87~~ 790 Cum.



V. Dawson. Brodie


Ladyman & Whitefoord Mackenzie Armiger



William Cowan

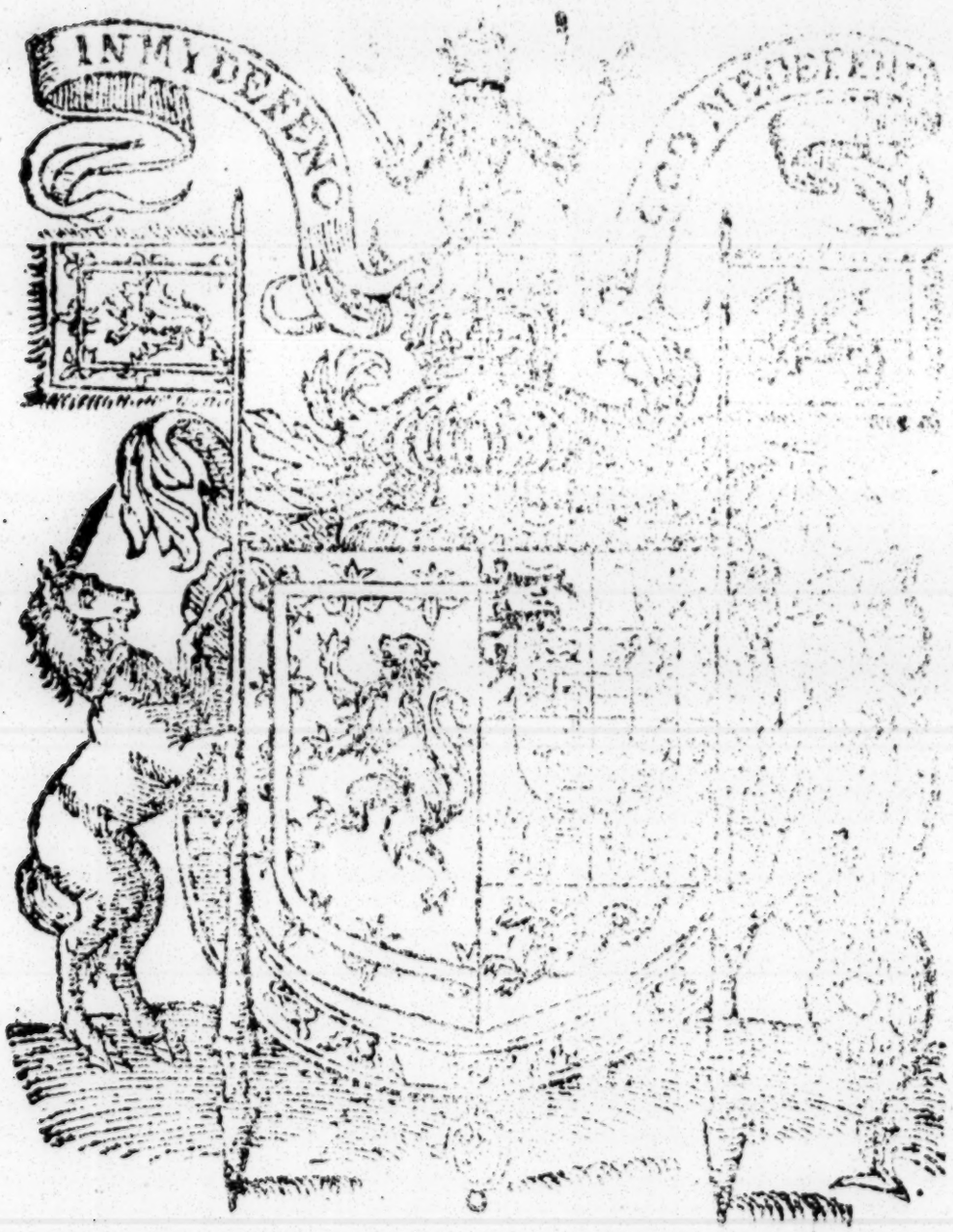
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THE CL. PSALMES OF DAVID IN METER.

For the vse of the Kirk of Scotland.

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STC 16281

THE CL.

PSALMES OF DA-

VID IN METER.

For the vse of the Kirk of

The contents of this booke is more at large in the page after the Kalender.



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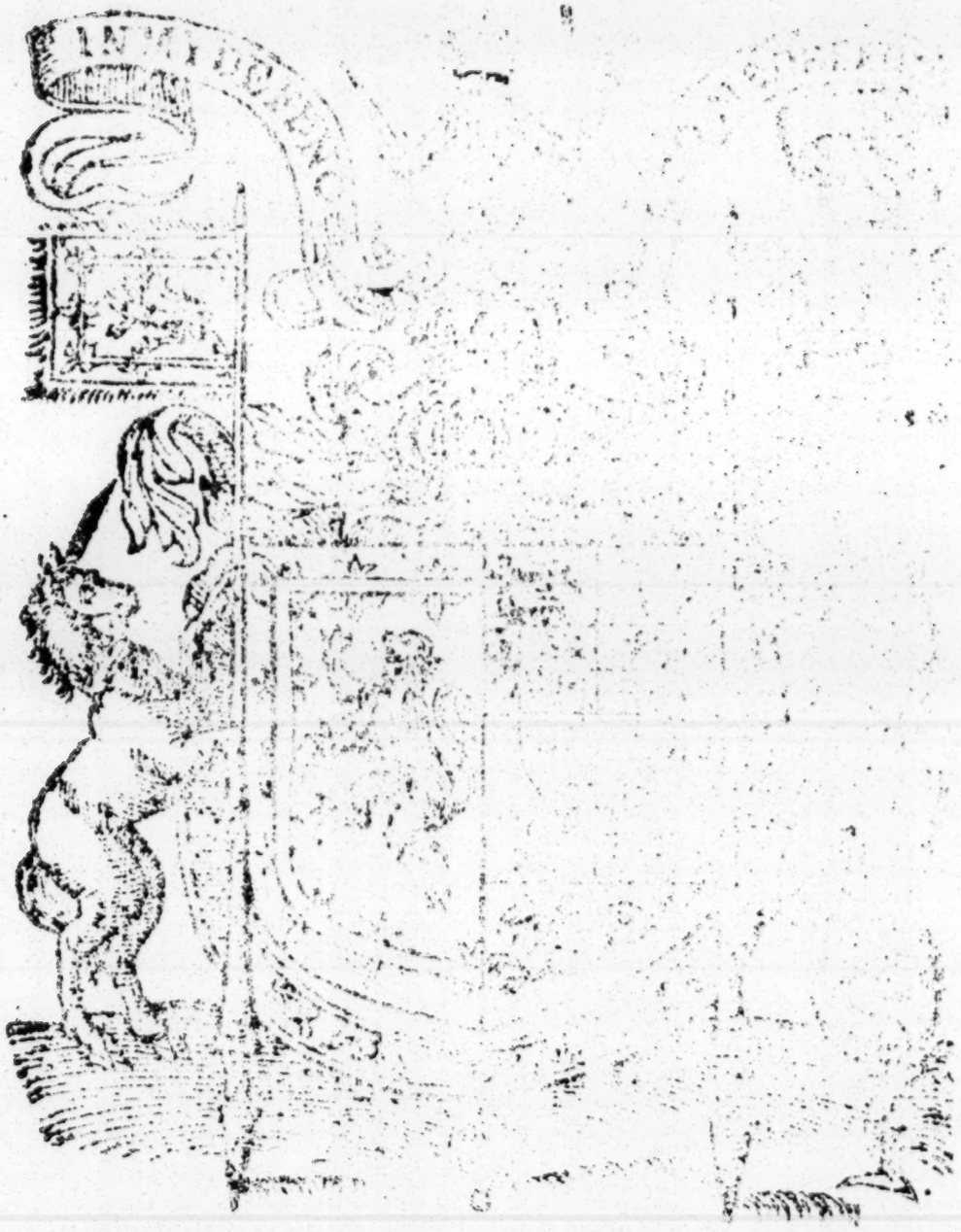
THE CL

PSALMES OF DA-

VID [illegible] METER.

For the use of the Kirk.

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ANE ALMANACKE FOR THE SPACE OF XXX. ZEIRIS.

Zeir of God.	Circle of the Sone.	Dominicall letter	Goldin Number.	The Epact.	Paschall day.	Whitsonday.
1593.	6	G.	17	7	28. Febr.	15. April	3. Iune
1594.	7	F.	18	18	13. Febr.	31. Mar.	19. May.
1595.	8	E	19	29	5 March.	20. April	8. Iune
1596.	9	D. C.	1	11	25. Febr.	11. April	30. May.
1597.	10	B.	2	22	9 Febru.	27. Mar.	15. May.
1598.	11	A.	3	3	1. Marc.	16. Apr.	4. Iune
1599.	12	G.	4	14	21. Feb.	8. April.	27. May.
1600.	13	F. E.	5	25	6. Febr.	23 Marc.	11. May
1601.	14	D.	6	6	25. Feb.	12. April	31. May.
1602.	15	C	7	17	17. Feb.	4. April.	23. May.
1603.	16	B.	8	28	9. March	24. Apri.	12. Iune
1604.	17	A. G.	9	9	22. Feb.	8. April.	27. May.
1605.	18	F.	10	20	13. Febr.	13. Mar.	19. May.
1606.	19	E.	11	1	5. Marc.	20. April	8. Iune
1607.	20	D.	12	12	18. Febr.	5. April.	24. May
1608.	21	C. B.	13	23	10. Febr.	27. Mar.	15. May.
1609.	22	A.	14	4	1. March	16. April	4. Iune
1610.	23	G.	15	15	21. Febr.	8. April.	27. May.
1611.	24	F. D	16	26	6. Febr.	24. Mar.	12. May.
1612.	25	E.	17	7	26. Febr.	12. April	13. May.
1613.	26	C.	18	18	17. Febr.	4. April.	23. May.
1614.	27	B.	19	29	9. March	24. April	12. Iune
1615.	28	A.	1	11	22. Febr.	20. April	28. May.
1616.	1	G. F.	2	22	14. Febr.	13. Marc.	19. May.
1617.	2	E.	3	3	5. March	20. April	8. Iune
1618.	3	D.	4	14	18. Febr.	5. Aprill.	24. May.
1619.	4	C.	5	25	10. Febr.	28. Mar.	16. May.
1620.	5	B. A.	6	6	1. March	16. April	4. Iune
1621.	6	G.	7	17	28. Febr.	15. April	3. Iune.
1622	7	F.	8	28	14. Febr.	1. April.	20. May.

IANVARIE.

Sonne riseth.	Golden nomber	S			Sonne setteth
8 25	19	A	1	*Circumcision.*	3 3
	8	b	2	The 6. day. The three	
	16	c	3	wise men acknowledge	
		d	4	Christ and offer giftes	
	5	e	5	vnto him.	
	13	f	6	*Epiphanie.*	3 4
		g	7		
8. 19.		A	8		
		b	9		
	2	c	10		
	10	d	11		
		e	12	*Sone in Aquarius.*	
8. 11		f	13		3 49
	18	g	14	The 10. day Nabucho-	
	7	A	15	donosor besieged Ieru sa-	
		b	16	lem 18. Monethes in the	
	15	c	17	9. yeare of Sedechias	3 5
	4	d	18	The 19. day, the mid-	
8. 2.	12	e	19	des of winter after Pto-	
		f	20	lome.	4. 7
	1	g	21	The 24. daye Caius	
	9	A	22	Caligula wes killed, with	
7 53.	17	b	23	his wife and his Dough-	
		c	24	ter.	
		d	25		4. 1
	6	e	26	*Conuersion of Paule.*	
	14	f	27		
7 43		g	28		
	3	A	29		
		b	30		
	11.	c	31		
	19				
	8				

Sonne riseth	Golden nomber	S			Sonne setteth.
		d	1		
7. 27		e	2	*Purcification of Mary.*	4. 33
	16	f	3		
	5	g	4		
		A	5		
	13	b	6		
7. 19		c	7		4 21
		d	8	The 8. daye. The be-	
	2	e	9	ginnyng of Springtyme	
		f	10	among the Romanes af-	
	10	g	11	ter Plinius.	4 51
	18	A	12	*Sone in Pisces.*	
7. 9		b	13	The 11. daye. Noe the	
		c	14	xl. day after he had sene	
	7	d	15	the toppes of the hilles,	5. 4.
	15	e	16	he did send birdes abrod.	
	4	f	17	Genes. 8.	
		g	18		
	12	A	19	The 18. daye, Noe did	
6 56		b	20	send agayne ane dow the	
	1	c	21	quhilk came backe, and	5 35.
	9	d	22	in her beake ane Oliue	
		e	23	leif.	
6 44	17	f	24	*Lepe yeare.*	
	6	g	25	*Math. Apostle.*	
		A	26		
	14	b	27		
	3	c	28		
		d			
6 33	11	e			
	19	f			
		g			
		A			

MARCHE.

Sonne riseth.	Golden nomber	S			Sonne setteth.
6. 21		d	1		5. 39
		e	2		
	8	f	3	The 3. day, The Tem-	
	16	g	4	ple of Ieruſalē wes buil-	
		A	5	ded againe, and conſecra-	
6 14	5	b	6	ted with great ſolemnitie	5. 46
	13	c	7	1. Eſd. 6. Before the birth	
		d	8	of Chriſt. 515. zeiris.	
	2	e	9		
	10	f	10		
		g	11		
		A	12	*Sone in Aries.*	6. 0
6. 0.	18	b	13	The 12. Lazarus dieth	
	7	c	14	The 13. The faſting of	
	15	d	15	Heſter is celebrated, be-	
	4	e	16	cauſe that daye wes ap-	
		f	17	pointed for the ſlaughter	
	12	g	18	of the Iewes: and thereaf-	6. 9.
5 51		A	19	ter wes ſtayed: Eſther 3.	
	1	b	20		
		c	21		6. 21
	9	d	22		
	17	e	23		
5 39		f	24		
	6	g	25	*Annunt. of Mary.*	6. 33
	14	A	26	The 25. Venis wes	
		b	27	begunne to be buſilded.	
5 27	3	c	28	Anno 421.	
		d	29		
	11	e	30		
	19	f	31		
	8				

Sonne riseth.	Golden nomber	☽			Sonne setteth.
5 11.		g	1	The first daye, Rome	6. 49.
		A	2	wes destroyed be Ala-	
	16	b	3	ricke King of Gothis, af-	
	5	c	4	ter two yeares siege. An·	
		d	5	412. Blondus. The Tem-	6. 59
	13	e	6	ple of Ierusalem is pur-	
5 1.	2	f	7	ged frō Idolatrie be king	
		g	8	Ezechias 2. Paral. 29.	
	10	A	9		
	18	b	10		
		c	11		7 10
4 50		d	12	*Sone in Taurus.*	
	7	e	13		
	15	f	14	The 11. Iosue Circum-	
	4	g	15	ciseth the people in Gil-	7. 22
		A	16	gall Ios. 5. The 17. Pha-	
4 38		b	17	rao perseweth the peo-	
	12	c	18	ple of Israell.	
		d	19	The 18. The people	
	1	e	20	passed safe throw the	7. 30.
	9	f	21	reid sea, and Pharao with	
4 30		g	22	his Oist is drowned. Ex-	
	17	A	23	odus. 14. 15.	
	6	b	24		
		c	25		
	14	d	26	The 22. The people of	
	3	e	27	Israel commeth to Ma-	7. 41.
4 19.		f	28	ra, where the waters wes	
	11	g	29	so bitter, that they culde	
	19	A	30	not drinke them, Exo. 15	
	8				

MAIE.

Sonne riseth.	Golden nomber	S			Sonne setteth.
4. 7.	16	b	1	*Philip and Iacob.*	7
	5	c	2		
		d	3		
		e	4		
	13	f	5		
3 59	2	g	6	The 6. Rome wes ta-	8
		A	7	ken be the Duke of Bur-	
	10	b	8	bone.	
		c	9	An. 1527.	
	18	d	10		
	7				
3. 49	15	e	11		
	4	f	12	*The Sone in Gemini.*	
		g	13		
		A	14		8
		b	15	The 15. God did rayne	
	12	c	16	Manna to the people.	
	1	d	17	Exod. 15.	
		e	18	The 17. Noe entered	
		f	19	in the Arke. Genes. 7.	8
3 36	9				
	17	g	20		
	6	A	21		
		b	22		
		c	23		
	14	d	24		
		e	25		8
	3	f	26	The 27. Noe came	
3 26	11	g	27	furthe of the Ark. Gene.	
		A	28	8.9.	
	19	b	29	The 29. Constanti-	
	8	c	30	nople wes taken be Ma-	
		d	31	homete.	
	16				

nne eth.	Golden nomber	S		
24	5	e	1	The first daye. The
		f	2	people of Israell came in
	13	g	3	the hill of Sinai: other-
	2	A	4	wise called Casius, and
		b	5	there abode almoste ane
22		c	6	zeir. Exod. 19.
	10	d	7	The 6. day Alexander
	18	e	8	the great is borne.
	7	f	9	
	15	g	10	
		A	11	*S. Barnab.*
	4	b	12	*The Sonne in Cancer.*
		c	13	
21	12	d	14	
		e	15	
	1	f	16	
	9			
	17	g	17	
		A	18	The 23. King Assue-
		b	19	rus sent a Proclamation
	6	c	20	through his Prouinces,
		d	21	in the fauour of the
23	14	e	22	Iewes, against Aman,
	3	f	23	and his conspiration. Es-
	11			
	19	g	24	ter 8.
		A	25	*Natiuitie of Joh. Bap.*
		b	26	
26		c	27	
	8	d	28	
	16	e	29	
		f	30	
	5			

Sonne setteth.	
8	36
8.	38
8	39.
8.	37
8.	34

IVLIE.

Sonne riseth.	Golden nomber			
3. 31.		S	1	
		g	1	
	13	A	2	
		b	3	
	2	c	4	
		d	5	
3 36		e	6	The 8. day Iohne Hus
	10	f	7	wes brunt in the Coun-
	18	g	8	sell of Constance for the
		A	9	trueth 1415.
	7			
	15	b	10	*Sone in Leo.*
	4	c	11	
		d	12	
		e	13	
	12	f	14	
		g	15	
3. 49	1	A	16	The 16. Rome wes o-
	9	b	17	uerthrowen be the Gal-
		c	18	les, before Christes birth.
3. 59	17			
	6	d	19	376. zeiris.
		e	20	
		f	21	
	14	g	22	*Marie Magdalene.*
		A	23	
	3	b	24	
	11			
	19	c	25	*Iames the Apostle.*
4. 9.		d	26	The 29. Iames the sext,
	8	e	27	Kyng of SCOT-
	16	f	28	LAND, wes Crowned
		g	29	in Striuiling the secund
	5	A	30	yeare of his age. Anno.
		b	31	1567.

AVGVST.

nne seth.	Golden nomber	S		
		c	1	*Lambmes day.*
. 23	13	d	2	The first day Aaron
		e	3	died, the 123. zeir of his
	2	f	4	age. 40. zeiris after the
	10	g	5	comming out of Egypt.
		A	6	Nom. 20. 33.
	18	b	7	
. 32.	7	c	8	
	15	d	9	*Sainct Laurence.*
		e	10	
	4	f	11	
		g	12	
	12	A	13	
	1	b	14	
		c	15	*Assump. of Mary.*
4 50.	9	d	16	*Sone in virgo.*
	17	e	17	
		f	18	The 19. Octauius Au-
	6	g	19	gustus the Emperour
		A	20	died, the 79. zeir of his
	14	b	21	age, after Christis birth.
		c	22	16. zeiris.
5. 4	3	d	23	
	11	e	24	*Sainct Bartho.*
	19	f	25	
	8	g	26	
5. 15		A	27	
		b	28	
	16	c	29	
	5	d	30	*Decollat. of Ioh. Bapt.*
		e	31	
	13			

Sonne setteth.
7. 37.
7 28
7. 10.
5 56.
6. 45.

SEPTEMBER.

Sonne riseth.	Golden nomber			
5 38.	2	S	1	
		f	1	
		g	2	
	10	A	3	
	18	b	4	
		c	5	
		d	6	
	7			
5. 41	15	e	7	
		f	8	*The Natiuitie of Mary.*
	4	g	9	
	12	A	10	
		b	11	
		c	12	
	1			
6. 0.	9	d	13	
		e	14	*The Sone in Libra.*
		f	15	The 13. Titus the Em-
	17			
	6	g	16	perour died the 41. Zeir
		A	17	of his age, the zeir of
	14	b	18	Christ 83. after the de-
	3	c	19	structiō of Ieruſalem 10.
6 16	11			
	19	d	20	zeiris.
		e	21	
		f	22	
	8	g	23	
		A	24	The 26. Solymah with
6 28		b	25	140. thouſand Turkes
	16	c	26	beſeigeth Vien in Au-
	5	d	27	ſtriche, bot in vaine. An.
		e	28	
	13	f	29	1529.
		g	30	*Sainct Michael.*

OCTOBER.

ne h.	Golden number				Sonne setteth.
42	2	S			
		A	1	The first day. The	5. 18
	10	b	2	feist of the Trumpettis	
		c	3	in remembrance that I-	
	18	d	4	saac wes deliuered from	
	7	e	5	the Sacrifying, Leuit. 23.	5. 6
54		f	6		
	15	g	7		
	4	A	8		
		b	9		
	12	c	10		
	1	d	11	*The Sone in Scorp.*	
		e	12		
9.		f	13		
	9	g	14		
	17	A	15	The 15. The Feist of	4 51
		b	16	the Tabernacles, conti-	
	6	c	17	newed 7. dayes Leuit. 23.	
		d	18	Iohn. 7.	
	14	e	19	*Saint Luke.*	
	3	f	20		
25.	11	g	21		4. 35.
	19	A	22		
		b	23		
	8	c	24		
	16	d	25		
		e	26		4. 24
36.	5	f	27		
	13	g	28		
		A	29	*Simon and Jude.*	
		b	30		
	2	c	31		
	5				

Sonne riseth.	Golden nomber			
7. 51	10	S d	1	
	18	e	2	
		f	3	The 3. day Constantius the Emperour, the
	7	g	4	Sonne of Cõstãtine died:
	15	A	5	the zeir of Christ 364.
		b	6	
7. 59.	4	c	7	
	12	d	8	
		e	9	*Sainct Martin.*
	1	f	10	*Sonne in Sagittarius.*
	9	g	11	
		A	12	The 16. Ieroboam af-
	17	b	13	ter the defection of the
	6	c	14	ten Trybes from Robo-
8. 11		d	15	am, erected two golden
		e	16	Calfes in Dan, and Be-
	14	f	17	thel, and caused the peo-
	3	g	18	ple to go worship them,
		A	19	that they shulde not go
		b	20	vp to Ierusalem 1. Kings.
	11	c	21	12.
	19			
8. 24	8	d	22	The 17. Vespasian the
		e	23	Emperour wes borne,
		f	24	the zeir of Christ. 11.
	16			
	5	g	25	
		A	26	
8. 30	13	b	27	
		c	28	
	2	d	29	*Sainct Andro.*
	10	e	30	

DECEMBER.

nne seth.	Golden nomber	S			Sonne setteth.
35		f	1		3. 25
	18	g	2		
		A	3		
	7	b	4		
38.	15	c	5		
	4	d	6		3. 22
	12	e	7	*Concept. of Mary.*	
		f	8		
		g	9		
		A	10		
	1	b	11		
	9	c	12	*Sone in Capricor.*	
39	17	d	13	*Luci. Virg.*	3. 21
		e	14		
	6	f	15	The 15. The Ile of	
	14	g	16	Rhodes after 6. Moneths	
		A	17	seige, wes rendered to	
		b	18	Solyman the Turke.	
37.	3	c	19	Anno 1523.	
	11				
	19	d	20		3. 23
	8	e	21	*Thomas Apostle.*	
		f	22		
		g	23		
		A	24		
	16	b	25	*Natiuitie of Christ.*	
34.	5	c	26		3. 26.
		d	27		
	13	e	28		
	2	f	29		
		g	30		
	10	A	31		

THE VSE OF THE EPAC
TO KNOWE THE AGE OF THE
Mune, the quarters and the full Mune.

GIF ye wolde knowe howe olde the Mune is, ye s
luke what day of the moneth it is, that ye wolde kn
the age of the Mune. Then luke what nomber
Epact is that yeere, and put them both together: then co
how many moneths it is from the moneth of March,
compt March for one, & then put all together and see w
nomber that maketh. And gif the nomber be more thē x
cast away the xxx, and luke what resteth, and the Mune
be so many dayes olde. Gif the nomber be lesse then x
whatsoeuer that nōber be, the Mune is so many dayes o
Bot gif the nomber be iust xxx, then the Mune changeth
same day, or it is the first day of the Mune. As for examp
Gif ye wolde knowe howe olde the Mune is the xxij. da
May 1575. quhilk is Whitsonday, first kepe in remembr
the xxij, then luke the Epact that yere, quhilk is xviij.
them together, & they make xl. then comt so many mo
thes as are frō the month of March to May, compting b
March and May, and they shall be three eik thereto
foirsayd nomber of xl. and they make xliij. Then cast a
xxx, so shal rest xiij. And so the Mune shall be xiij. daies o
the same day. When you knowe the change of the Mune,
thereunto vij, and then beginneth the first quarter, and
xv. day is full Mune, and the next vij. dayes beginneth
last quarter.

Note also that the Epact kepeth continually a course
xxx, yeeres, by putting to euery yere xi, and casting away
nomber of xxx, and what soeuer remaineth more then x
the same is the Epact that yeere. As you shall knowe by
yeere 1576, wherein the Epact is xxix. eik thereunto xi,
that maketh, xl. cast away xxx, so resteth x, quhilk shal be
Epact the yeere 1577. The Epact changeth euery yeere
first day of March.

Also note, that the Golden nomber is prefixed in the
lender to the day of the change it selfe.

T

THE NAMES OF THE *Faires in Scotland.*

Ianuarie.

Mungo in Glaſgow, ane fair. 13

March

S. Mouence, ane fair. *the 1. day.*

April

Patrik in Dunbartane, ane fair. 17
Cuthbert in Langtoun in the Mers, ane fair. 20
ady day in the Weſt Wemes, ane fair. 25

May

oly Croce day, in Kinnocher, and in Peblis, ane fair. 3

Iune

Bar. day, in Lawder, ane fair. 11
Iohne, in S. Iohneſtoun, ane fair. 24

Iulie

arie Magdalene, in Linlithgow, and Pettenweme, ane fair. 22
Iames, in Cowper of Fyfe, in Lanark, and in auld Roxburgh, ane faire. 25

Auguſt

ambmes day, in Innerkething, in S. Androis, & in Dunbartane, ane fair. 1
Laurence, in Selkirk, in Dunblane, and in Rathrowe, ane fair. 10

Lady day, in Dundie, ane faire.
Barth. Apoſtle, in Linlithgow, and in Kincarne of Neill, ane fair.
S. Iohnes day, in S. Iohneſtoun, ane fair.

September

Lady day, in Strineling, and Dundie, ane fair.
Rude day, in Craill, and Iedburgh, ane fair.
Matt. Apoſte, in Linlithgow, ane fair.
S. Michael in Hadington, in Leſlie, in Air, ane fa.

October

S. Dinneis in Aitoun in the Mers, and in Pebles ane fair.
S. Luke, in Lauder, in Kinroſcher, & in Ruglane, ane fair.

Nouember

Hallow day, ane fair in Edinburgh, 8. dayes, & in Falkland, ane day.
S. Martine, in Dumbar, in Couper of Fyfe, and in Hammiltoun, ane fair.
S. Katherene, in Dunfermling, ane fair.
S. Androw, in S. Iohneſtoun, in Pebles, in Sanct-androis, and in Chirnſide in the Mers, ane fair.

December.

S. Nicolas, in Abirdene, ane faire.
Lady day, in Weſt Wemes, ane faire.

The contents of the Buke.

1 An Almanacke.
2 A Calender.
3 The Epacte.
4 The feares.
5 The confeſſion of the Chriſtian faith.
6 The order of electing of Miniſters, Elders, and Deacons, and of their office & dutie.
7 The weekely aſſembly of the Miniſters.
8 An order for interpretation of the Scriptures and anſwering of doubtes, obſerued one day in the wecke.
9 The forme and order of electing the Superintendent.
10 An order of Eccleſiaſticall diſcipline.
11 The order of excommunication & of publike repentance.
12 The confeſſion of the penitent.
13 The forme & order of publike repentãce.
14 An admonition to the Kirk.
15 The forme of excommunication.
16 A prayer for the obſtinate.
17 The ſentence of Excommunication.
18 The order to receiue the excõmunicate againe to the ſocietie of the Kirk.
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38 The 150 Pſalmes of Dauid.
39 Veni creator.
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44 The ſong of Simeō called Nunc dimittis.
45 The Lamentation of a ſinner.
46 The ſong of bleſſed Mary called Magnificat.
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48 The Catechiſme of M. Caluin.
49 A briefe examination of Children.
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51 Thankſgiuing before and after meales.
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53 A godly prayer to be ſaid at all times.
54 A prayer for ſchollers.
55 A prayer for labourers.
56 A commentary vpon the 122 Pſalme.

THE CONFESSION OF FAITH VSED IN THE ENGLISH CONGREGATION *at Geneua: receiued and approued by the Church of Scotland.*

I *BELEEVE, & confes *my Lord God eternall, infinite, vnmeasurable, incomprehensible and inuisible, * one in substance, and *three in person, Father, Sonne, and holie Ghost, who by his almightie *power and wisedome hath not only *of nothing created heauen, earth, and al things therin contained, & man after his own * image, that he might in him be * glorified, but also by his *fatherly prouidence gouerneth, maintaineth & preserueth the same, according to the *purpose of his wil

I Beleue also & confes *Iesus Christ the only Sauiour & Messias, who being equall with *God, made him selfe of no reputation, but tooke on him the shape of a seruant, and became *man in all thinge like vnto vs (sinne except) to *assure vs of mercie and forgiue-

I beleue in God the Father almighty, maker of heauen and earth.

*Ro. 10.
* Ge. 17.
Psa. 63.a
139.a
*Ge. 1.a
Eph. 4.a
*Ge. 1. d
1. Ioh. 3 b
Mat. 3. d.
28. d.
*He. 1. a
Pro. 8. c
* Ge. 1 a
Ier. 32. b
Psa. 33. c
*Ge. 1. d
Eph. 4. e
Col. 3. b
*1. Co. 6
Philip. 4. a
Phil. 2, 2. 1.
*Ro. 8. f. g.

Iohan. 17, 2. Prouer. 16. a. *Mat. 6. d. Luc. 17. c. 1. Pet. 5. c. *Ephe. 1. b. *Mat. 1. d. Act. 4. b. 1. Tim. 1. d. *Ioh. 1. c. Ti. 3. d. 1. Ioa. 1. d. Phi. 2. a. *Heb. 2, d. Phil. 2. b. 1. Pet. 2, d.

 nesse,

1.Ioh.2.a *Gen.3.a Rom.5.d Eph.2.a Gal 3.b *And in Iesus Christ his onelie Sonne, our Lord. *Act.4.b 1.Pet.2.a Esa.28.d Rom.9.g *Ioh.1.b Heb.1.c Rom.1.a Psal.2.e. *Gal.3.d Rom.8.c. Ioha,1.d Ephe.1.a *Gal.4.e 10.f. Rom.1.a Act.2.c *Which was conceaued by the holy ghost born of the virgin Mary. *Esa.7.c Luc.1.d. Rom.1.a *Act.1.e Esa.33.e. *Iob 7, e 11.f.g.12 Mat.12 b.27.b.Luc.21.

nesse. For when through our father *Ad[am] M
transgresion we were become childre[n] e:
perdition, there was no meanes to bring [us]
from that yoke of sinne and damnation, *[but]
onelie Iesus Christ our Lord: who giuing [vnto]
that by *grace which was his by natur, ma[de]
vs through faith the *children of God, w[ith]
when the *fulnesse of time was come, *w[as]
conceiued by the power of the *holy Gho[st]
borne of the virgine Mary according to [the]
flesh, and *preached in earth the Gospel [of]
saluation, till at length, by tyrannie of [the]
*Priests, he was guiltlesse condemned vn[der]
Pontius Pilate, then President of Iurie, a[nd]
most sclaunderously hãged on the crosse b[e]
twene two theeues as a notorious trespass[er]
where taking vpõ him the *punishmẽt of o[ur]
sins, he deliuered vs frõ the curse of the la[w].

And forasmuch as he, beinge onelie Go[d]
could not feele death, neither beinge one[ly]
man, could ouercome death, he ioyned bo[th]
together, and suffred his humanitie to be p[u]
nished with most cruell death, feeling in h[im]
selfe the anger and seuere iudgemẽt of Go[d]
euẽ as if he had bene in the extreme *torm[ents]
of Hel, & therefore cried with a loude voi[ce]

*Suffred vnder Pontius Pilat, was crucified, de[ad]
buried. He descended into hel. *Gal.3.b. *Act.2.d. 1.Pet.2.d.Esa.53 c.

My God, my God, why haſt thou forſaken me? Thus of his [2]free mercie, without compulſiō he offred vp him ſelf as the only ſacrifice to purge the ſinnes of all the worlde, ſo that all other ſacrifices for ſinne are blaſphemous and derogate frō the ſufficiencie hereof. The which death, albeit it did ſufficiently reconcile vs to God, yet the Scriptures commonly doe attribute our regeneration to his reſurrection. For as by [5]riſing againe from the graue the third day, he [6]cōquered death, euen ſo the victorie of our Faith ſtandeth in his reſurrection, and therefore without the one we can not feele the benefit of the other. For as by death [7]ſinne was taken awaye, ſo our righteouſneſſe was reſtored by his reſurrection.

And becauſe he would [8]accompliſhe all things, and take poſſeſſion for vs in his kingdome, [9]he aſcended *into heauen to enlarge that ſame kingdome by the abundant power of his [10] Spirit, by whom we are moſt aſſured of his continual [11]interceſsiō toward God the Father for vs And although he be [12]heauē, as touching his corporal preſence, where the Father hath now ſet *him at his right hand, cōmitting vnto him the adminiſtration

1 Pſa.22.a Mat.27.c
2 Eſa.53.a Heb.9.c. 10.e. Ro.4.d. 1 Ioh.1.b 3.Col.1.e 4 Ro.10.b 1.Pet.1.a
5 Mat.28 Act.10.f 1.Cor.15.c
The 3. day he roſe again from death.
6 Oſe.13.d 1.Cor.15 2.Cor.13.
7 Rom.4. 8 Eph.4.b Ioh.14.c. Eph.2.b.
9 Mar.16. Luc.24.g Act.1.b 1.Cor.15
*He aſcended into heauen.
10 Lu.4.c 1 Joā.14.b. Act.2.2.
11 Ro.8.g. Heb.9.f 1.Ioh.2.c
12.Act.1.g
*And ſitteth at the right hand

God the father almightie. Col.3.a. Rom.8.g. Heb.1.a. Rom.12.

stration of al* things aſwell in heauen ab
*Eph.1.d Phil.2.b Colo.2.c as in the earth beneath, yet is he dpreſet
d Mat.18 vs his members, euē to the end of the wo
*Act.3.c in preſeruing & gouerning vs with his
From thice shall he come to iudge the quick and the dead. ctuall power & grace, who (when all th
*Act.1.b are *fulfilled which God hath ſpoken by
* Mat.25 mouth of all his Prophetes ſince the wo
Philip.3 begānne) wil come ein the* ſame viſible fo
e Matt.24 Act.10.f in the which he aſcended with an vnſ
1.Cor.15 keable *maieſtie, power and company, to
1.Thes.4 parate the lambs from the goates, the e
2.Thes.1 from the reprobate: ſo that fnone whet
1.Tim.4 he be aliue then, or dead before, ſhall eſc
his iudgement.

I beleeue in the holy Ghoſt. MOreouer, I beleue *and confeſſe
g Matt.3. holy Ghoſt, gGod equall with the
1.Ioan.5 ther & the Sonne, who regenera
1.Petri 1 and ſanctifieth vs, ruleth & guideth vs int
1.Cor.6 truth, perſwading moſt aſſuredly in our* c
Ioan.16 ſciences that we be the children of God, b
Act.17 thren to Ieſus Chriſt, and fellow heires w
*Rom.8 Galat.14 him of life euerlaſting: yet notwithſtand
it is not ſufficient to beleeue that God is o
nipotent, and mercifull: that Chriſt h
made ſatisfactiō, or that the holy Ghoſt h
h Abac.2 Rom.1.10 his power and effect, except we do h ap
1.Ioan.3 the ſame benefites to our ſelues which
*Ioan.17 Gods *elect.

I beleeue therefore & confesse one holie
hurch, *which (as *members of Iesus
rist the onely *head thereof) a consent
Faith, Hope and Charitie, vsing the giftes
God, *whether they be temporall or spiri-
ll, to the profit & furtherance of the same:
hich Church is not b seene to mans eye,
t onelie knowen to God, who of the lost
nnes of Adam, hath ordained some as *ves-
s of wrath to damnation, and hath chosen
hers, as vessels of his mercy to be saued: the
hich also in due time, he c calleth to integri-
of life and godly conuersation, to make
em a glorious Church to him selfe.

But that Church which is *visible & seene
the eye, hath three tokens or marks, wher-
it may be knowen. First the d worde of
od contained in the olde and newe Testa-
ent, which as *it is aboue the authority of
e same Church, and onely e sufficient to in-
uct vs in all things, concerning saluation:
is it left for *all degrees of men to reade &
nderstand. For without this word f neither
hurch, counsell, or decree, can establish any
oint touching Saluation.

The second is the holy *Sacramentes,
wit, of Baptisme, and the Lords Supper,

i Mat. 16
Ioan. 10 a
Ephes. 5
Rom. 8
Cant. 2
The holy Catholike Church, & the communion of Saints.
*Ephes. 1
Colos. 1.
1. Cor. 12
* Ephes. 4
a Ephes. 4
Philip. 3
Colos. 2
* Act. 2. g
Rom. 12.
1. Cor. 12
Ephes. 4
b Rom. 11
Rom. 9 e
Ephes. 1
c Rom. 8
Ephes. 5
Matt. 18 c
1. Cor. 15
Matt. 28.
Rom. 10
2. Cor. 3
Ephes. 2
Ioan. 10
2. Tim. 3
2. Pet. 1
*Ephes. 2
Matt. 17
Ioan. 10
e Ioan. 20
2. Tim. 3
*Iosue 1

an. 3. f Ephes. 5. Matth. 15. * Matt. 26. 28. f Rom. 4. c. Ephes. 5

which

which Sacraments Christ hath left vnto the
as holy signes and seales of Gods promi- obli
For as by Baptisme once receyued, is sig- cipl
fied that we (aswell infants, as others of ripe
*Rom. 5. and discretion) being *straungers from God
Ephe. 2. a by originall sinne, are receyued into his bod,
Tit. 3. b
Gala. 3. c milie and congregation, with full assura- ist r
Rom. 7. d. that although this roote of sinne lie hid- ich
*Rom. 4. vs, yet to the elect it shall not be *imputed. An
Psal. 31. a the *Supper declareth that God, as a mo- dly
*1. cor. 11 prouident Father, doeth not onely feede om
bodies, but also spiritually nourish our soul C
Ioha. 6. d. with the *graces & benefites of Iesus Chri- ri
(which the Scripture calleth eatinge of fleshe, and drinking of his bloud) neithe li
must we in the administration of these Sacra- ct
crementes followe mans phantasie, but rg
Christ him selfe hath ordained, so must they fo
Hebr. 5. b be ministred: and by such as by *ordinat- at
Ioha. 3. d vocation are therevnto called. Therefo
whosoeuer reserueth and worshippeth the th
Sacramentes, or contrariwise contemne C
them in time and place, procureth to him ni
selfe damnation. al

Mat. 8. b The third marke of this Church is *Eccle- ve
Luc. 17. a siasticall discipline, which standeth in admo- en
Leu. 19. d nition & correction of faultes. The final ca- g
Eccl. 19. b wherof is excommunication, by the consu

he Church determined, if the offendour 1.Cor.5.a
bbſtinate. And beſides this Eccleſiaſticall Rom.13.a
cipline, I acknowledge to belong to this Wiſdō.6.
urch a politicall Magiſtrate: who mini- Tit.3.a
th to euery man iuſtice, defending the 1.Pet.2.c.
od, and puniſhing the euill. To whom we 1.Act.5.e
ſt render honor & obediēce in al things, 2,Ex.32.f
ich are not 1 cōtrary to the word of God. 2.Kin.18
And as 2 Moſes, Ezechias, Ioſias, and other 23.2.Chr.
dly Rulers purged the Church of God 29.35
m ſuperſtitiō and idolatrie, ſo the defence 32.Ti.4.
Chriſtes Church appertaineth to the Colo.2.d
riſtian Magiſtrates, againſt al Idolaters & Mat.15.b
retikes, as Papiſts, Anabaptiſtes, with ſuch Iſai.29.b
limmes of Antichriſte, to roote out all he.9.c.10
octrine of deuilles and men, as the Maſſe, Act.10.g.
rgatorie, Limbus patrū, prayers to Saincts 1.joh.2.a
d for the dead, Free will, diſtinction of Rom.7.c.
ates, apparell and dayes, Vowes of ſingle Gala.5.c.
, preſence at idole ſeruice, mans merits, Col.2,c
h ſuch like, which draw vs frō the ſociety Rom.14.
Chriſts Church, wherin ſtandeth 4 only 1.Tim.4.
niſſiō of ſins purchaſed by Chriſts bloud, Mat.19.b
all them that beleeue, whether they be 1.Cor.7.
ves or Gentiles, & leade vs to vaine con- 1.Cor.8.c
ence in creatures, and truſt in our own 2.Cor,6.c
aginations. The puniſhment whereof, al- Luc.17.c
ugh God oftentimes 5 deferreth in this Rom.3.c.
1 Cor 3.e
Gala.4.b.
4 Eſa. 33.
Mat.18.e
Ioha.20.c
2 Cor.5.d
ro.2.b.10
Ephe.2.d
*The forgiuenes of ſinnes.
5 2.Pet.2.
Iude Ro.9

life.

life: yet after the generall [6] resurrectiō, * our soules and bodies shall rise againe to mortalitie, they shall be [7] dampned to quenchable fire: and then we, which h forsaken all mans wisedome to cleaue Christ, shall heare the ioyfull voice ye blessed of my Father, inherit ye the k dome prepared for you from the begin of the world, & so shall go triumphing him in * body and soule, to remaine eu stingly * in glorie, where we shall see G *face to face, and shall no more neede on instruct another: for we shall all knowe from the highest to the lowest: to wh with the Sonne and the holy Ghost b prayse, honour and glorie, nowe and So be it.

6 Act. 24. 1. Cor. 15. Philip. 15. 1. Thes. 4. *The resurrection of the bodie.* 7 2. Thes. 4. d. 2. Iohan. 1. Esai. 30. Iohan. 5 e. Matt. 25 d.

* 1. The. 4. Iohan. 5 e. Esa. 16 d. *And life euerlasting.* * 1. Cor. 13. 1. Iohan. 3. Iere. 31. f.

OF THE MINISTERS AN

THEIR ELECTION

What things are chiefly required in the Ministers.



Act. 1, d. 13. a 14. f. * 1. Tim. 3. 2. Tim. 2 and 4. a. Ezech. 33. Iere. 3. d. Ioan. 21. c. Esai. 62. c. 2. Cor. 9 d.

ET the * Church first gently consider that th nister which is to be ch be not found *culpable nie such faultes, which Paul reprehendeth in a

hat vocation: but contrariwiſe indued
h ſuch vertues, that he may be able to vn-
take his charge, & diligently execute the
e. Secondly, that he *diſtribute faithfully *2. Ti. 2.e
word of God, and miniſter the Sacra- 1. Cor. 4.
ntes ſincerelie, euer carefull, not onely to Mat. 25.e
ch his flocke publikely, but alſo priuatelie 1. Cor. 1.
admoniſh them, remẽbring alwayes, that Act. 20. d
ny thing *periſh through his default, the 1. Ti. 4. a.
rd will require it at his hands. Ezec. 3. d
2. Cor. 9 e.

Of their office and duetie.

Ecauſe the charge of the worde of God
is of greater *importance, then that any 1. Cor. 9.
n is able to diſpenſe therewith: and ſaint Act. 6. a
ule exhorteth to *eſteeme them as Mini- Luc. 12. c
rs of Chriſte, and diſpoſers of Gods my- 1 Cor. 4. a
ries, not *Lords or Rulers, as Sainct Pe- 2. Cor. 4.
ſayeth, ouer the flocke: Therefore the 1. Pet. 5. a
ſtours or Miniſters chiefe office ſtandeth, 2 Cor. 1.
preaching the word of God & miniſtring Mat. 20. d
e Sacraments, ſo that in conſolations, iud- Mat. 26. c
mentes, elections and other politicall af- 28
res his *counſell, rather then authoritie, d Mal. 2. a
eth place. And if ſo be the Congrega- 1. Pet. 4. c
n vpon iuſt cauſe agree to excommuni- Act. 3. c
e, then it belongeth to the Miniſter accor- 16. f
ng to their *generall determination, to 1. Cor. 1. d
15. a.
* Act. 20.
2. Cor. 4 b
1 Cor. 5. b

pronounce the ſentence, to the end th
1.Cor.14. thinges may be done *orderly and wit
confuſion.

The maner of electing the Paſtors or Miniſters.

THe Miniſters and Elders at ſuch tim
*Act.11.b there wanteth a Miniſter, *aſſemble
1.d whole Congregation, exhorting them t
Tit.1.b uiſe and conſider who may beſt ſerue in
roome and office, and if there be choiſe,
church appoint two or three vpon ſome
taine day to be examined by the Mini
and Elders.

Firſt, as touching their *doctrine, whe
*1.Ti.3.f he that ſhould be Miniſter, haue good
Tit.2.b. ſound knowledge in the holy Scripture
fit and apt gifts to communicate the ſam
the edification of the people: for the
wherof, they propoſe him a theame or
to be treated priuately, whereby his ab
may the more manifeſtly appeare vnto

Secondlie, they inquire of his life &
uerſation, if he haue in times paſt liued w
out ſclaunder, & gouerned him ſelfe in
*Ro.2.d ſort as the word of God hath not *heard
Iac.1.d or bene ſclaundered through his occa
1.Pe.2.c
1.Tim.3. which being ſeuerally done, they ſignifie

he Congregation, whose giftes they
nd most meete, and profitable for that
niſtery: appointing alſo by a general con-
t eight dayes at the leaſt, that euery man
y diligently inquire of his life & maners.
At the which time, the Miniſter exhorteth
m, to humble them ſelues to God, by *fa- *Act.13.a 14.d
ng and praier, that both their election may Luc.3.e.
agreable to his will, and alſo profitable to
Church. And if in the meane ſeaſon anie
ng be brought againſt him, whereby he
y be found vnworthie by lawfull proba-
ns, then is he diſmiſſed, and ſome other
eſented. If nothing be alleadged: vpon
me certaine day one of the Miniſters at the
orning ſermon preſenteth him againe to
e Church, framing his Sermon, or ſome
rte thereof, to the ſetting foorth of his
uetie.

Then at after noone the Sermon ended,
e Miniſter exhorteth them to the election,
ith the *inuocation of Gods Name, dire- 1. Cor. 1e Col. 3o. c. Mat, 9. d
ing his prayer, as God ſhall moue his heart.
like maner after the election, the Miniſter
ueth *thankes to God with requeſt of ſuch 1. Th
ings as ſhall be neceſſary for his office. Af- Col
r that he is appointed Miniſter, the people Ephe
ng a Pſalme, and depart. Phi

Of the Elders, and as touching their office and election.

Nom.11. Act.14.d. 16.a.20. Rom.12. Eph.4.c. 1.Co.12. Iames 5.c 1.Pet.5.a

THe *Elders must be men of good li godly conuerſation, without blam all ſuſpicion, carefull for the flock, w & aboue all thinges fearing God. Wh office ſtandeth in gouerning with the re the Miniſters, in conſulting, admoniſhi correcting, and ordering all thinges ap taining to the ſtate of the Congregatiõ. A they differ from the Miniſter in that t preach not the worde, nor miniſter the craments. In aſſemblinge the people, ther they without the Miniſters, nor the M niſters without thẽ, may attempt any thi And if any of the iuſt number want, the M niſter by the conſent of the reſt, warneth people therof, & finally admoniſheth th to obſerue the ſame order, which was vſe chooſing the Miniſters, as far foorth as t vocation requireth.

Of the Deacons and their office and election.

Act.6.a 1.Tim.3.

THe *Deacons muſt be men of good mation & report, diſcrete, of good c ſcience, charitable, wiſe, and finally end with ſuch vertues, as Saint Paul requiret th

em. Their office is, to gather the almes di-
gently, and faithfully to *distribute it, with Rom. 12.
e consent of the Ministers and Elders: also
prouide for the sicke & impotent persons,
uing euer a diligent care, that the charitie
godly men be not wasted *vpon loiterers 2. Thes. 3.
d idle vagabondes. Their election is, as
th bene afore rehearsed in the Ministers
d Elders.

*WE are not ignorant that the Scriptures make mention of a fourth kinde of Mini-
rs, left to the Church of Christ, which also are
ry profitable, where time and place do permit.
These Ministers are called *Teachers or doctours, Ephe. 4. g
hose office is to instruct and teache the faithfull in 2. Cor. 10
unde doctrine, prouiding with all diligence, that
e puritie of the Gospell be not corrupt, either
rough ignorance, or euill opinions. Notwithstan-
ng, considering the present state of thinges, we com
ehēded vnder this title such meanes, as God hath
his Church, that it should not be left desolate, nor
t his doctrine decay, for default of Ministers
ereof.

Therefore to terme it by a worde more vsuall in
ese our dayes, we may cal it the order of Schooles,
herein thē highest degree, and most annexed to the
inisterie and gouernement of the Church, is the
xposition of Gods worde, conteined in the olde and
ew Testament.

But because men can not so wel profit in that

knowledge, except they be first instructed i
tongues & humaine sciences, (for now God wo
not commonly by miracles) it is necessary that
be sowen for the time to come, to the intent th
Church be not left barren, and wast to our poste
& that Schooles also be erected, and Colledges m
teined with iuste and sufficient stipendes, wh
youth may be trained in the knowledge and fe
God, that in their ripe age they may proue w
members of our Lord Jesus Christ, whether it
rule in ciuill policie, or to serue in the spiritual
nisterie, or else to liue in godly reuerence and
iection.

The weeckly assemblie of the Ministers, Elders and Deacons.

TO the intēt that the Ministerie of Go
word may be had in reuerence, and
Rom.2.d brought to contempt through the euill* co-
Eze.36.c. uersation of such as are called therunto,
Esai.52.b also that faultes & vices may not by long
2.Ti.2.c france* grow at length to extreme incon
niences: it is ordeined that euery thurs
the Ministers and Elders in their Assemb
1.Co.5.b or Consistorie diligently* examine all s
faultes and suspicions as may be espied,
onely among others, but chiefly among
Matt.7.a selues, lest they seeme to be coulpable of t
Luc.6.f
Rom.2.c. which our Sauiour Christ* reproued in

Pha

hariſes who could eſpie a mote in an other
hans eye, and could not ſee a beame in their
wne.

And becauſe the *eye ought to be more Matt.6.c Luc.11,c.
leere then the reſt of the body, the Miniſter
nay not be ſpotted with anye vice, but to
he great ſclander of Gods worde, whoſe
neſſage he beareth. Therefore it is to be vn-
erſtand that there be certaine faultes, which
f they be deprehended in a Miniſter he
ught to be depoſed: as hereſie, papiſtrie,
chiſme, blaſphemie, periurie, fornication,
heft, drunkenneſſe, vſurie, fighting, vnlawful
ames, with ſuch like.

Others are more tolerable, if ſo be that af-
er brotherly admonitiõs he amend his fault:
s ſtrange and vnprofitable faſhion in prea-
hing the Scriptures, curioſitie in ſeeking
aine queſtions, negligence, aſwell in his
ermons, and in ſtuding the Scriptures, as in
l other thinges concerning his vocation,
currilitie, flattering, lying, backbiting, wan-
on wordes, deceit, couetouſneſſe, taunting,
iſſolution in apparrell, geſture and other his
oinges, which vices as they be odious in all
nen, ſo in him that ought to be as an *exam- Mat.5. Mar.9.
le to others of perfection, in no wiſe are to
e ſuffred: eſpecially, if ſo be that according

Mat.18.b Luc.17.a Iam.5.d. to Gods *rule being brotherly aduertised acknowledge not his faulte and amende

Interpretation of the Scriptures.

EVery weeke once the Congregati assemble to heare some place of Scriptures orderly *expounded. At 1 Cor.14 1 The.5.a Eph.4.b. 1.Cor.12 which time it is lawful for euery mã to spe or inquire as God shall moue his heart, a the text minister occasion, so it be witho pertinacitie or disdaine, as one that rath seeke to profite, then to contend. And if so any contention rise, then such as are appoi ted moderators, either satisfie the partie, else if he seeme to cauil, exhorte him to ke silence, referring the iudgement thereof the Ministers and Elders to be determin in their assembly before mentioned.

THE FORME AND ORDER o the Election of the Superintendent which may se in election of all other Ministers. At Edi burgh, the 9. of March. Anno 1560.

Iohn Knox being Minister.

FIRST was made a Sermõ in the wh these heades were intreated. First t necessitie of Ministers & Superint dents.

2. T

The crimes and vices that might vnable em of the miniſterie. 3. The vertues requi- d in them. 4. And laſt whether ſuch as by blike conſent of the Church were called ſuch office, might refuſe the ſame.

The Sermon finiſhed, It was declared by e ſame Miniſter maker thereof, that the ords of Secrete counſaill had giuen charge d power to the Churches of Lawthian to ooſe M. Iohn Spottiſwod Superintendēt, nd that ſufficient warning was made by pu- like edict to the Churches of Edinbourgh, inlithgu, Striueling, Trenent, Hadingtoun, Dumbar, as alſo to Earles, Lordes, Barons, entilmen, & others that haue or that might ame to haue voice in election to be preſent at day at that ſame houre.

And therefore inquiſition was made who ere preſent and who were abſent, after was lled the ſaid M. Iohn, who aunſwering the iniſter, demaunded if any man knew any rime or offence to the ſaid M. Iohn, that ight vnable him to be called to that office. nd that he demanded thriſe. Secundarily ueſtion was moued to the whole multitu- e, if there was any other whome they ould put in election with the ſaid M. Iohn. he people were asked if they would haue

the ſaid M. Iohn Superintendent? If
would honor and obey him as Chriſt
niſter, and comforte and aſsiſt him in
thing perteining to his charge?

They aunſwered.

We will and wee doe promiſe vnto
ſuch obedience as becommeth the ſhee
geue vnto their Paſtor, ſo long as he re
neth faithfull in his office.

The anſweres of the people and their conſent re-
ued, theſe queſtions were proponed to him
that was to be elected.

Queſtion.

Seing that ye heare the truſt and deſi
this people, do ye not thinke your ſelf bou
in conſcience before God to ſupport th
that ſo earneſtly call for your comfort
for the fruict of your labours?

Aunſwere.

If any thing were in me able to ſatiſfie t
deſire, I acknowledge my ſelfe bound
obey God calling by them.

Queſtion.

Do ye ſeeke to be promoted to this of
and charge for any reſpect of worldly co
moditie, richeſſe or glorie?

Aunſwere.

God knoweth the contrarie.

Queſtion.

Beleeue ye not that the doctrine of the ophetes and Apoſtles conteined in the ookes of the new and olde Teſtaments is e onely true and moſt abſolute foundati- of the vniuerſall Church of Chriſt Ieſus? ſo much that in the ſame Scriptures are nteined all thinges neceſſarie to be bele- d for the ſaluation of mankind?

Aunſwere.

I verely beleue the ſame, and do abhorre d vtterly refuſe al doctrine alleaged neceſ- rie to ſaluation that is not expreſſedly con- ined in the ſame.

Queſtion.

Is not Chriſt Ieſus, man of mã according the fleſh, to wit, the Sonne of Dauid, the ede of Abraham, conceiued of the holy hoſt, borne of the Virgine his mother, the ely head and Mediator of his Church?

Aunſwere.

He is, and without him there is neither ſal- tion to man, nor life to Angell.

Queſtion.

Is not the ſame Lord Ieſus the onely true od, the Eternal Sonne of the Eternal Fa- er, in whom all that ſhalbe ſaued were e- ted before the foundation of the world as laid?

Aun-

Answere.

I acknowledge and confesse him in[illegible] vnitie of his Godhead to be God abou[illegible] thinges blessed for euer.

Question.

Shall not they whom God in his Eter[illegible] coũsaill hath elected, be called to the kn[illegible] ledge of his Sonne our Lord Iesus, and s[illegible] not they, who of purpose are called in t[illegible] life be Iustifed, and where Iustification a[illegible] free remissiõ of sinnes is obteined in this l[illegible] by free grace. Shall not the glorie of the S[illegible] nes of God follow in the generall Resu[illegible] ction when the Sonne of God shall appe[illegible] in his glorious Maieste?

Aunswere.

This I acknowledg to be the doctrin of t[illegible] Apostle & the most singular cõfort of Go[illegible] children.

Question.

Will ye not then cõteine your self in all [illegible] ctrine within the bounds of this foũdatio[illegible] Wil ye not study to promoue the same a[illegible] by your life as by your doctrine? Will ye [illegible] according to the graces and vtterance t[illegible] God shal graunt vnto you, professe, instr[illegible] and mainteine the puritie of the doctri[illegible] conteined in the Sacred word of God & [illegible] the vttermost of your power? Will ye [illegible]

g[illegible]

nſtand and conuince the gainſayers and
teachers of mens inuentions?

Aunſwere.

That do I promiſe in the preſence of God
d of his congregation here aſſembled.

Queſtion.

Know ye not that the excellencie of this
ce, to the which God hath called you, re-
reth that your conuerſation and behaui-
be ſuch, as that ye may be irreprehenſi-
, yea euen in the eyes of the vngodly?

Aunſwere.

I vnfainedly acknowledge and humbly
ire the Church of God to pray with me,
t my life be not ſclanderous, to the glo-
us Euangell of Chriſt Ieſus.

Queſtion.

Becauſe ye are a man compaſſed with in-
mities, wil ye not charitably and with low-
neſſe of ſpirit, receaue admonition of your
ethren? And if ye ſhall happen to ſlyde or
ende in any point: Will ye not be ſubiect
he diſcipline of the Church as the reſt of
ur brethren?

*The anſwere of the Superintendent or Mi-
niſter to be elected.*

I acknowledge my ſelfe a man ſubiect to
rmitie, and one that hath need of correc-

tion

tion and admonition, and therefore
willingly ſubiect my ſelfe to the whol
Diſcipline of the Church, yea to the
pline of the ſame church by the which
now called to this office and charge, &
in Gods preſence & yours do promiſe
dience to all admonitions ſecreatly or p
geuen: vnto the which, if I be found in
dient, I confeſſe my ſelfe moſt worthy
ciected, not onely from this honor, bu
from the ſocietie of the faithful in caſe o
ſtubbernneſſe. For the vocation of Go
beare charge within his Church maket
men tyrants nor lords, but appointeth
ſeruants, watchmen, & paſtors to the fl

This ended, queſtion muſt be aſked againe
the multitude. *Queſtion.*

Require ye any farther of this you
perintendent?

Aunſwere.

If no man aunſwere, let the Miniſter proce

Will ye not acknowledge this you
cher for the Miniſter of Chriſt Ieſus?
ye not reuerence the word of God that
ceedeth from his mouth? Wil ye not rec
of him the Sermon of exhortation wit
ſcience? Not refuſing the wholſome m
cine of your ſoules? Although it be bit

[Of]

leasing to the flesh? Will ye not finally
intaine and comfort him in his ministerie
inst all such as wickedly would rebell a-
nst God and his holy ordinances?

The people aunswereth.

We will: as wee will aunswere to the
rd Iesus who hath commanded his Mini-
s to be had in reuerence, as his Embassa-
rs and as men that carefully watch for the
uation of our soules.

Let the Nobilitie be vrged with this.

Ye haue heard the dewtie and profession
his our brother by your consents appoin-
to this charge, as also the dewtie & obe-
nce which God requireth of vs towards
n here in his Ministerie: But because that
ther of both are able to performe any
ng without the especiall grace of our God
Christ Iesus, who hath promised to be
h vs present, euen to the consummation
the world, with vnfained heartes, let vs
ue of him his benediction and assistance
his worke begon to his glorie and for the
nfort of his Church.

The Prayer.

O Lord to whom all power is giuen in
heaué and in earth. Thou that art the
Eternal Sonne of the Eternall Father,

who hast not only so loued thy Church
for the redemption and purgation o
same, thou hast hũbled thy selfe to the
of the crosse, and thereuppon hast shed
most innocent blood, to prepare to thy
a spouse without spot, but also to retain
thy most excellent benefit in recent me
rie, hast appointed in thy Church Teac
Pastors and Apostles, to instruct, comfo
admonish the same: looke vpon vs m
fully ô Lord thou that only art King, Tea
and hie Priest, to thy owne flocke: and
vnto this our brother, whom in thy nam
haue charged, with the chiefe care of
church within the boundes of L such po
of thy holy Spirit, as therby he may rig
deuide thy worde to the instruction o
flocke, & to the confutation of pernitiou
rors, & dãnable superstitiõs. Geue vnto
good Lord, a mouth & wisdom wherby
enemies of thy trueth may be confoun
the woolfes expelled, & driuen frõ thy
thy sheepe may be fed in the holsome p
res of thy most holy word, the blind & i
rant may be illuminated with thy true k
ledge: finally that the dregges of super
on & Idolatrie which yet resteth within
Realme, being purged and remoued,

y all not only haue occasion to glorifie
ee our only Lord & Sauiour, but also daily
grow in godlinesse and obedience of thy
ost holy will, to the destructiō of the body
sinne, and to the restitution of that Image
the which we were once created, & to the
hich after our fall and defection we are re-
wed by participation of thy holy spirite,
hich by true faith in thee, we do professe as
e blessed of thy Father, of whom the per-
tual encrease of thy graces we craue, as by
ee our Lord, King & only Bishop we are
ght to pray. *Our Father, &c.*

*The prayer ended, the rest of the Ministers, if any
and Elders of that Church, present, in signe of
ir consent shall take the elected by the hand.*

*The chiefe Minister shall giue the benediction
followeth.*

God the Father of our Lord Iesus Christ,
no hath commaunded his Gospell to be
eached to the comfort of his elect, & hath
lled thee to the office of a watcheman o-
r his people, multiply his graces with thé,
uminate thee with his holy spirit, comfort
d strengthen thee in all vertue, gouerne
d guide thie ministrie to the praise of his
lie name, to the propagation of Christs

king-

kingdom, to the comfort of his Church
finallie to the plaine discharge & assu
of thy owne conscience in the day o
Lorde Iesus, to whom with the Father,
with the holie Ghost, be all honour, p
and glorie, now and euer: So be it.

The last exhortation, to the elected.

TAKE heede to thy selfe and vnto
flock committed to thy charge, f
the same carefully, not as it were
compulsion, but of verie loue, which
beareſt to the Lorde Iesus, walke in simp
tie and purenes of life as it becommet
true seruant & the ambassadour of the L
Iesus. Vsurpe not dominion nor tyranni
authoritie ouer thy brethren, be not disc
raged in aduersitie, but lay before thy
the example of the Prophets, Apostles,
of the Lord Iesus, who in their ministri
stained contradiction, contempt, perse
on and death: feare not to rebuke the w
of sinne, Iustice, & iudgement. If any t
succeede prosperously in thy vocatio
not puft vp with pride, neither yet flatte
selfe as that the good successe proce
from thie vertue, industrie or care. B
euer that sentence of the Apostle remai

hearte: What hast thou which thou
not receiued? If thou haue receaued,
y glorieſt thou? Comfort the afflicted,
porte the poore, and exhorte others to
porte them. Be not ſolicited for things
his life, but bee feruent in prayer to
d for the increaſe of his holy Spirite.
d finally behaue thy ſelfe in this ho-
vocation with ſuch ſobrietie, as God
y bee glorified in thy miniſterie. And
ſhalt thou ſhortly obtaine the victorie,
l ſhalt receaue the crowne promiſed,
en the Lorde Ieſus ſhall appeare in his
rie, whoſe omnipotent Spirit aſſiſt thee
d vs to the ende.

SING the 23. Pſalme.

The order of the Eccleſiaſti-call Diſcipline.

AS no Citie, Towne, houſe, or familie, can maintaine their eſtate, and proſper without pollicie and gouuerncē: euen ſo the Churche of God, The neceſſitie of diſcipline

which requireth more purely to be
uerned, then anie citie or familie, ca
without ſpirituall pollicie and Eccle
call Diſcipline continue, increaſe, &
Ephe.5 riſhe. And as the * worde of God
life and ſoule of this Church: ſo this
lie order and Diſcipline, is as it we
newes in the bodie, which knitt and
the members together with decent
and comelineſſe. It is a bridle to ſtay
wicked from their miſchiefes. It is a ſ
to pricke forwarde ſuch as bee ſlowe
negligent: yea and for all men, it is t
theirs rodde, euer in a readineſſe to ch
gentlie the faultes cõmitted, and to
them afterwarde to liue in more g
What diſ. feare and reuerence. Finallie, it is an
cipline is. left by God vnto his Church, wh
men learne to frame their willes & d
according to the Lawe of God, by i
cting and admoniſhing one another
and by correcting and puniſhing all
nate rebels and contemners of the ſa

There are three cauſes chieflie, w
For what cauſe it ought to be vſed. moue the Church of God to the e
ting of Diſcipline. Firſt, that men o
conuerſation bee not numbred am

ods children, to their Fathers * reproch, Epho.5.f
f the Church of God were a Sanctuary
naughtie and vile persons. The se-
nde respect is, that the good bee not in-
ted with companying the euill: which
ng Sainct Paule foresaw when he com-
nded the Corinthians to banishe from
onge them the incestuous adulterer,
ing: A litle * leauen maketh sower the 1 Cor.5.b
hole lumpe of dowe. The thirde cause Gala. 5.b
hat a man thus corrected, or excommu-
cated, might be * ashamed of his faulte, 2 The.3.b
so through repentance come to amend- 1.Cor.5 c
ent: the which thing the Apostle cal-
h deliuering to Satan, that his soule may
saued in the day of the Lorde, meaning
t he might be punished with excom-
unication, to the intent his soule should
t perishe for euer.

First therefore it is to be noted that this The or-
nsure, correction or discipline, is either der of pro
uate or publike: priuate, as if a man cō- ceedinge
t either in manners or doctrine against in priuat
ee, to admonishe him brotherlie * be- disciplin
eene him & thee: if so be he stubburn- Mat.18.
resist thy charitable aduertisementes, or Luc.17.a
e by continuance in his fault, declareth Iames 5 d
Leu. 19.d
2.The.3 d

that he amendeth not, then after hee
bene the seconde time warned in pre
of two or three witnesses, and contin
obstinatelie in his errour, he ought a
Publique discipline Sauiour Christ commaundeth, to be
closed and vttered to the Church, se
according to publike discipline, he e
may be receaued through repentanc
else be punished, as his faulte require

And here as touching priuate discipl
What thinges are to be obserued in priuate discipline three thinges are to be noted. Firste,
our admonitions proceede of a go
zeale and conscience, rather seekin
winne our brother then to sclander
Next that we be assured that his fau
reproueable by Gods word. And fin
that we vse such modesty and wisedo
that if we somewhat doubt of the m
whereof we admonish him, yet with g
ly exhortations he may be brought t
knowledge of his fault. Or if the fau
pertaine to manie, or be known of di
that our admonition be done in pre
of some of them.

Briefly, if it concerne the whole Ch
in such sorte that the concealinge th
might procure some danger to the

then it be vttred to the Miniſters and
iors, to whō the pollicie of the Church
h appertaine.

So in publik diſcipline it is to be obſer- Of pu-
, that the Miniſterie pretermit nothing blie diſci-
nie time vnchaſtiſed with one kinde pline, and
uniſhmēt or other, if they perceaue a- of the end
thinge in the congregation, either euil thereof.
xample, ſclaunderouſe in manners, or
beſeeming their profeſſion: as if there
any couetouſe perſon, any adulterer,
fornicatour, foreſworn, theefe, briber,
e witneſſe bearer, blaſphemer, drūkard,
underer, vſurer, anie perſon diſobedi-
, ſeditious or diſſolut, any hereſie or
, as Papiſticall, Anabaptiſtical, and ſuch
e: brieflie, whatſoeuer it be that might
pot the Chriſtian congregation: yea, ra- Epheſ. 7.
er what ſo euer is not to edification,
ght not to eſcape either admonition or
niſhment.

And becauſe it commeth to paſſe ſome-
me in the Church of Chriſt that when
her remedies aſſaied, profit nothing, thei
uſt procede to the Apoſtolicall rod and Excom-
rrection, as vnto excommunication, munica-
which is the greateſt and laſt puniſhment tion is the
laſt reme-
die.

belonging to the ſpirituall Miniſte
is ordained that nothing bee attemp
that behalfe without the determinat
the whole Churche: wherein alſo
muſt beware,& take good heede,that
ſeeme not more readie to expell fro
Rigor in punishment, ought to be auoided. Congregation, then to receaue a
thoſe, in whome they perceaue w
fruites of repentance to appeare: n
yet to forbid him the hearing of Ser
which is excluded from the Sacrame
and other dueties of the Church, th
Gods worde is the onlie rule of diſcipline may haue libertie,and occaſion to rep
finally,that all puniſhmentes, correcti
cenſures and admonitions ſtretch no
ther, then Gods worde with mercie
lawfully beare.

MATH. XVIII.

If anie refuſe to heare the Congregation,
him be to thee as an Heathen,
and as a Publicane.

T

THE ORDER OF EXCOMMVNICATION AND OF PVBLIKE REPENTANCE VSED IN the Church of Scotlande, and commaunded to be printed by the generall assemblie of the same, in the moneth of Iune. 1571.

TO THE READER.

Lbeit that in the booke of discipline the causes as well of publike repētance as of excommunication are sufficientlie expressed: yet because the forme and order are not so set forth, that euerie Church & Minister may haue assurance that they agree with others in proceding: it is thought expedient to drawe that order which vniuersallie within this Realme shalbe obserued.

And

And firſte, vvee muſt vnderſtand
crimes bee worthie of Excommun
and what of publike repentance.



N the firſte, it is
noted, that all c
that by the law of
deſerue death, de
alſo excommuni
from the ſociet
Chriſt his church,
ther the offendour be papiſt or proteſ
for it is no reaſon that vnder preten
diuerſitie of religion, open impiety ſh
be ſuffered in the viſible bodie of Ch
Ieſus. And therefore wilfull murthe
Adulterers (lawefullie conuicte) S
rers, Witches, Coniurers, Charmer
giuers of Drinkes to deſtroye chil
and open blaſphemers (as if any rene
GOD, denie the trueth, and the auth
of his holy worde, raylinge againſ
bleſſed Sacramentes) ſuch wee ſay o
to bee excommunicate from the ſo
of Chriſtes Churche. That their i
tie maye bee holden in greater hor
and that they may bee the more dee

nded perceauing them ſelues abhorred
e godly. Againſt ſuch open malefactors,
roceſſe may be ſummoned, for the crime
g known, aduertiſement ought to be gi-
to the Superintendent of the Dioceſſe, ei-
by the Miniſter or by ſuch as can beſt
information of that fact. Except in refor-
townes and other places where the Mi-
erie is planted with Miniſter & Elders ac-
ling to the Act of the generall aſſemblie
e the 26. of December 1568. And if there
o ſuperintendent wher the crime is com-
ted, then ought the information to paſſe
ſuch as are offended to the next Superin-
dent, who with expeditiō ought to direct
etters of ſummonds to the pariſh church
ere the offendour hath his reſidence if the
niſterie be there planted, and if it be not,
f the offendor haue no certaine dwelling
e, then ought the ſummonds be direct to
chiefe town and beſt reformed church in
Dioces, where the crime was committed
ointing to the offendour a certaine daie,
e and place, where and when he ſhall ap-
re before the Superintendent, and his aſ-
ours to heare that crime tried, as touching
trueth of it, and to anſwere himſelfe, why
ſentence of excommunicatiō ſhould not

be pronounced publikely against him
offendor lawfully warned appeare not
ſition being taken of the crime, charg
be giuen by the Superintendent, to the
ſters ſo many as ſhall be thought neceſſ
publication of that ſentence to pronoi
ſame the next Sunday, the forme where
after be declared. But and if the offendo
peare and alleadge for him ſelfe, any re
ble defence, to wit, that he will not b
tiue from the law; but will abide the c
therof for that offence, then may the ſen
of excommunicatiõ be ſuſpended till th
Magiſtrat be required to trie that cauſe;
in if the Magiſtrates be negligent, then
the Church from ſecret inquiſition pro
to publike admonition, that the Magi
may be vigilant in that cauſe of blood,
crieth vengeance vpon the whole land
it is ſhed without puniſhment. If no re
by them can be founde, then iuſtlie m
Church pronounce the offendor excõ
nicat, as one ſuſpect, beſides his crime, t
corrupted the Iudges reuengers of the
and ſo ought the Church to proceed
communication, whether the offendor
gitiue from the law: or if he procure p
or illude the ſeueritie of Iuſtice by

atſoeuer, beſides the trial of his innocẽcy. If the offendour abide an aſſiſe, and by the he be abſolued, then may not the Church nounce excõmunication, but iuſtly may hort the man by whoſe hãd the blood was d, to enter in conſideration with him ſelfe we precious is the life of man before God, how ſcuerely God cõmandeth blud (howuer it be ſhed, except it be by the ſword of Magiſtrate) to be puniſhed. And ſo may oyne vnto him ſuch ſatisfactions to bee de publikely to the Church, as may beare ification of his obedience and vnfayned entance. If the offendor be conuict and ecution follow according to the crime, thẽ on the humble ſute of him that is to ſuffer, y the Elders and Miniſters of the Church t onely giue vnto him conſolation, but alſo nounce the ſentence of abſolution, & his ne to be remitted according to his repennce and faith. And thus much for excommunication of publike offendours.

And yet further we muſt conſider that if offender be fugitiue from the law, ſo that niſhmẽt can not be executed againſt him, that caſe the Church ought to delay no e, but vpon the notice of his crime, and t he is fled from the preſence of the Iudge,

it ought to pronounce him excommun
publikely, and ſo continuallie to reput
vntil ſuch time that the Magiſtrat be ſat
And ſo whether the offendour be con
iudgement, or be fugitiue from the law
Church ought to proceede to the ſen
of excommunication. The forme wh
followeth.

THE FORME.

The Miniſter in publike audience of the people ſhall ſay:

IT is clearely knowne vnto vs that N.
times Baptiſed in the name of the Fat
of the Sonne, and of the holy Ghoſt, a
reputed and compted for a Chriſtian
fearfully fallen from the ſocietie of Ch
bodie by committing of cruell and w
murther (or by committing filthy adu
&c.) which crime by the Law of God
ueth death. And becauſe the ciuill ſwo
in the hand of gods Magiſtrat, who no
ſtanding oft winkes at ſuch crimes : W
uing place in the Miniſterie with griefe
lour of our hearts are compelled to dra
ſword graunted by God to his Church
is to excõmunicate from the ſociety of
Ieſus, from his body the Church, fro

pation of Sacramentes and Prayers with ſame: the ſaid N.

ND THEREFORE IN THE NAME D AVTHORITIE OF THE ETER-AL GOD, AND OF HIS SONNE SVS CHRIST: We pronounce the ſaid excommunicate and accurſed in that his cked fact, and charge all that fauoure the rd Ieſus ſo to repute and hold him (or her) till ſuch time as that either the Magiſtrate ue puniſhed the offendour as Gods lawe mmaunds: Or that the ſame offendour be onciled to the Church againe by publike entaunce: and in the meane time we ear-ſtly deſire all faithfull to call vpon God to ue the heartes of the vpper powers ſo to niſh ſuch horrible crimes, that malefactors y feare to offend euen for feare of puniſh-nt, and alſo ſo to touch the heart of the of-dour, that he may deepely conſider howe refull it is to fall in the hands of the eternal od. That by vnfayned repentance he maie prehend mercy in Ieſus Chriſt, and ſo a-ide eternall condemnation.

'He ſentence of excommunication once pronoũced, the Church may not ſodain-admit the murtherer, or conuict adulterer repentance and ſocietie of the faithfull, al-

beit that pardon be purchaſed of the
ſtrat: but firſt ought inquiſition be ta
the murtherer haue ſatisfied the partie o
ded, that is the kinne and friendes of the
ſlaine. Which if he hath not done, neith
vnderſtand willing ſo to doe, the Churc
no wiſe may heare him. But and if h
willing to ſatisfie, and the friendes exe
meaſure and the poſſibilitie of him that
committed the crime, The ought the ch
to put moderation to the vnreaſonabl
caſe the ciuill Magiſtrat hath not ſo don
fore: And ſo proceede with him that of
repentaunce, that the wilfulneſſe of the
ſcret be not hinderance to the reconcilia
of him that earneſtly craueth the benefi
ſocietie of the Church.

And yet may not the Church receaue
excommunicat at his firſt requeſt: but in
grieuous crimes as before are expreſſed
thers ſhalbe after ſpoken) fourtie daies a
leaſt after his firſt offer may be appoynte
trie whether the ſignes of repentance ap
in the offendor or not. And yet in the m
time the Church may comfort him by
ſome admonitions, aſſuringe him of
mercie if he be verilie penitent: he ma
be admitted to the hearing of the word

o wise to participation of prayers neither
ore nor after Sermon. The first forty daies
ired vpon his newe sute, the Superinten-
t or Session may adioyne such paines as
y trie whether he be penitent or not, the
t are, the murtherer must stand three se-
all Sondaies in a publike place before the
urch doore bare footed and bare headed,
thed in base and abiect apparel, hauing the
e weapon which he vsed in the murther,
the like bloudie in his hand, and in con-
ued words shal say to such as shall enter in-
he Church.

The confession of the penitent.

O farre hath Satan gotten victorie ouer
me, that cruelly I haue shed innocent
bloud, for the which I haue deserued
th corporall and eternall. And so I graunt
selfe vnworthy of the cõmon light or yet
he companie of men. And yet because in
od there is mercy that passeth all measure, &
cause the Magistrat hath not taken frõ me
s wretched life, I most earnestly desire to be
cõciled again with the Church of Christ
us, from the societie wherof mine iniquity
h caused me to be excommunicated. And
refore in the bowels of Christ Iesus I craue

of you to pray with me vnto God, tha
grieuous crime may be of him remitted
alſo that ye wilbe ſuppliantes with me t
Church, that I abide not thus excommu
vnto the end.

At the laſt of the thré Sondaies certai
the Elders ſhall receaue him into the Ch
and preſent him before the preaching p
& ſhall declare vnto the Miniſter that all
was enioyned to that offender was obed
lie fulfilled by him. Then ſhall the Mi
recite vnto him aſwel the grieuouſneſſe o
ſinne, as the mercïes of God if he be peni
And thereafter ſhall require of the Chur
that they deſire any further ſatisfactiõ, &
anſwere be giuen, then ſhall the Miniſter
nounce his ſinne to be remitted accordi
his repentance, and ſhall exhort the Ch
to embrace him as a brother after that p
and thankeſgiuing be giuen to God, as
ſhall be deſcribed.

And thus far to be obſerued for the o
in receiuing of them that haue cõmitte
pitall crimes, be it murther, adulterie, i
witchcraft, or others before expreſſed.

Reſteth yet one other kinde of offend
that deſerue excommunication: Albei
ſo ſummarilie, to wit, ſuch as haue bene
ta

rs withvs in doctrine and Sacramentes: d haue returned backe againe to the Papie, or haue giuen their presence to any part heir abhomination, or yet that of any long ntinuance withdraw them selues from the ietie of Christes body, and from the partiation of the Sacraments when they are puckely ministred. Such no doubt declare m selues worthy of excommunication. t first they must be called either before the perintendent with some ioyned with him, else before the Elders and Session of the st and next reformed Church, where the enders hath their residence, who must acse their defection, exhorte them to repennce, and declare them the daunger wherein ey stand.

Whom if the offender heareth, the Session Superintendent may appoint him a day to isfie the Church publickly, whom by his fection he had offended. But if he continue bburne, then may the Session or Superindent commande the Minister or Ministers declare the next Sunday the defection of ch a person and his obstinate contempt, and is aduertisement geuen two Sundayes, the ird may the sentence of excommunication pronounced.

Offences that deserue publike Repentan
And order to proceede therein.

SVch offences as fall not vnder the
sworde, and yet are sclaunderous a
fensiue in the Church deserue publ
pentance, and of these some are more ha
then others, fornication, drunkennesse
swearing, cursed speaking, chiding, figh
brauling, and common contempt of th
der of the Church, breaking of the Sab
and such like, ought to be in no person
red. But the sclaunder being knowen, t
fender should be called before the Minis
his crime proued, accused, rebuked, a
commanded publikly to satisfie the Chu
which if the offendour refuse, they may
ceed to excommunication, as after shall
clared. If the offender appeare not, sumi
ought to passe to the third time. And th
case he appeare not, the Church may dec
the sentence to be pronounced.

Other if it be lesse hainous, and yet de
admonition: as wanton and vaine wo
vncomly gestures, negligence in hearin
preaching, or absteaning from the Lord
ble, when it is publikly ministred, suspitio
auarice or of pride, superfluitie, or rioto
in cheire or raiment, these we say and

ers that of the world are not regarded, de-
e admonition among the members of
riſtes body. Firſt, ſecreatly by one or two,
hoſe that firſt eſpie the offence. Which if
perſon ſuſpected heare, and geue declara-
n of amendement, then there needeth no
her proceſſe. But if he contemne and de-
e the admonition, then ſhould the former
honiſers take to them ſelues two or three
hfull and honeſt witneſſes, in whoſe pre-
ce the ſuſpected offender ſhould be admo-
ned, and the cauſes of their ſuſpition decla-
. To whom if then he geue ſignification
repentance and promiſe of amendement;
y may cut of all farther accuſatiō. But and
e obſtinatly cōtemne both the ſaid admo-
ions, then ought the firſt and ſeconde bre-
en ſignifie the matter to the Miniſter and
ders in their Seſſion, who ought to call the
ender, and before the complayners accuſe
n aſwell of the crime, as of the contempt of
e admonition: if then he acknowledge his
ence & be willing to ſatisfie the brethren
fore offended, and the Seſſion thē preſent:
ere needeth no farther publication of that
ence. But if he declare himſelf inobedient
the Seſſion: Then without delay the next
nday ought the crime, and the order of ad-

monitions paſſed before be publikly de
to the Church. And the perſon (witho
cification of his name) be admoniſhe
tisfie in publike that which he refuſed
in ſecret, and that for the firſt: if he offe
ſelfe to the Church before the next Su
The diſcretiō of the Miniſterie may tak
order as may ſatisfie aſwel the priuate p
that firſt were offended as the Church
ring the repentance, and ſubmiſſion o
brother, that before appeared ſtubburn
incorrigible. But and if he abide the ſec
admonition publike, when that his
ſhalbe expreſſed, and his offenſes & ſtub
neſſe declared, then can no ſatisfaction
ceaued but in publike: yea it may not
ceaued before that he haue humbly req
the ſame of the Miniſterie and Seſſion
Church, in their appointed aſſemblie.

If he continue ſtubburne, then the
Sūday ought he be charged publikly to
fie the Church for his offence and conte
vnder the paine of excommunication
order wherof ſhall after be declared.

And thus a ſmall offence or ſclaunde
iuſtly deſerue excommunicatiō, by rea
the contempt and diſobedience of the
der. If the offender ſhew him ſelfe peni
betw

ween the first admonition and the second,
l satisfie the Ministerie of the Church, and
brethren that before were offended in
r assemblie, thē it may suffice that the Mi-
er at commandement of the Session de-
e the next Sunday (without comparing
expressing of the person) his repentance
l submission, in these or other wordes:
It was signified vnto you before (dearly
oued) that one certaine brother (or bre-
en) was noted or at least suspected of some
ence, wherof he being admonished by one
wo appeared lightly to regard the same.
d therfore was he, and his offence notified
to the Ministerie in their assemblie, who
cording to their dewtie and charge accused
n of the same. And not finding in him such
edience as the profession of a Christian re-
ireth, fearing that such offences and stub-
rnesse should engender contempt and in-
t others.

Thy were compelled to notifie vnto you
crime, and the proceeding of the Session,
nding to haue sought the vttermost reme-
e in case the offender had continued obsti-
te: but seeing that it hath pleased God to
ollifie the heart of our brother whose name
e neede not to expresse, so that he hath not

only acknowledged his offence, but al
fully ſatisfied the brethren that firſt w
fended, and vs the Miniſterie. And ha
miſed to abſtaine from all appearance o
euill, as whereof he was ſuſpected & ad
ſhed: we haue no iuſt cauſe to procede
farther extremitie, but rather to glorifi
for the ſubmiſsiõ of our brother, & vnf
ly pray vnto him that in the like caſe w
euery one of vs may geue the like obed

The forme and order of publike Repentan

IT is firſt to be obſerued, that none m
admitted to publike repentãce excep
firſt they may be admitted thereto b
Seſsion and Aſſemblie of the Miniſter
Elders, in the which they ought ſharply
examined, what feare and terrour they
of Gods iudgements, what hatred of ſi
dolour for the ſame: and what ſenſe an
ling they haue of Gods mercies, in the w
if they be ignorant they ought diligen
be inſtructed, for it is but a mocking t
ſent ſuch to publike repentance, as ne
derſtand what ſinne is, what repenta
what is grace, nor by whom is Gods f
and mercie purchaſſed. After then th
offender ſhall be in the aſſemblie inſtr

hat he haue ſome taſte of Gods iudge-
nts, but chiefly of Gods mercies in Chriſt
us, he may be preſented before the publike
urch vpon a Sunday after the Sermon,
before the prayers and Pſalme, and then
Miniſter ſhall ſay:
eloued and deareſt brethren, we by reaſon
our charge and Miniſterie preſent before
u this brother, that by infirmitie of fleſh
d craft of Satan hath fearfully fallen from
obedience of his God by committing N.
a crime &c. (let the ſinne be expreſſed) by
which he hath not onely offended againſt
Maieſty of God, but alſo by the ſame hath
ien great ſclaunder and offence to his holy
ongregation: & therfore doeth to his owne
nfuſion, (but to the glorie of God and our
eat comfort) preſent him ſelfe here before
u, to witneſſe and declare his vnfeaned re-
ntance, the thriſt and the care that he hath
be reconciled with God through Ieſus
hriſt, and with you his brethren whom he
th offēded: And therfore it is requiſite that
and he vnderſtād what aſſurance we haue
require ſuch publike ſatisfaction of him;
hat profit we ought to learne in the ſame:
d what profit and vtilitie redounds to both
this his humiliation.

That publike repentance is the inst
of God, & not mans inuention, may be
ly gathered of the words of our Maister
mading that if any haue offended his b
in what sorte so euer it be, that he shall
him and be reconciled vnto his brother
offence committed against one brot
quireth reconciliation: the offence co
ted against many brethrē requireth the
And if a man be charged by Christ Ie
go to a man whom he hath offended, &
by confessing of his offence require rec
liation: much more is he bounde to s
whole multitude whom he hath offend
before them with all humilitie requi
same. For that woe which our Maister C
Iesus pronouceth against euery mā that
offended the least one within his Chur
maineth vppon euery publike offender
such time as he declare him selfe willi
remoue the same: which he can neuer d
till such time as he lett the multitude w
he hath offended, vnderstand his vnfain
pentance. But because that all men of
iudgemēt agree in this, that publike of
require publike repentance, we passe t
second head, which is, what it is that we
to cōsider in the fall and sinne of this ou

: if we consider his fall and sinne in him
ly, without hauing consideration of our
es and of our owne corruption: we shall
fit nothing, for so shall we but despise our
ther and flatter our selues. But if we shall
estly cõsider what nature we beare, what
uption lurketh in it, how prone and rea-
uery one of vs is to such & greater impie-
then shall we in the sinne of this our bro-
accuse and condemne our owne sinnes,
s fall shal we consider and lament our sin-
nature, also shal we ioyne our repentance,
es, & prayers with him and his: knowing
no flesh can be iustified before Gods pre-
e, if iudgement proceede without mercy.
profit which this our brother and we
of this his humiliation is, that we and he
be assured that more ready is our God to
ue vs to mercy through Iesus Christ his
y Sonne, then we are to craue it. It is not
be it neuer so greeuous, that shal separat
om his fauour if we seeke to his mercy:
s all haue sinned, and are by them selues
tute of gods grace: so is he ready to shew
y vnto all, that vnfainedly call for the
. Yea, he doeth not onely receaue such
ne, but he by the mouth of his deare
e, calleth vpon such as be burdened and

laden with ſinne, and ſolemnely pron
that he will refreſh them.

We haue beſides an other commodi
wit, that if we ſhall hereafter fall in the
greater (for we ſtand not by our own p
but by grace onely) that we be not aſha
in this ſame ſorte to humble our ſelfe &
feſſe our offence. Now therefore broth
we all prayſe God in this your humili
beſeeching him that it be without hypoc
So it becommeth you earneſtly to cõſid
what minde and with what heart ye pr
your ſelfe here before this aſſemblie. It
your ſinne that ſhall ſeparate you from
God, nor from his mercy in Ieſus Chri
you repente the ſame: but hypocriſie an
penitencie which God remoue from yo
vs, is no wiſe tollerable before his preſen

The offender ought to proteſt befor
that he is ſory for his ſinne, & vnfained
ſireth God to be mercyfull vnto him,
for the obediẽce of his deare Sonne ou
Ieſus Chriſt.

The Miniſter.

WE can onely ſee that which is
out, and according to your c
ſion iudge, leauing the ſecrets
hearte to God, who onely can trie and

ſame. But becauſe vnfeyned repentance
ſinne, and ſimple confeſſion of the ſame,
he meere giftes of God, we will ioyne
prayers with yours, that the one and the
er may be graunted to you and vs.

The Prayer.

ETernall and euerliuing God, Father of
our Lord Ieſus Chriſt, thou that by the
mouth of thy holy Prophetes and Apo-
, haſt plainly pronounced that thou de-
eſt not the death of a ſinner, but rather that
may conuert and liue: who alſo haſt ſent
onely Sonne to ſuffer the cruell death of
Croſſe, not for the iuſt, but for ſuch as find
ſelues oppreſſed with burthen of ſinns.
by him and his aduocation they may
acceſſe to the throne of thy grace, being
ed that before thee, they ſhal finde fauour
mercy. We are aſſembled (ô Lorde) in
preſence, & that in the name of this ſame
Lorde Ieſus thy deare Sonne: to accuſe
re thee our ſinnes, and before the feete of
Maieſtie, to craue mercy for the ſame.
moſt humbly beſeech thee ô Father of
cies, firſt, that thou wilt touch and moue
hearts by the power of thy holy Spirit in
ſorte, that we may come to a true know-
e of our ſinnes: But chiefly, ô Lord, it will

pleaſe thee to moue the heart of this o
ther N. &c. who as he hath offended th
ieſtie, & a great number of this thy holy
gregation by his grieuous and publike
ſo doeth he not refuſe publikely to ack
ledge & confeſſe the ſame, as that this h
miliation geuē to the glory of thy nam
ſently doeth witneſſe: But becauſe, ô Lo
externall confeſſion without the dolor
hearte auaileth nothing in thy preſence
moſt humbly beſeeche thee that thou w
effectually moue his hearte and ours alſo
he and we without hypocriſie, damning
which thy Law pronounceth vniuſt, m
taine to ſome ſenſe and feeling of thy m
which thou haſt aboundantly ſhewen
mankind in Ieſus Chriſt our Lord. Grau
Lord, vnto this our brother the repentan
the heart, and ſincere confeſsion of his m
to the prayſe of thy Name, to the comf
thy Church, & to the cōfuſion of Satan
vnto vs; graunt ô Lord, that albeit we ca
liue altogether cleane of ſinne, yet that w
not in horrible crimes to the diſhonor
holy Name, to the ſclaunder of our bre
and infamie of thy holy Euangell whi
profeſſe. Let thy godly power, ô Lor
ſtrengthen our weakeneſſe, that neith

of Satan, nor the tyrannie of ſinne draw
terly from thy obedience. Giue vs grace,
ord, that by holyneſſe and innocencie of
we may declare to this wicked genera-
, what difference there is betwene the
nes of light, and the ſonnes of darkeneſſe,
men ſeeing our good workes may glori-
thee and thy Sonne Ieſus Chriſt our onely
iour and Redeemer, to whom with thee,
the holy Spirit, be all honour, prayſe, and
ie, now and euer Amen.

*The prayer finiſhed, the Miniſter ſhall turne him
penitent brother, and in full audience ſhal ſay:*

YE haue heard brother, what is your
dewtie towardes the Church which ye
haue offended, to wit, that willingly ye
feſſe that crime that ye haue committed,
ng God mercy for the ſame, and ſo that ye
recõcile your ſelfe to the Church, which
aue offended. Ye haue hard alſo the affec-
and care of the Church towardes you
penitent brother, notwithſtanding your
ous fall, to wit, that we all here preſent
e our ſinnes with your ſinne, we all re-
e and eſteeme your fall to be our owne:
ccuſe our ſelues no leſſe then we accuſe
: now finally we ioyne our prayers with

yours, that we and you may obteine
and that by the meanes of our Lord
Christ. Let vs therefore brother ha
comfort of you, that ye will openly a
ply confesse your crime, and giue to
station of your vnfained repentance.

The penitent shall then openly confe
crime whatsoeuer it be, and shall desire
mercy, and pray the Chruch, to call t
for mercy with him, and vnfainedly
that he may be ioyned againe to thei
tie and number.

IF the penitent be confounded with
or such one as can not distinctly spea
the comfort and instructiō of the C
the Minister shall make repetition, tha
ry head may be vnderstood by it self
thereafter shall aske the penitent if that
confession, and if so he beleueth: Hi
swere affirmatiue being receaued, the
ster shall aske the Congregation if they
any farther to be required for their sati
and reconciliation of that brother. N
tradiction being made, the Minister s
to the penitent:

We haue heard deare brother you
sion, for the which we from our hearts
God, for in it the Spirite of Iesus Chr

nfounded the Deuill, and broken downe
s head and power in that, that ye to the glo-
of God haue openly damned your selfe &
ur impietie, imploring grace and mercy
r Christ Iesus his Sonnes sake. This strēgth,
bmission and obedience can not proceede
om flesh & blood, but is the singular gift of
e holy Ghost. Acknowledge therefore it to
giuen vnto you by Iesus Christ our Lord,
d now take heede least at any time ye be
mindefull of this great benefite, which no
doubt Satan doeth enuie, and will assaile by
l meanes possible that you may abuse it: he
ill not cease to tempt you to fall againe in
ch or crimes more horrible. But resist the
euill and he shall flee from you. Liue in so-
rietie, be instant in prayer, commende your
lfe vnfeanedly to God, who as he is faithful,
shall he giue to vs victorie ouer sinne, death
d Satan, and that by the meanes of our head
d Souueraigne champion Iesus Christ, to
home be all prayse glorie and honour now
d euer, Amen.

An admonition to the Church.

T is your dewtie brethren to take example
of this our penitent brother: first, that ye be
vnfeanedly displeased in your owne hearts
r your sinnes: secondarily, that with this

our brother ye accuſe them in the ſi
God, imploring grace and mercy for y
fences committed: and laſt, if any of yo
after this publikely offende, that ye refu
with the like reuerence to ſatisfie the Ch
of God offended in you. Now onely re
that ye remit and forget all offences whi
haue conceaued heretofore by the ſinn
fall of this our brother, accept and em
him as a member of Chriſtes body: let n
take vpon him to reproche or accuſe him
any offences that before this houre he
committed. And that he may haue the b
aſſurance of your good will and reconci
on, proſtrate your ſelfe before God, & re
him thankes for the conuerſion & repent
of this our brother.

The thankes giuing.

HEauenly father, fountaine of all m
and conſolation, we confeſſe our ſe
vnworthy to be compted amongs
children, if thou haue reſpect to the corru
of our nature: but ſeeing it hath pleaſe
fatherly goodneſſe, not onely freely to c
vs in thy deare Sonne our Lord Ieſus Ch
by his death to redeeme vs, by his Euange
call vs, and by his holy Spirite (which
are thine) to illuminate vs. But alſo that

commaunded thy word and holy Euan-
to be preached, to the end, that the peni-
ſhal haue an aſſurance of the remiſsion of
ir ſinnes, not onely for a time, but euen ſo
as men from ſorowfull heartes ſhall call
thy grace and mercy. In conſideration of
thy fatherly adoption and ineffable cle-
ncie ſhown vpon vs we can not but praiſe
magnifie thy fatherly mercie: a teſtimo-
whereof we not onely feele in our ſelues,
alſo ſee the ſame cuidentlie in the conuer-
of this our brother, whom Satan for a
e held in bōdage, but now is ſet at fredom
the power of our Lord Ieſus Chriſt, and is
turned againe to the ſocietie of thy bodie:
raunt vnto vs heauenly father, that he and
may more and more be diſpleaſed for our
nes, & procede in all maner of good works
the praiſe of thy holie name, & edification
thy Church, by Ieſus Chriſt our Lord and
ely Sauiour, So be it.

The thankes finiſhed, the Miniſter ſhall require of
penitent if that he will be ſubiect to the diſcipline
e Church, in caſe that he after offend, who an-
ing that he will, the Miniſter ſhall ſay in man-
of abſolution.

If thou vnfainedlie repent thy former ini-

quitie, and beleue in the Lord Ieſus, th
his Name pronounce and affirme th
ſinnes are forgiuen not onlie in earth, b
in the heauen accordinge to the promi
nexed with the preaching of his word, a
the power put in the miniſtry of his Ch

Then ſhall the Elders and Deacons with M
(if any be) in name of the whole Church take
conciled brother by the hand, and embrace
ſigne of full reconciliatiõ. Then after ſhall the
ſing the 103. Pſalm, ſo much as they think
dient. And ſo ſhall the aſſembly with the bene
be dimiſſed

THE FORME OF EX. communication.

AFTER that all admonitions, both
uat and publike be paſt, as before is
then muſt the Church proceede to
communication, if the offender remain
ſtinate. The Sonday therefore after the
publike admonition, the Miniſter bein
fore charged by the Seſſiõ or Elders ſha
ſignifie vnto the Church after Sermon.

It is not vnknowen vnto you, with
lenitie and carefulneſſe the Miniſterie a
whole Church by priuate & publike
nitions hath ſought N. &c. to ſatis

Church, and to declare him selfe penitent for his grieuous crimes & rebellió, by the which he hath offended Gods maiestie, blasphemed his holy name, and offended his Church, in whom to this day we find nothing but stubburnesse, we can not therefore of conscience winck any longer at the disobedience of the said N. least that his example infect and hurt others. We are compelled therefore in the feare of God to giue the said N. into the hands and power of the Deuill, to the destruction of the flesh, if that by that meane he maye be brought to the consideration of him selfe, and so repent, and auoide that fearfull condemnation that shall fall on all inobedient in the day of the Lord Iesus. And lest that any shall think that we do this of manly presumption without the assurance of the Scripture, ye shall shortly heare what commandement and authoritie we haue so to do.

First, we haue the commandement of our Maister and Sauiour Iesus Christe, to holde such for Ethnikes and Publicans, as will not heare the voice of the Church. But plaine it is that this obstinate N. hath contemptuously refused all wholsom admonitions, & therfore we not one or two, but the whole Church must hold him as a Publicane, that is, as one

cut from the bodie of Iesus Christ, & vn
thie of anie societie with him, or with the
nefits of his Church, till his newe conuer
and his receauing againe.

Secondarily, we haue the commaund
the Apostle Sainct Paule, and that fearful
tence, which he being absent did notwith
dinge pronounce against the incest, with
sharp rebuke to the Corinthians, becaus
with greater zeale and expeditiō they ex
led not from among them that wicked ma
And if any think that the offence of this fo
named obstinate, is not so hainous, as tha
the incest, let such vnderstand, that mercy
fauour may rather be granted to any ot
sinne, then to the contempt of wholesom
monitions, and of the iust and lawfull or
nances of the Church. For other sinnes h
hainous so euer they be (so be it that they
serue not death) as by vnfayned repentau
they are remitted before God, so vppon
same humbly offred vnto the Church, or
may be taken that the offender may be co
forted, and at length restored to the societ
the Church againe: but such as proudly c
temne the admonition of the Church pri
or publike, declare them selues stubborne
bellious, and altogether impenitent, & th

e moſt iuſtlie ought they to be excommu-
ate.

The precept of God giuen vnder the Law
expell from the middeſt of Gods people,
h as were leproſe (without exception of
ſon) is to vs an aſſurance that we ought to
ell from the ſociety of Chriſts bodie ſuch
e ſtriken with ſpirituall leproſie, for the
e is no leſſe infectiue and daungerous then
he other. Now ſeing that we know excō-
nication is Gods ordinance, let vs in fewe
rdes vnderſtand the vtilitie and vſe of the
he.

By it firſt is the Church purged of open
cked doers, which is no ſmall commodity,
ſidering that we fight in the middeſt and
s of this wicked generation, which ſeketh
s nothing more then occation of ſclaun-
. Secondarily, by it is the Church and eue-
member of the ſame retained in obedience
feare, wherof all haue neede if the frailtie
ur fleſh ſhall be rightly conſidered. Third-
by it we exerciſe a ſinguler work of chari-
while that we declare our ſelues carefull
eepe the flock of Chriſt in puritie of ma-
, and without daunger to be infected: for
were a work both vncharitable and cruell
oyne together in one bed perſons infected

with peſtilent or other contagious and
ctiue ſores with tender children, or with
as were hole: ſo it is no leſſe crueltie to ſ
amonge the flocke of Ieſus Chriſt ſuch o
nate rebelles. For true is that ſentence o
Apoſtle, A litle leuen corrupteth the w
maſſe. But leſt that we ſhould ſeeme to v
power ouer the Churche, or to do any t
without the knowledge and conſent of
whole bodie, for this preſent we delaye
ſentence, willing ſuch as haue any thing
biect in the contrarie to propone the ſame
next Seſſion day, or elſe to ſignifie the ſ
to ſome of the Miniſters or Elders that a
ſwer may be giuen therto, and in the me
time we will call to God for the conuer
of the impenitent.

THE PRAYER FOR THE obſtinate.

ETERNAL and euerliuing God, Fa
of our Lorde Ieſus Chriſt, whoſe v
property is to ſhew mercy, & to re
life, euen when to mans iudgment death
gotten dominion ouer thy creaturs: for t
haſt firſt ſought, called, accuſed, & conui
our father Adam, after his tranſgreſſion,
being ſo dead in ſinne, & thrall to Satan,

ould neither confesse his offence, nor yet
mercy for the same: Thou by thy fré pro-
es of mercy and grace, gaueſt vnto him a
y life, and ſtrength to repent. The ſame or-
muſt thou keepe, ô Lorde, with all thie
ſen children of his poſteritie. For in mans
rupt nature there can be no obedience vn-
hat thou by operation of thy holy Spirit
rk the ſame. And therefore we moſt hum-
beſeeche thee for Ieſus Chriſt thy Sonnes
e pitifully to looke vpon this thy creature,
o once was baptized in thy name: & hath
feſſed him ſelf ſubiect to thy religion, and
o the diſcipline of thy Church: whom Sa-
(alas) now ſo blindeth that obſtinately he
ntemneth the one and the other. We haue
lowed ô Lord, the rule preſcribed vnto vs
thy deare Sonne our Lord Ieſus Chriſt in
moniſhing and threatning him, but hither-
haue profited nothing concerning him &
humiliation.

But ô Lorde, as thou alone knoweſt, ſo
iſt thou alone change & mollifie the harts
he proud & impenitēt. Thou by the voice
hy Prophet Nathan wakenedſt Dauid frō
deadly ſecurity. Thou without any Pro-
et beatedſt down the pride of Manaſſes in
e priſon, after he had ſhed the bloud of thy

ſeruants, and had repleniſhed Ieruſale
all kind of impietie. Thou turnedſt th
of Peter at the looke of thie deare Son
Lord Ieſus Chriſt, after that fearefull
horrible imprecations he had thriſe o
denied him.

O Lord, thy mercies without meaſ
dure for euer: to the which we after lo
uell do remit this obſtinate and impen
earneſtly deſiring thee ô Father of me
firſt ſo to pearſe his heart with the feare
ſeuere iudgements, that he may begin
derſtand that thus contemning all who
admonitions, he prouokes thy wrath a
dignation againſt him ſelfe. Open his
that he may ſee how fearful & terrible a
it is to fall into thy handes: and therfore
llfie and anoint his hart by the vnction o
holy Spirit: That he may vefaynedly co
vnto thee, and giue vnto thee that hono
obedience that thou requireſt in thy
word, & ſo to our comfort that now m
for his rebellion, that he may ſubiect hi
to the iuſt ordinance of thy Church, &
that fearefull vengeance that moſt aſſu
ſhall fall vppon all the inobedient. The
graces Heauenly Father, and farther as
knoweſt to be expedient for vs and fo

Ch

urch vniuerſal we call according as we be
ght to praye by our Soueraigne Maiſter
riſt Ieſus, ſaying: *Our Father, &c.*

THE ſecond Sonday after Sermon and publike prayers, the Miniſter ſhall in audience of the whole Church aske the lers and Deacons, who muſt ſit in an emit and proper place, that their anſwer may hearde.

The Miniſter.

HATH he, whom the laſt day wee admoniſhed vnder the paine of Excommunication to ſatisfie the Church for publike ſclaunder & contempt of the Miſtrie, by him ſelfe or by any other offered obedience vnto you?

They ſhall anſwer as the truth is, yea or nay.

If he hath ſought the fauour of any with-he Miniſterie with promiſe of obedience, n ſhall farther proceſſe be delayed, and he nmaunded, to appeare before the Seſſion heir next aſſemblie, where order may bee en for his publike repentance, as in the for-r head is expreſſed. If he haue not labored atisfie the Church, then ſhall the Miniſter oceede and ſay:

It cannot be but dolorous to the bod
anie one member thereof ſhould be cu
periſh, and yet it ought to be more fear
the member then to the bodie, for the m
cut of can do nothing but putrifie and p
and yet the bodie may retaine life & ſtre
But the rebellion of this obſtinate may
ceede in one part from ignorance, for it
be that he vnderſtandeth not what Exc
nication is, & what is the danger of the
I ſhall therefore in few wordes open the
and the other.

Lawfull Excommunication (for the
drings of that Romane Antichriſt are b
nity & wind) is the cutting of from the b
of Ieſus Chriſt, from participation of his
Sacraments & from publike Prayers wi
Church, by publike and ſolemned ſente
obſtinat and impenitent perſons after d
monitions, which ſentence lawfully pr
ced in Earth is ratified in the Heauen, b
ding of the ſame ſinnes that they bind i
The daunger hereof is greater then ma
ſodainly eſpy, for ſeing that without the
of Ieſus Chriſt, there abideth nothi
death and damnation to mankind, in w
ſtate ſhall we iudge them to ſtand, that
are cut of from the ſame.

Yea, what horrible vengeance hangeth v-
them and their posteritie, notable and se-
e punishmentes may instruct vs: Cain the
rtherer was not accursed within his own
son onlie, but that same maledictiõ ranne
is posteritie, & vpon all that ioyned ther-
h, till that all mankind was destroyed by
er (eight persons reserued) Cham likewise
accursed in his sonne Canaan, the seueri-
wherof proceded euen to the rooting out
hat whole race and nation.

The simple worde of our Maister Iesus
rist caused the fig tree sodainly to wither.
the voice of Peter, Ananias and Saphira,
e striken to death. The same God & Lord
us with the power of his holie Spirit that
n was potent and iust, worketh euen now
he ministerie of his Church. The cõtempt
erof he will in no wise suffer vnpunished.
d therfore ye that haue acquaintance or fa
iaritie with the forenamed obstinate, de-
e vnto him these dangers, & will him not
empt the vttermost, and thus yet againe let
ray to God for his conuersion.

Let the former prayer be publikely said.

THE third Sonday let the first questiõ be proponed by the Minister to the Elders and Deacons concerning the submis-

fion of the obſtinate ſo oft admoniſhed a
proponed the ſecond: if repentance be o
let order be taken as is before ſaid, with
charge to the Church to prayſe God fo
conuerſion of that brother. If repentanc
not offered, then ſhall the Miniſter exp
wherein the perſon that is to be excomm
eat, hath offended, howe oft, and by wh
he hath bene admoniſhed aſwell priuatel
publikelie, and ſhall demaund of the Eld
Deacons if it be not ſo, whoſe aunſwer re
ued, the Miniſter ſhal ask the whole Chu
if they thinke that ſuch contempt ſhou
ſuffred among them: & if then no man
interceſſion for the obſtinate, the Min
ſhall proceede and ſay:

Of very conſcience we are compell
do that which to our harts is moſt dolo
to wit, to giue ouer to the handes of the
uill this forenamed obſtinate contemn
whome once we eſteemed a member o
bodie, and that not only for the crime th
hath cõmitted, but much rather for his p
contempt and intolerable rebellion lea
our ſuffrance of him in this his impiety
not onelie be imputed vnto vs, but al
he ſhold infect others with the ſame pe
And therefore we muſt vſe the laſt rem

we grieuous that euer it be vnto vs. And I desire you for more ample declaratiõ of ur Christian charity towards him, ye pray th me vnto God nowe for the last for his nuersion.

THE LAST PRAYER BEfore the Excommunication.

OMNIPOTENT, Eternall and mercifull Father, who for that good wil that thou beareſt vnto vs in Ieſus Chriſt deare Sonne, wilt not the death & deſtruon of a ſinner: but rather that he by inſpiion & mouing of thy holy Spirit conuert d liue: who alſo doeſt witneſſe the vertue d ſtrength of thy worde to be ſuch, that it uſeth the Mountaines to ſhake, the Rockes mble, and the floudes to drie vp. Beholde, thy children and people here proſtrat bere thee, moſt humbly beſeeche thee in the me of thy deare Son our Lord Ieſus Chriſt at thou wilt moue and pierce the heart of r impenitent brother whom Satan ſo long h indured and hardened, let it pleaſe thie ieſtie by the vertue of thy holy Spirit, that u wilt mollifie the ſame. Expell his darkeſſe, and by the light of thy grace that thou t ſo illuminate him that now at length hee y feele firſt how grieuouſly he hath offen-

ded againſt thy Maieſtie: And ſeconda
gainſt thy holy Church, and aſſembly:
him thy grace to acknowledge, accu
damne aſwell before vs whom he hath
ded as before thie preſence this his prou
tempt, leſt that we by the ſame prouok
compelled with all our griefes to cut hi
thy miſticall bodie, whom we, ô Lord
nedlie deſire to retaine within thy Chur
a liuely member of thy dear Sonne our
Ieſus, heare vs merciſull Father, call b
againe this our impenitent brother that
tendeth to eternall deſtruction. That wo
who before thy preſence euen for his r
lion do mourn, may receaue him againe
gladneſſe and ioy, and ſo render praiſe &
nour vnto thee before this thie holy Co
gation.

We graunt our ſelfe ô Lorde, vnwo
whom thou ſhouldſt heare, becauſe we
not to offend thee by our continual tran
ſing of thy holy precepts. Looke not vp
merciſull Father in this our corrupt n
but looke thou to thy deare Son, whom
of thie mere mercy haſt appointed our
great Biſhop, Aduocate, Mediatour, and
lie Propitiatour, in him and in the men
his death, We humblie beſeech thee

ly to behold vs, and ſuffer not the moſt in-
cent bloud of thie deare Son ſhed for vs &
this our impenitẽt brother, to be propha-
d by the tirannie and ſlight of Satan.

But by the vertue of the ſame let this our
penitent brother be brought to vnfained
pentance, that ſo he maie eſcape that feare-
condemnation in the which he appeareth
fall. This we aske of thee ô heauenlie Fa-
er in the boldenes of our head, and Media-
ur Ieſus Chriſt, praying as he hath taught,
ur Father which art in heauen, &c.

*If after this prayer the obſtinate appeare not to
er his repentance, then ſhall the Miniſter pro-
ede and ſay.*

BRETHREN, ſeing that as ye haue heard
this obſtinate and impenitent perſon, N.
hath ſo greuouſlie offended againſt God,
againſt this his holy Congregation, who
no meanes (as ye maie perceiue) can be
ought to repentance, whereof it is euident
the worde of God that he is fallen from
e kingdom of Heauen and from the bleſſed
cietie of the Lord Ieſus.

And we (albeit with dolour of our heartes)
aie nowe execute that which the comman-
ement of Ieſus Chriſt, and the practiſe of his

Apoſtle ſheweth that of our office we o
to do, to wit, that we ſhall publikely de
and pronounce ſuch to haue no ſocietie
vs, as declare them ſelues obſtinate an
bellious againſt all wholſom admonitio
the bleſſed ordinances of his Church, &
we may do the ſame: not of our own au
ritie, but in the name and power of our
Ieſus Chriſt before whom all knees are
pelled to bow: Let vs humbly fall down
fore him, and on this maner pray, and
nounce this ſentence.

THE INVOCATION OF T
name of Ieſus Chriſt to excommunicate the impenitent: Together with the ſentence of excomunication.

O Lord Ieſus Chriſt, the onely an
ternall King of all the choſen chil
of thy heauenly Father, the head
lawgiuer of thy Church, who by thy o
mouth haſt commanded that ſuch offen
as proudly contemne the admonitions o
church, ſhalbe caſt out from the ſociety o
ſame, & ſhalbe reputed of thy profeſſou
prophane Ethnickes. We willinge to o
this thy precept which alſo we haue rece
by inſtitutiō of thy Apoſtle, are here prefe

nuented in thy name to excommunicate &
t forth from the ſocietie of thy holy body:
d from all participation with thy Church
Sacraments or prayers, N. Which thing
do at thy commandemẽt,& in thy power
d authoritie to the glorie of thy holy name,
he conſeruation and edification of this thy
urch, in the which it hath pleaſed thee to
ce vs Miniſters: And to the extreme reme-
of the ſtubburne obſtinacie of the forena-
d impenitent: and becauſe thou haſt pro-
ſed thy ſelfe,euer to be with vs: but ſpecial-
with ſuch as vprightly trauell in the mini-
rie of thy Church, whome alſo thou haſt
omiſed to inſtruct and guide by the dicta-
ent of thy holy Spirite.

We moſt humbly beſeech thee ſo to go-
rne and aſſiſt vs in the execution of this our
arge: that what ſo euer we in thy name do
re pronounce in earth,that thou wilt ratifie
e ſame in the Heauẽ. Our aſſurance ô Lord
hy expreſſed word. And therefore in bold-
ſſe of the ſame: HERE IN THY NAME
d at the commandemẽt of this thy preſent
ongregation cut of,ſeclude,and excommu-
cate from thy body, and from our ſocietie,
.as one perſon ſclanderous,proude,cõtem-
r, and a member for this preſent altoge-

ther corrupted&pernicious to the body
this his ſinne (albeit with ſorowe of har
vertue of our Miniſterie we binde and
nounce the ſame to be bound in Heaue
Earth. We farther giue ouer in the hand
power of the Deuill the ſaid N. to the de
ction of his fleſh, ſtraitly charging all that
feſſe the Lord Ieſus, to whoſe knowledge
our ſentence ſhall come, to repute and h
the ſaid, N. accurſed, and vnworthy of th
miliar ſocietie of Chriſtians: Declaring
all mẽ that ſuch as hereafter before his re
tance ſhall hante, or familiarly accomp
him, are partakers of his impietie, and ſu
to the like condemnation. This our ſent
ô Lorde Ieſus pronounced in thy Name
at thy cõmandement, we humbly deſire
to ratifie accordinge to thy promiſe. And
Lord thou that camſt to ſaue that which
loſt, looke vpõ him with the eyes of thy
cy, if thy good pleaſure be: and ſo pearce
his hearte, that he may feele in his brea
terrours of thy iudgements, that by thy g
he fruitfully may be cõuerted to thee. A
damning his owne impietie, he may be
the like ſolemnity receiued within the bo
of thy church, from the which this day (
griefe and dolour of our hearts) he is ei

Lord in thy preſence we proteſte that our
vne affections moue vs not to this ſeuerity,
t onely the hatred of ſinne, and obedience
at we giue to thy owne commaundement.
nd therfore ô heauẽly Father, we craue the
rpetuall aſſiſtance of thy holy Spirite, not
nely to bridle our corrupted affections, but
ſo ſo to conduct vs in all the courſe of our
hole life, that we neuer fall to the like im-
ietie and contempt: but that continually we
ay be ſubiect to the voyce of thy Church,
nd vnto the Miniſters of the ſame, who true-
offerre to vs the worde of life, the bleſſed
uangell of thy onely beloued Sonne Ieſus
hriſt: to whom with thee, and the holy
pirit, be all prayſe, glorie and honour, nowe
nd euer. So be it.

The ſentence pronounced and the prayer ended:

THe Miniſter ſhal admoniſh the Church that all the faithful do hold the excommunicate as an Ethnicke, as before is
id, that no man vſe his familiar companie:
nd yet that no man accuſe him of any other
rime, then of ſuch as he is conuicted of, and
or the which he is excommunicate. But that
uery man ſhal ſecreatly call to God for grace
o be graunted to the excommunicate. Such
s haue office in the Miniſterie may vpon li-

cence required of the Church ſpeake wi
excommunicate, ſo long as hope reſteth
conuerſion: But if he continue obſtina
ought all the faithfull vtterly to abhor
preſence and communicatiõ: And yet
they more earneſtly to call to God that
in the end may be confounded, and the
ture of God free from his ſnares by the po
of the Lord Ieſus. And with the accuſtu
benedictiõ the aſſembly ſhalbe dimiſſed
they haue ſong the 101. Pſalme, or one p
therof, as it ſhall pleaſe the Congregation

The order to receaue the Excommmnicat
againe to the ſocietie of the Church.

FIRST we muſt obſerue that ſuch as
ſerue death for that crime committed
uer be admitted to the ſocietie of
Church, vntill ſuch time as either the M
ſtrate puniſh according to the law or elſe
dõ the crime, as before we haue ſaid. But
as for other offences and for their conte
are excommunicate, may be receaued, w
they ſhall earneſtly ſeeke the fauours of
Church. They muſt begin at the Miniſt
the Elders and Deacons, who muſt exp
their repentance to the Miniſter or Mini
in their aſſemblie, a day may be appoint

excommunicate to preſent him ſelfe be-
e them. The ſignes of his repentance ought
e diligently inquired, as what hath bene
behauiour ſince the time of his excom-
nication, what he will offerr for ſatisfa-
on to the Church, and vnto whom he hath
poned the griefe and dolour of his heart: If
excommunicate be found penitent and o-
dient in all thinges: The Miniſter the next
nday may giue aduertiſement to the whole
hurch of his humiliation, and commande
em to call to God for increaſe of the ſame:
he next Seſſion day the Miniſter may ap-
inte to the excommunicate ſuch ſatisfactiō
they thinke moſt expedient, to the which if
e excommunicate fully agree, then may the
d Miniſterie appointe vnto him a certaine
y when he ſhall fulfill the ſame.

For this is principally to be obſerued, that
excommunicate perſon may be receaued
the ſocietie of the Church againe, vntill
ch time that he haue ſtand at the Church
oore, at the leaſt moe Sundayes then one:
hich dayes being expired, and the whole ſa-
sfaction complea te, ſome of the Elders ſhall
aſſe to the excommunicate, after that the for-
er prayer of the Miniſter in the Pulpet be
nded: And ſhall preſent him to a certaine

place appointed for the penitents, wh
ſhall ſtand in the ſame habite, in the wh
made ſatisfaction vntil the Sermon be e
And then ſhall the ſame Elders that bre
him in the Church preſent him to the M
ſter, with theſe or the like wordes:

This creature of God, N. that for his
kedneſſe and obſtinate rebellion hath bi
communicate from the body of Ieſus Ch
but now by the power of the ſpirit of Ge
called backe againe by repentance, ſo fa
the iudgement of man can perceaue, fo
hath not onely craued the fauours of the
niſterie, that he might be receaued into
bodie of the Church againe, but alſo mo
bediently hath ſubiected him ſelfe to all
we haue commaunded, for tryall of his hu
liation: And therfore we preſent him be
you to be examined, and if his repentanc
ſufficient to be receaued againe to the b
of the Church.

Then ſhall the Miniſter render tha
firſt to God for that parte of his humiliat
and alſo deſire the Church of God to do
ſame with him. Therafter he ſhall adreſſe
to the perſon excommunicate. And firſt
laie before him his ſinne, then after the ad
nitions that were giuen vnto him to ſa

Church for the ſame: And laſt his proude tempt and long obſtinacie, for the which was excommunicate. And of euery one he ll require his peculiar confeſſion, with ac- ation of him ſelfe, and deteſtation of his pietie. Which being receaued, he ſhall ren- thankes to God as followeth:

We thanke the mercy and goodneſſe of d through Ieſus Chriſt our Lord, for this conuerſion, N. Into the which thou haſt ſo much aſhamed thy ſelfe, as that thou confounded & ouercome Satã, by whoſe nimous & deceauable entiſemẽts thou he- rto haſt bene rebellious to the wholeſome monitions of the Church: And yet becauſe can but onely ſee that which is externall: e will ioyne our prayers with thine, that y humiliation may proceed from the heart.

Let the prayers appointed to bee ſaide in the re- uing of the penitent, be ſaid alſo here: which ended the Church and the penitent be admoniſhed as it expreſſed: Except that the crime of his Excõmu- ation muſt euer be alleaged and mentioned.

THE PRAYER CONTEINING his receauing to the Church.

Orde Ieſus Chriſt, King, Teacher, and our eternall Prieſt, who with the preaching

of thy blessed Euangel hast ioyned th
to binde & loose the sinnes of men: w
also pronounced, that what soeuer by
nisters is bound in Earth, shal be boun
Heauen: And also that what soeuer is
by the same, shalbe loosed and absolu
thee in the heauen: looke ô Lord me
vpō this they creature N. &c. whom S
long time hath holden in boundage,
not onely he drew him to iniquitie, b
that he so hardened his heart that he d
all admonitions, for the which his sin
comtempt we were compelled to exco
nicate him from our body. But now
seeing that the Spirit of our Lord Iesus
hath so farre preuailed in him: That h
tourned to our societie, it will please th
the obedience of our Lord Iesus so to
him, that his former inobediēce be neu
to his charge: But that he may increas
godlinesse till that Satā finally be trod
der his feete and ours, by the power
Lord Iesus Christ, to whom with th
with the holy Spirit be all honour and
now and euer. So be it.

The forme of Absolution.

IN the name and authoritie of Iesus
I the Minister of his blessed Euangel
co

nſent of this whole Miniſtery & Church,
ſolue thee N. from the ſentence of Ex-
munication, from the ſinne by thee com-
tted, and from all Cenſures laid againſt
e for the ſame before, according to thy re-
ntance: And pronounce thy ſinne to be
ſed in heauen, and thee to be receaued a-
ine to the ſocietie of Ieſus Chriſt, to his
dy the Church: To the participation of
Sacraments: And finally to the fruitiō of
his benefites: In the name of the Father,
Sonne, and the holy Spirit. So be it.

The abſolution pronounced, the Mini-
r ſhal then call him brother, and giue him
monition, to watche and pray, that he fall
t in the like tentation. That he be thanke-
l for the mercy ſhewen vnto him and that
ſhew the fruictes of his conuerſion in life
d conuerſation.

Thereafter the whole Miniſterie ſhall em-
ce him, and ſuch others of the Church as
next vnto him: and then ſhall one Pſalme
thankeſgiuing be ſong.

This order may be enlarged or contracted as the
ſedome of the diſcreet Miniſter ſhall thinke ex-
ient: For we rather ſhew the vvay to the igno-
t, then preſcribe order to the learned, that can
be amended.

A Prayer.

PReserue the publike face of thy Ch
within this Realme, ô Lord: Dilat
kingdome of thy Sonne Iesus Ch
vniuersally. And so farther disclose & br
downe the tyrannie of that Romane A
christ, by the power of thy Sonne our L
Iesus Christ. So be it. ANNO 156

ROM. 16.

Soli sapienti Deo per Iesum Christum
gloria in perpetuum. Amen.

This booke is thought necessarie and p
fitable for the Church, and commaunde
be printed by the Generall Assemblie.
forth by Iohn Knox Minister.

And sited by vs whose names followe
we were appointed by the said generall
sembly.

Iohn Willok. *Dauid Lindesay.*
M. Iohn Crag. *Guilielmus Chris*
Robert Pont. *sonis.*
Iohn Row. *Iames Creg. &c.*

THE VISITATION of the sicke.

BECAVSE the visitation of the sick
thing very necessarie, and yet notw
standing it is hard to prescribe all
ap

ppartaining thereunto, we referre it to the iſcretion of the godly & prudent Miniſter, ho, according as he ſeeth the pacient afflied, either may lift him vp with the ſweete romiſes of Gods mercy through Chriſt, if e perceiue him much afraid of gods threatings: or contrariwiſe if he be not touched ith the feeling of his ſinnes, may beat him owne with Gods iuſtice euermore like a ilfull phyſition, framing his medecine acording as the diſeaſe requireth: and if he erceiue him to want any neceſſaries, he not nly releiueth him according to his abilitie, ut alſo prouideth by others, that he may be rniſhed ſufficiently. Moreouer the partie at is viſited may at all times for his comfort nd for the Miniſter, who doeth not onely ake prayers for him there preſently, but alif it ſo require, cõmendeth him in the puike prayers to the Congregation.

A Prayer to be ſaid in viſiting of the ſicke.

O Our good God, Lord and Father, the Creator and cõſeruer of all things, the foũtaine of al goodneſſe & benignity, e as (among other thine infinite benefites nich thou of thy great goodneſſe & grace eſt diſtribute ordinarily vnto all mẽ) thou

giueſt them health of bodie, to the end
they ſhould the better know thy great
lity, ſo that they might be the more rea
ſerue and glorifie thee with the ſame: ſo
trarywiſe when we haue euill behaued
ſelues in offending thy Maieſty, thou ha
cuſtomed to admoniſh vs, & call vs vnto
by diuers and ſundry chaſtiſements thro
the which it hath pleaſed thy goodnes to
due and tame our fraile fleſh: but ſpeciall
the grieuous plagues of ſickneſſe & diſe
vſing the ſame as a meane, to awake and ſ
vp the great dulneſſe & negligence that
vs all, & aduertiſing vs of our euil life by
infirmities and daungers, eſpecially whe
they threaten the very death, which (as
red meſſingers of the ſame) are al to the
full of extreme anguiſh & torments, altho
they be notwithſtanding to the ſpirite o
elect, as medicines both good & wholſo
For by them thou doeſt moue vs to re
vnto thee for our ſaluation, and to call
thee in our afflictions, to haue thine h
which art our deare and louing Father
In conſideration wherof we moſt ear
pray vnto thee our good God, that it w
pleaſe thine infinite goodnes to haue pi
this thy poore creature, whom thou ha

ere, bound and tyed to the bed by moſt
ieuous ſickneſſe, and brought to great ex-
emitie by the heauineſſe of thine hande.
O Lord, enter not into a compte with him,
render the rewarde due vnto his workes,
t through thine infinite mercie remitte all
s faultes, for the which thou haſt chaſtiſed
m ſo gently, and behold rather the obedi-
ce which thy deare Sonn Ieſus Chriſt our
ord hath rendred vnto thee, to wit, the ſa-
ifice which it pleaſed thee to accept as a
ll recompenſe for all the iniquities of them
at receiue him for their iuſtice and ſatisfa-
on, yea for their onely Sauiour.
Let it pleaſe thee, ô God, to giue him a true
ale and affection to receiue and acknow-
dge him for his only Redemer: to the end
o, that thou mayſt receiue this ſick perſon
thy mercy, qualifying all the troubles,
hich his ſinnes, the horrour of death and
eadfull feare of the ſame may bring to his
ake cõſcience: neither ſuffer thou, ô Lord,
aſſaults of the mightie aduerſarie to pre-
ile, or to take from him the comfortable
pe of ſaluation, which thou giueſt to thy
arly beloued children.
And foraſmuch as we are all ſubiect to the
e ſtate and condition, & to be viſited with

like battell when it ſhall pleaſe thee to c
vnto the ſame: we beſech thee moſt h
ô Lord, with this thy poore creature w
thou now preſently chaſtiſeſt, that thou
not extend thy rigorous iudgement ag
him, but that thou wouldeſt vouchſa
ſhew him thy mercy for the loue of thy
Sonne Ieſus Chriſt our Lorde, who ha
ſuffered the moſt ſhameful & extreme d
of the croſſe beare willingly the faute o
poore patient, to the end that thou mig
acknowledge him as one redeemed wi
precious blood, and receiued into the c
munió of his body, to be participant of
nall felicitie in the companie of thy bl
Angels: wherfore, ô Lord, diſpoſe and m
his hearte to receyue by thy grace, wi
meekeneſſe, this gentle and fatherly co
tion, which thou haſt layed vpon him
he may indure it patiently and with w
obedience, ſubmitting him ſelfe with
and minde to thy bleſſed will and fau
mercy, wherein thou now viſiteſt him
this ſorte for his profit and ſaluation. It
pleaſe thy goodneſſe, ô Lord, to aſſiſt h
al his anguiſhes and troubles. And alth
the tongue and voyce be not able to c
their office in this behalfe to ſet four

lorie: that yet at the leaſt, thou wilt ſtirre vp
is heart to aſpire vnto thee onely, which art
ie only fountaine of goodneſſe, & that thou
ſt roote & ſetle in his heart, the ſweete pro-
iſes which thou haſt made vnto vs in Chriſt
ſus thy Sonne our Sauior, to the intent he
ay remaine conſtant againſt all the aſſaults
d tumultes, which the enimie of our ſalua-
on may raiſe vp to trouble his conſcience.
And ſeeing it hath pleaſed thee, that by the
ath of thy deare Sonne, life eternal ſhould
communicated vnto vs, and by the ſhed-
ng of his blood the waſhing of our ſinnes
ould be declared, and that by his Reſurre-
ion alſo, both iuſtice and immortalitie
ould be giuen vs: it may pleaſe thee to ap-
ie this holy and wholeſome medicine, to
is thy poore creature in ſuch extremitie,
king from him all trembling and dreadfull
are, and to giue him a ſtout courage in the
ddes of all his preſent aduerſities.
And foraſmuch as all thinges, ô heauenly
ther be knowen vnto thee, and thou canſt
cording to thy good pleaſure miniſter vn-
him all ſuch things as ſhalbe neceſſarie, &
pedient: let it pleaſe thee, o Lord, ſo to ſa-
ſie him by thy grace, as may ſeeme moſt
eete vnto thy diuine maieſty. Receiue him

Lord, into thy protection: for he hath
course and acceſſe to thee alone, and
him conſtant and firme in thy comm
ments and promiſes, and alſo pardon
ſinnes, both ſecret and thoſe which are
feſt: by the which he hath moſt grieu
prouoked thy wrath and ſeuere iudgem
againſt him, ſo as in place of death (the
both he and all we haue iuſtly merited)
wilt graunt vnto him that bleſſed life
we alſo attend and looke for, by thy gra
mercy. Neuertheleſſe, ô heauenly fath
thy good pleaſure be that he ſhal yet li
ger in this world, it may then pleaſe th
augment in him thy graces, ſo as the
may ſerue vnto thy glorie: yea Lord,
intent he may conforme him ſelfe, the
diligently and with more carefulneſſe,
example of thy Sonne Chriſt Ieſus: and
in renouncing himſelfe he may cleaue
vnto him, who to giue conſolation and
vnto all ſinners to obteine remiſſion
their ſinnes and offences, hath caried
him into the heauens, the theefe which
crucified with him vpon the croſſe.

But if the time by thee appointed be
that he ſhall departe from vs vnto thee,
him to fele in his cõſcience, ô Lord, th

strength of thy grace, that thereby he haue a newe taste of thy fatherlie care r him from the beginning of his life vnto verie end of the same, for the loue of thy re Sonne Iesus Christ our Lord.

Giue him thy grace, that with a good heart full assurance of faith he may receaue to consolation so great and excellent a trea-e, to witte, the remission of his sinnes in rist Iesus thy Sonne, who now presenteth n to this poore person in distresse, by the tue of thy promises reuealed vnto him by worde, which he hath exercised with vs hy Church and congregation, and also in ng the Sacramentes, which thou therein t established for confirmation of all their h that trust in thee vnfainedlie.

Let true faith, ô Lorde, be vnto him as a st sure buckler, thereby to auoyde the as-iltes of death, and more boldlie walke for e aduauncement of eternall life, to the end t he hauing a most liuelie apprehension reof, may reioyce with thee in the hea-ns eternallie.

Let him be vnder thy protection and gou-rnaunce, ô heauenly Father, and although be sicke, yet canst thou heale him: he is t downe, but thou canst lift him vp: he is

sore

ſore troubled, but thou cāſt ſend redr
weake, thou canſt ſend ſtrength: he a
ledgeth his vncleanneſſe, his ſpots, h
neſſe and iniquities, but thou canſt w
& make him cleane: he is wounded, b
canſt miniſter moſt ſoueraine ſalues
fearfull and trembling, but thou can
him good courage & boldneſſe: To b
he is, as it were vtterly loſt, & a ſtrayed
but thou canſt call him home to thee a
Wherefore, ô Lorde, ſeeing that this
creature (thine own workmanſhip) re
him wholy into thy hands, receaue him
thy mercifull protection. Alſo we poo
ſerable creatures, which are, as it were,
field ready to fight till thou withdraw
the ſame, vouchſafe to ſtrengthē vs by
holy Spirit, that we may obtaine the vi
in thy name againſt our deadly and m
enemie. And furthermore that the affl
and the combat of this thy poore creat
moſt grieuous torments, may moue
humble our ſelues with al reuerent fea
trembling vnder thy mighty hand, kno
that we muſt appeare before thy iudge
ſeate, when it ſhall pleaſe thee ſo to app
But, ô Lorde, the corruption of our frai
ture is ſuch that we are vtterly deſtitut
m

me to appeare before thee, except it
se thee to make vs such as thou thy selfe
uirest vs to be: & further, that thou geue
e spirit of meekenesse and humilitie, to
and stay wholy on those thinges which
u onely commandest.

But forasmuch as we be altogether vn-
thy to enioy such benefites, we beseech
e to receaue vs in the name of thy deare
ne our Lord and Maister, in whose death
satisfaction standeth wholy the hope of
saluation.

t may also please thé, ô Father of comfort
cõsolation to strengthen with thy grace
se which employ their trauel & diligence
he aiding of this sicke person, that they
nt not by ouermuch & continuall labour,
rather to go hartely and cheerefully for-
rde in doeing their endeuours towardes
n: and if thou take him from them, then of
goodnesse to comfort them, so as they
y paciẽtly beare such departing, & praise
Name in all things. Also, ô heauenly Fa-
r, vouchsafe to haue pitie on all other sick
rsons, and such as be by any other wayes
meanes afflicted, and also on those who as
are ignorant of thy truth, and appertaine
uertheless vnto thy Kingdome.

In like maner on thoſe that ſuffer
tion, torméted in priſons, or otherw
bled by the enimies of the veritie for
teſtimonie to the ſame. Finally on all
ceſſities of thy people, & vpon all the
or decayes which Satan hath brought
thy Church. O Father of mercie, ſpre
thy goodneſſe vppon all thoſe that be
that we forſaking our ſelues, may be
more inflamed and confirmed to reſt
vpon thee alone. Graunt theſe our re
ô our deare Father for the loue of thy
Sonne our Sauiour Ieſus Chriſt, whe
and raigneth with thee in vnitie of the
Ghoſt, true God for euermore. So be

The buriall.

THe corps is reuerentlie brough
graue, accompanied with the Co
gation, without any further ce
nies: which being buried, the Miniſte
be preſent, & required, goeth to the Ch
if it be not farre of, and maketh ſome
table exhortation to the people touc
death and reſurrection.

*When the Congregation is aſſembled at the
appointed, the Miniſter vſeth this confeſsion
in effect, exhorting the people diligentlie to e*

ſelues, following in their hartes the tenour of
ordes.

THE CONFESSION OF our ſinnes.

Eternall God and moſte mercifull Fa-
ther, we confeſſe & acknowledge here
re thy diuine Maieſtie, that we are miſe-
*ſinners, *conceaued and borne in ſinne * Rom.3
iniquitie, ſo that in vs there is no *good- Pſal.14.
*Pſa.15.
e: For the * fleſh euermore rebelleth a- *Gala.5.
*Rom.2
ſt the Spirite, whereby we continually Iere. 3.g
ſgreſſe thine holy precepts& command- Iſay. 10.
tes, and ſo doe purchaſe to our ſelues
ugh thy iuſt iudgemẽt *death and dam- Col.3. a
Rom.6.a
on. Notwithſtandinge, ô heauenly Fa- Ep.4.c 5
r, for as much as we are diſpleaſed with 1 Pet.2.a
ſelues for the ſinnes that we haue cõmit-
againſt thee, and do vnfainedly repent vs
he ſame, we moſt hũbly beſeech thee for
s Chriſtes ſake, to ſhew thy mercy vpon
o forgiue vs all our ſinnes, and to increaſe
e holy Spirit in vs, that we acknowledg-
from the bottome of our hearts our own
ighteouſneſſe, may from henceforth not
ly mortifie our ſinnefull luſtes and affe-
ns, but alſo bring foorth ſuch frutes, as
be agreable to thy moſt bleſſed will: not Rom. 5.
the worthines therof, but for the *merits Heb.9.d
Eph.2.d

of thy dearly beloued ſonne Ieſus C
onely Sauior, whom thou haſt alr
an oblation & offring for our ſinnes
Ioh. 14. Mat. 7.b Iames.1. whoſe *ſake we are certainly perſwad
thou wilt denie vs nothing, that we
in his name according to thy will.
Iohan.3. Rom.8. *Spirit doth aſſure our cõſciences, th
art our mercifull Father, and ſo loues
Rom. 8. children through him that * nothin
to remoue thine heauenlie grace and
from vs. To thee therefore ô Father, w
Sonne and the holy Ghoſt be all
and glorie, world without end. So be

*Another confeſſion & Prayer commonly vſ
Church of Edinburgh, on the day of cõmon p*

O Dreadfull & moſt mighty God
that frõ the beginning haſt de
thy ſelfe a conſuming fire, agai
contemners of thy moſt holy precepts
to the penitent ſinners, haſt alwayes fi
thy ſelfe, a fauourable father, & a God
mercy: we thy creatures and workem
of thine own hands, confeſſe our ſelue
vnworthy to opẽ our eyes vnto the he
but farre leſſe to appeare in thy preſen
our conſciences accuſe vs, and our ma
iniquities haue born witneſſe againſt
we haue declined from thee. We hau

po

ited with idolatry: we haue giuen thy
y to creatures: we haue ſought ſupport
re it was not to be foũd, and haue light-
hy moſt wholeſome admonitions. The
ifeſt corruptiõ of our liues in all eſtats, e-
ntly proued that we haue not rightly re-
ed thy ſtatutes, lawes, & holy ordinãces,
this was not onely done, ô Lorde in the
of our blindnes, but euen now when of
mercy thou haſt opened vnto vs an en-
ce to thy heauẽly Kingdom, by the prea-
g of thine holy Euangel, the whole body
is miſerable Realme ſtill continueth in
former impietie. For the moſt part, alas,
wing the footſteps of the blind & obſti-
Princeſſe, vtterly deſpiſe the light of thy
pel, and delite in ignorance & Idolatrie:
rs liue as a people without God, & with-
ll feare of thy terrible iudgements. And
e, o Lord, that in mouth profeſſe thy bleſ-
Euangell, by their ſclaunderous life blaſ-
me the ſame. We are not ignorant, O
d, that thou art a righteous iudge, that cã
ſuffer iniquitie long to be vnpuniſhed v-
the obſtinate tranſgreſſors: eſpecially, o
d, when that after ſo long blindneſſe and
ible defection from thee, ſo louinglie
u calleſt vs againe to thy fauour & fellow-

ſhip, and that yet we do obſtinately
haue, O Lord, in our extreeme miſe
vnto thee: yea euen whē we appear
lie to haue bin conſumed in the fur
enemies, and then didſt thou merci
cline thine eares vnto vs. Thou foug
vs euen by thine owne power, whe
there was neither wiſdome nor force
alone brakeſt the yoke from our neck
ſet vs at libertie when we by our fool
had made our ſelues ſlaues vnto ſtran
mercifully vnto this day haſt thou co
with vs the light of thine Euangell,
ceaſeſt not to heape vpon vs benefit
ſpirituall & temporall. But yet, alas, ô
wee clearly ſee that our great ingr
craueth farther puniſhment at thy ha
ſignes whereof are euident before ou
(For the whiſpering of ſeditiō: the co
of thy graces offred, and the mainten
Idolatrie, are aſſured ſignes of thy far
gues to fall vpon vs in particular for o
uous offences. And this vnmeaſurabl
peratnes of the aire, doth alſo threate
accuſtomed plague of famin, which
lie followeth riotous exceſſe and cōt
the poore wherewith alas the whole
repleniſhed.) We haue nothing, ô L

These clauſes included within this (.) may be vſed, or anie one of them as occaſion ſerueth.

nay lay betwixt vs and thy iudgement,
hine onelie mercie, frelie offred vnto vs
y deare Sonne our Lorde Iesus Christ,
haſed to vs by his death and paſſion. For
ou wilt enter into iudgement with vs
creatures, and keepe in minde our grie-
ſe ſinnes and offences, then can there no
e eſcape condemnation. And therefore
noſt humbly beſeeche thee, ô Father of
cies, for Christ Iesus thy Sonnes ſake, to
from vs theſe ſtonie hearts, who ſo long
e heard, aſwel thy mercies, as ſeuere iudg
ts, & yet haue not bin effectually moued
n the ſame, & giue vnto vs hearts mollifi-
y thy ſpirit, that may both conceiue and
e in mind the reuerence that is due vnto
Maieſty. Looke ô Lord, vnto thy choſen
dren labouring vnder the inperfectiõ of
eſh, & graunt vnto vs that victorie that
u haſt promiſed vnto vs by Iesus Christ
Sonne our onely Sauior, Mediatour and
giuer. To whom with thee and the holy
oſt be all honour & praiſe now and euer.

A confeſsion of ſinnes, to be vſed before Sermon.

Ruth it is, ô Lorde, that we are vnwor-
thie to come to thy godlie preſence by
ſon of our manifolde ſinnes and wicked-

neſſe, much leſſe are we worthy to
any grace or mercy at thy hãds, if tho
deſt deale with vs accordinge to ou
uings: for we haue ſinned, ô Lorde,
thee, & we haue offẽded thy godly &
Maieſtie: if thou ſhouldeſt begin to
with vs euen from our firſt cõception
mothers wombe, thou canſt find not
all in vs, but occaſion of death and
condemnation: For trueth it is, that
were conceiued in ſinne, and in iniqui
euerie one of vs borne of our mother,
daies of our life we haue ſo ſtill contin
ſinne & wickedneſſe, that rather we h
uen our ſelues to folow the corruptiõ
our fleſhlie nature, then otherwiſe, wi
earneſt care and diligence to ſerue an
ſhip thee our God, as it becometh vs, &
fore if thou ſhouldeſt enter into iudg
with vs, iuſt occaſion haſt thou, not on
puniſh theſe our wretched & mortall
but alſo to puniſh vs both in bodie an
eternallie, if thou ſhouldeſt handle vs
ding to the rigour of thy iuſtice. But
Lorde, as on the one part we ackno
our owne ſinnes and offences, toget
the feareſul iudgemẽts of thee our G
iuſtlie by reaſon therof thou maiſt p

o alſo on the other part we acknowledge
e to be a mercifull God, a louing and a fa-
rable father to all them that vnfained-
ourne vnto thee. Wherefore, O Lorde,
hy people and the workmãſhip of thine
ne hãds, moſt humblie beſeeche thee for
riſt thy Sonnes ſake to ſhew thy mercie
n vs, and forgiue vs all our offences, im-
e not vnto vs the ſinnes of our youth,
her yet receaue thou a reckoning of vs
he iniquitie of our old age, but as thou
ſhewed thy ſelfe mercifull to all thẽ that
e truely called vnto thee, ſo ſhew the like
cie and the like fauour vnto vs thy poore
auntes. Indue our hearts ô God, with
h a true & perfect acknowledging of our
es, that we may poure foorth before thee
vnfained ſighs and ſobs of our troubled
rts, & afflicted conſciẽces for our offen-
cõmitted againſt thee. Inflame our hearts
h ſuch a zeale and feruencie towards thy
rie, that all the dayes of our life our onely
die, trauel and labour may be to ſerue and
rſhip thee our God in ſpirite, in trueth,
l in veritie, as thou requireſt of vs, and
t this may be the better performed in vs:
ſerue vs from all impediments and ſtayes
t in any wyſe maye hinder or ſtoppe

vs in the same, but in speciall, O Lor
serue vs from the craft of Satan, frō th
of the world, and from the naughtie
affections of the flesh. Make thy spirit
once to take such full possession an
ling in our hearts, that not only all t
ons of our life, but also all the wordes
mouth and the least thought and cog
of our mindes, may bee guided and
thereby. And finallie graunt that all th
of our life may be so spent in thy true
obedience, that altogither we may en
same in the sanctification, and honour
thy blessed name, through Iesus Chri
Lord, to whom with thee, & the holy G
be all honour and glorie for nowe and
uer. So be it.

A confession of sinnes, and petitions mad
God in the time of our extreme troubles,
yet commonly vsed in the Churches o
Scotland, before the sermon.

ETernall and euerlasting God, Fa
our Lord Iesus Christ, thou that sh
mercy & keepest couenant with
that loue, & in reuerence keepe thy cō
dements, euen whē thou pouredst fo
hote displeasure & iust iudgements vp
obstinate and inobedient. We here pr

ſelues before the throne of thy Maieſty,
n our heartes confeſſing that iuſtly thou
punished vs by the tyrannie of ſtrãgers,
that more iuſtly thou maiſt bring vpon
gaine the bondage & yoke which of thy
rcy for a ſeaſon, thou haſt remoued: our
gs, Princes, and people in blindnes haue
ſed the word of thine eternal veritie, and
o doeing, we haue refuſed the league of
mercy offered to vs in Ieſus Chriſte thy
nne, which albeit thou now of thy meere
rcy haſt offered to vs againe in ſuch abun-
ce, that none can be excuſed by reaſon of
orance, yet neuertheles to the iudgement
nen, impiety ouerfloweth the whole face
his Realme. For the great multitude de-
them ſelues in ignorance and idolatrie:
ſuch alas as appeare to reuerence & em-
ce thy word, doe not expreſſe the fruites
epentance, as it becommeth the people
vhom thou haſt ſhewed thy ſelfe ſo mer-
ll, & fauourable. Theſe are thy iuſt iudg-
nts, ô Lord, wherby thou puniſheſt ſinne
ſinne, and man by his owne iniquitie, ſo
t there can be no end of ſinn except thou
uent vs with thy vndeſerued grace. Con-
t vs therefore ô Lord, and we ſhalbe con-
ted, ſuffer not our vnthankfulneſſe to pro-

cure of thy most iust iudgements, th
gers againe raigne ouer vs, neither
the light of thy Gospel be taken fro
how soeuer it be, that the great mult
altogether rebellious, and also that in
remaineth perpetuall imperfections,
the glorie of thine owne name, and
glorie of thine onelie beloued Sonn
Christ, whose veritie and Euangell
thy mere mercie hast manifested a
vs: it will please thee to take vs into t
tection, and in thy defence, that all the
may knowe, that as of thy mere merci
hast begon this work of our saluatiõ
vs, so of this same mercy thou wilt co
it. Graunt vs this mercifull Father for
Iesus thy Sonnes sake. So be it.

*This done the people singe a Psalme al
in a plaine tune: vvhich ended, the M
prayeth for the assistance of Gods holy Spir
same shall moue his heart, and so proceade
Sermon, vsing after the Sermon this Praye
ing or such like.*

*A PRAYER FOR TH
whole state of Christs Church.*

*1. Pet. 5.
*Nu. 26.
Deut. 9.
Ios. 7. b

ALmightie God, and most merci
ther, we *humblie submit our s
fall downe before thy Maiestie, bes

e from the bottome of our heartes, that
s. * ſede of thy worde nowe ſowen among Mat. 13.
may take ſuch deepe roote that neither
e burning heate of perſecution cauſe it to
ther, neither the thornie cares of this life
choke it, but that as ſeede ſowen in good
ound, it may bring forth thirtie, ſixtie, and
undreth fold, as thine heauenlie wiſdome
th appointed. And becauſe we haue need
ntinually to craue many thinges at thine
nds, we humbly beſeech thee, ô heauenlie
ther, to graunt vs thine holy *Spirit, to di- Luc. 11.
ct our petitions, that they may procede frō Rom. 8.
ch a feruēt mind as may be agreable to thy Iames. 5
oſt bleſſed will. And ſeeinge that our infir- 1. Ioha. 5
itie is able *to do nothinge without thine Rom. 12.
elpe, and that thou art not ignoraunt with Wiſdo. 3
ow manie and great tentations wee poore 2. Cor. 3
retches are on euerie ſide encloſed and Ioan. 19
mpaſſed, let thy ſtrength, O Lord, ſuſteine Philip. 2
ur weakenes, that we being defended with Pſal. 40.
e force of thy grace, may be ſafly preſerued 1. Pet. 1.
gainſt all aſſaltes of Satan, who goeth about
ntinuallie like a * roaring Lion, ſeeking to
euour vs. *Increaſe our faith, ô merciful Fa- 1. Pet. 5
er, that we doe not ſwarue at anie time Luc. 17.
om thy heauenly word, but augment in vs
ope and loue with a carefull keeping of all

Psa.95.b Heb.3.4 1.Ioa.2. 1.Tim.4 2.Pet.1. 2.Tim.3 Iud.a.b. thy commandements, that no * hardneſſe of heart, no hypocriſie, * no cõcupiſcence of the eyes, nor entiſements of the world, do draw vs away from thine obedience. And ſeeinge we liue now in theſe moſt * perillous times, let thy fatherly prouidence defend vs againſt the violence of all our enemies, which doe euerywhere purſue vs, but chieflie againſt the wicked rage & furious vproares of that Romiſh Idoll, enemie * to thy Chriſt.

2.The.2 1.Ioh.2. Reue.12. 2.Tim.2 Furthermore, for as much as by thine holy Apoſtle we are taught to make our prayers & ſupplications for all men, we pray not onelie for our ſelues here preſent, but beſeech thee alſo to reduce all ſuch as be yet ignorant frõ the miſerable captiuitie of blindneſſe and errour, to the pure vnderſtãding of thine heauenlie trueth, that we all with one * conſent and vnitie of mindes, may worſhip thee our onlie God and Sauiour: and that all Paſtors ſheepeheardes and Miniſters to whom thou haſt committed the * diſpenſation of thine holy word & charge of thy choſen people, may both in their life & doctrine be founde faithfull, ſetting onely before their eyes thy glorie, and that by them all poore ſheepe which wander and goe aſtray, may be gathered and brought home to thy folde.

Rom.15 1.Co.1. Ephe.4. Ioh.21. Mat.28. 1.Cor.9 Mar.16.

More-

Moreouer, becauſe the * heartes of rulers are in thine hands, we beſeech thee to direct and gouerne the heartes of all Kings Princes and Magiſtrats, to whom thou haſt committed the * ſword: eſpecially, ô Lord, according to our bounden duetie, we beſeech thee to maintaine & increaſe the noble eſtate of the Kings maieſtie, and his honorable counſell, with all the Eſtate and whole bodie of the common wealth. Let thy fatherly fauour ſo preſerue him, & thine holy Spirit ſo gouerne his heart, that he may in ſuch ſort execute his office, that thy religion may be purely maintained, * maners reformed, and ſinne puniſhed according to the preciſe rule of thine holy word.

Pro. 21. a

Rom. 13
Ioan. 19.

1. Tim. 2
Iames. 1

And for that we be all * members of the miniſtical body of Chriſt Ieſus, we make our requeſts vnto thee, ô heauenly Father, for all ſuch as are * afflicted with any kinde of croſſe or tribulation, as warre, plague, famine, ſickneſſe, pouertie, impriſonment, perſecutiõ, baniſhment, or any other kinde of thy roddes: whether it be * grief of body or vnquietneſſe of minde, that it woulde pleaſe thee to giue them patience and conſtancie, till thou ſend them ful deliuerãce of al their troubles. And finally, ô Lord God, moſt mercifull Father.

2 Cor. 12
Rom. 12

Iames. 5

2. Cor. 1
Heb. 13.

we muſt humbly beſeech thee, to ſhew thy great mercies vpon our brethren which are perſecuted, caſt in *priſon, and daily condemned to death for the teſtimony of thy truth. And though they be vtterly deſtitute of all *mans aide, yet let thy ſweete comfort neuer departe frō them, but ſo inflame their hearts with thine holy Spirit, that they may boldely, and chearefully abide ſuch *triall, as thy *godly wiſedome ſhall appointe, ſo that at lenght aſwell by their death, as by their *life, the Kingdome of thy Sonne Ieſus Chriſte may increaſe & ſhine through all the world. In whoſe name we make our humble petitions vnto thee, as he hath taught vs. *Our Father which art in heauen, &c.*

Heb. 13.
Rom. 8.
Pſal. 43.
Ioan. 16.
1. Pet. 1.
Act. 2. d
Mat. 10.
Luc. 21.
*Ro. 14.

ALmightie and euerliuing God, vouchſaue, we beſeech thee, to graunt vs perfite continuance in thy liuely Faith, *augmenting the ſame in vs daily, till we grow to the full meaſure of our *perfection in Chriſt, whereof we make our confeſſion, ſaying: *I beleue in God the Father, &c.*

Luc. 17.
Ephe. 4.

Then the people ſings a Pſalme, which ended, the Miniſter pronounceth one of theſe bleſſinges, and ſo the Congregation departeth.

THE Lord bleſſe vs, and ſaue vs: the Lord make his face ſhine vpon vs, & be mercifull-

Num. 6.

ful vnto vs: the Lord turne his countenaunce toward vs, and graunt vs his peace.

THE grace of our Lorde Iesus Christ, the loue of God, and the communion of the holie Ghoste be with vs all. So be it. 2 Cor. 13

It shall not be necessarie for the Minister daily to repeat all these thinges before mentioned, but beginning vvitt some maner of confession, to proceede to the Sermon, vvhich ended, he either vseth the Prayer for all estates before mentioned, or else prayeth, as the Spirite of God shall moue his hearte, framing the same according to the time and matter vvhich he hath intreated of. And if there shalbe at any time any present plague, famine, pestilence, vvarre, or such like, vvhich be euident tokens of Gods vvrath: as it is our parte to acknowledge our sinnes to be the occasion thereof, so are we appointed by the Scriptures to giue our selues to mourning, fasting and prayer, as the meanes to turne avvay Gods heauy displeasure. Therefore it shalbe conuenient, that the Minister at such time, doe not onelie admonish the people thereof, but also vse some forme of prayer, according as the present necessitie requireth, to the vvhich he may appointe, by a common consent, some seuerall day after the Sermon, vveekly to be obserued.

Leut. 26. Deut. 28 1. King. 8 2. Sa. 24.

These prayers that follow, are vsed in the Frenc Church of Geneua: the first serued for Sunday aft the Sermon, and the other that followeth, is said vp Wednesday, which is the day of common prayer.

AN OTHER MANER OF Prayer after the Sermon.

ALMIGHTY God & heauenly Father, since thou hast promised to graunt our requests which we shal make vnto thee in the name of our Lord Iesus Christ thy welbeloued Sonne: and we are also taught by him and his Apostles to assemble our selues in his Name, promising that he will be among vs, & make intercessiō for vs vnto thee, for the obteining of all such thinges, as we shall agree vpon here in earth: we therefore (hauing first thy commandment to pray for such as thou hast appointed rulers & gouernours ouer vs, and also for all things needfull both for thy people, and for al sortes of men, for asmuch as our faith is grounded on thine holy word and promises, & that we are here gathered together before thy face, and in the Name of thy Sonne our Lorde Iesus) We, I say, make our earnest supplicatiō vnto thee our most mercyfull God and bountifull Father, that for Iesus Christes sake our only Sa-

uiour

uiour and Mediatour, it would pleaſe thee of thine infinite mercy, freely to pardon our offenſes, and in ſuch ſorte to draw and lift vp our heartes and affections towards thee, that our requeſtes may both proceede of a feruent minde, and alſo be agreable vnto thy moſt bleſſed will and pleaſure which is only to be accepted.

(.) We beſeech thee therefore, ô heauenly Father, as touching all Princes & Rulers, vnto whom thou haſt committed the adminiſtration of thy Iuſtice, & namely, as touching the excellent eſtate of the Kinges maieſtie, and all his honorable counſell, with the reſte of the Magiſtrats & commons of the Realm, that it would pleaſe thee to graunt him thine holy Spirite, & increaſe the ſame from time to time in him, that he may with a pure faith acknowledge Ieſus Chriſt thine only Sonne our Lord, to be King of all kings, and gouernour of all gouernours, euen as thou haſt giuen all power vnto him both in heauen & in earth: and ſo giue him ſelfe wholy to ſerue him, and to aduaunce his Kingdome in his dominions, (ruling by thy word his ſubiects, which be thy creatures, and the ſheep of thy paſture), that we being mainteined in peace and tranquillitie, both here and euery where,

may ſerue thee in all holineſſe and ver
and finally being deliuered from all feare
enemies may render thankes vnto thee
thē dayes of our life.

We beſeech thee alſo, moſt deare Fathe
and Sauiour, for all ſuch as thou haſt appoin
ted Miniſters vnto thy faithfull people, &
whome thou haſt committed the charge
ſoules, & the miniſtery of thine holy Goſpe
that it would pleaſe thee ſo to guide thē wit
thine holy Spirite that they may be found
faithfull and zealous of thy glorie, directing
alway their whole ſtudie vnto this ende, that
the poore ſheep which be gone aſtray out
the flocke may be ſought out, and brought
againe vnto the Lord Ieſus, who is the chiefe
ſheepheard & head of all Biſhops, to the in-
tent they may from day to day grow and in-
creaſe in him vnto all righteouſneſſe and ho-
lyneſſe: and on the other part, that it would
pleaſe thee to deliuer all thy Churches from
the daunger of rauening wolues, and from
hierlinges, who ſeeke their owne ambition
and profit, and not the ſetting foorth of thy
glory only, and the ſafegarde of thy flocke.

Moreouer, we make our prayers vnto thee,
ô Lorde God, moſt mercifull Father, for all
men in generall, that as thou wilt be knowen

to

to be the Sauiour of all the world by the redemption purchaſed by thine only Sonn Ieſus Chriſt: euen ſo that ſuch as haue bene hitherto holden captiue in darkneſſe and ignorance for lacke of the knowledge of thy Goſpel, may through the preaching therof, & the cleare light of thine holy Spirite, be brought into the right way of Saluation, which is to know, that thou art only very God, and that he whom thou haſt ſent, is Ieſus Chriſt: likewiſe that they whom thou haſt already endued with thy grace, and illuminated their hearts with the knowledge of thy word may cõtinually increaſe in godlines, & be plenteouſly enriched with Spirituall benefites: ſo that wee may altogether worſhip thee, both with hart and mouth, and render due honor and ſeruice vnto Chriſte our maiſter, King and Lawmaker.

In like maner, ô Lord of all true comfort we commẽd vnto thee in our prayers al ſuch perſons as thou haſt viſited and chaſtiſed by thy croſſe and tribulation, all ſuch people as thou haſt puniſhed with peſtilence, warre, or famine, & all other perſons afflicted with pouertie, impriſonment, ſicknes, baniſhment, or any like bodily aduerſity, or haſt otherwiſe troubled & afflicted in Spirit: that it would

pleaſe thee to make thē perceaue thy fath
affection towarde them, that is, that t
croſſes be chaſtiſings for their amendme
the intent that they ſhould vnfainedly tu
vnto thee,& ſo by cleauing vnto thee, mi
receiue ful comfort and be deliuered fro
maner of euill. But eſpecially we commen
vnto thy diuine protection al ſuch which
vnder the tyrannie of Antichriſt, and bo
lacke this food of life, and haue not liber
to call vpon thy Name in open aſſembl
chiefly our poore brethren which are imp
foned and perſecuted by the enemies of t
Goſpel, that it would pleaſe thee, o Father
conſolations, to ſtrengthen them by the p
wer of thine holy Spirit, in ſuch ſorte as th
neuer ſhrinke backe, but that they may co
ſtantly perſeuere in thine holy vocation, an
ſo to ſuccour and aſſiſt them, as thou know
to be moſt expedient, comforting them
their afflictiōs, mainteining them in thy fa
garde againſte the rage of woulues, and
creaſing in them the giftes of thy Spirit, t
they may glorifie thee their Lord God, bo
in their life and in their death.

Finally, ô Lord God moſt deare Fath
we beſeech thee to graunt vnto vs alſo, wh
are here gathered together in the name of
Son

Sonne Iesus, to heare his worde preached, & that we may acknowledge truely, & without hypocrisie, in howe miserable a state of perdition we are in by nature, and how worthily we procure vnto our selues euerlasting damnation, heaping vp frō time to time thy grieuous punishmentes toward vs, through our wicked and sinfull life, to the ende that (seeing there remaineth no sparke of goodnesse in our nature, and that there is nothing in vs, as touching our first creation, and that which we receaue of our parentes, meete to enioye the heritage of Gods kingdome) we may wholy render vp our selues with all our heartes and with an assured confidence vnto thy dearely beloued Sonne Iesus our Lord, our onely Sauiour and redeemer, to the intent that he dwelling in vs, may mortifie our olde man, that is to say, our sinfull affections, and that we may bee renewed into a more godly life, wherby thine holy Name (as it is worthy of all honour) may be aduanced and magnified throughout the world, and in all places: likewise that thou mayst haue the tuition and gouernance ouer vs, & that we may learne daily more and more to humble and submit our selues vnto thy Maiestie in such sorte that thou mayest be counted King and

If the Lordes Supper be administred, then is here added this clause, ✻ *And to celebrate his holy Supper.*

Hallowed bee thy Name.

Thy Kingdom come.

gouernor ouer all, guiding thy people w
the ſcepter of thy worde, & by the vertue
thine holy Spirite, to the confuſion of thi
enimies, through the might of thy truth a
righteouſnes, ſo that by this means al pow
and height which withſtandeth thy glor
may be continually throwen downe & ab
liſhed, vntill ſuch time, as the full and perfe
face of thy kingdom ſhall appeare, whē th
ſhalt ſhew thy ſelfe in iudgement in the p
ſon of thy Sonne: whereby alſo we with t
reſt of thy creatures, may render vnto th
perfect and true obediēce, euen as thine he
uenly Angels doe applie them ſelues only
Thy will be done. the performing of thy commandements,
that thine only will may be fulfilled witho
any contradiction, and that euery man m
bende him ſelf to ſerue & pleaſe thee, reno
cing their owne wills, with all the affectio
and deſires of the fleſh. Graunt vs alſo, goo
Lord, that we thus walkinge in the loue a
dread of thine holy name, may be nouriſhe
through thy goodneſſe, and that we may r
Giue vs this day our daily bread. ceiue at thine hands all thinges expedient
neceſſarie for vs, and ſo vſe thy giftes peac
bly and quietly, to this end, that when we
that thou haſt care of vs, we may the mo
affectuouſly acknowledge thee to be our
th

ther, looking for all good gifts at thine hand, and by withdrawing and pullinge backe all our vaine cõfidence from creatures, may set it wholy vpon thee, and so rest onely in thy most bountifull mercie. And for so much as whiles we continue here in this transitorie life, we are so miserable, so fraile, & so much enclined vnto sinne, that we fall continually and swarue from the right way of thy commãdements, we beseech thee pardon vs our innumerable offences, whereby we are in danger of thy iudgement & condemnation, and forgiue vs so freely, that death and sinne may hereafter haue no title against vs, nether lay vnto our charge the wicked roote of sin, which doeth euermore remaine in vs: but graunt that by thy commandement we may forget the wronges which other do vnto vs, and in stead of seeking vengeance, may procure the wealth of our enemies. And for asmuch as of our selues, we are so weake that we are not able to stand vpright one minute of an houre, and also that we are so belaide, and assalted euermore with such a multitude of so daungerous enimies, that the deuill, the world, sinne, and our owne concupiscences do neuer leaue of to fight against vs: let it be thy good pleasure to strengthen vs with thy

And forgiue vs our trespasses.

And lead vs not into tentatiõ

holy Spirite and to arme vs with thy gra
that thereby we may be able constantlie
withstande all tentations, and to persevere
this spirituall battell against sinne, vntill suc
time, as we shall obteine the full victorie, an
so at length may triumphātly reioyce in thy
Kingdome, with our Captaine and gouer
nour Iesus Christ our Lord.

This prayer following is vsed to be said after the Sermon on the day which is appointed for common Prayer: and it is very proper for our state & time, to moue vs to true repantance, and to turne backe Gods sharpe roddes which yet threaten vs.

AN OTHER PRAYER.

GOd almightie & heauenly Father, we
acknowledge in our consciences, and
cōfesse, as the trueth is, that we are not
worthy to lift vp our eyes vnto heauē, much
lesse meete to come into thy presence, and to
be bolde to thinke that thou wilt heare our
prayers, if thou haue respect to that which is
in vs: for our consciences accuse vs, and our
owne sinnes doe beare witnesse against vs:
yea and we knowe that thou art a righteous
Iudge, which doest not count sinners right-
ous, but punishest the faultes of such as trans-
gres

greſſe thy cõmandements. Therfore, ô Lord, when we cõſider our whole life, we are confounded in our owne heartes, and can not chooſe but be beaten downe, and as it were diſpaire, euẽ as though we were alredy ſwallowed vp in the deepe goulfe of death. Notwithſtanding, moſt mercifull Lorde, ſince it hath pleaſeth thee of thine infinite mercy, to commande vs to call vpon thee for helpe, euen from the deepe botome of hell: and that the more lacke and defaulte we feele in our ſelues, ſo much the rather we ſhould haue recourſe vnto thy ſoueraigne bountie: ſince alſo thou haſt promiſed to heare & accept our requeſtes and ſupplications, without hauing anie reſpecte to our worthineſſe, but only in the Name, and for the merites of our Lorde Ieſus Chriſt, whom alone thou haſt appointed to be our Interceſſour and Aduocate, we humble our ſelues before thee, renouncing all vaine confidence in mans helpe, & cleaue only to thy mercy, and with full confidence call vpon thine holy Name, to obteine pardon for our ſinnes.

Firſt, ô Lord, beſides the innumerable benefites which thou doeſt vniuerſally beſtow vpon all men in earth, thou haſt giuẽ vs ſuch ſpeciall graces, that it is not poſſible for vs to

rehearse them, no nor sufficiently to cõ
them in our mindes. As namely, it hath pl
sed thee to call vs to the knowledge of thi
holy gospell, drawing vs out of the misera
boũdage of the deuil, whose sclaues we w
& deliuering vs from most cursed Idolatri
and wicked superstitiõ, wherin we were pl
ged, to bring vs into the light of thy trueth
Notwithstanding such is our obstinacie an
vnkindnes, that not only we forget those th
benefits which we haue receiued at thy bo
tifull hand: but haue gone astray from the
and haue turned our selues from thy Law
to goe after our owne concupiscences an
lustes, and neither haue giuen worthy hono
and due obedience to thine holy word, ne
ther haue aduaunced thy glory as our duet
required. And althogh thou hast not ceased
continually to admonishe vs most faithfullie
by thy word, yet we haue not giuen eare to
thy fatherly admonition. Wherfore, ô Lord
we haue sinned & haue grieuously offended
against thee, so that shame and confusion ap
perteiueth vnto vs: & we acknowledge tha
we are altogither gilty before thy iudgmẽt,
& that if thou wouldest intreat vs according
to our demerites, we could looke for none o
ther then death and euerlasting damnation.

For

For although we would go about to cleare & excuſe our ſelues, yet our owne cõſcience would accuſe vs, and our wickednes would appeare before thee to condemne vs. And in very deed, ô Lord, we ſee by the corrections which thou haſt already vſed towardes vs, that we haue giuen thee great occaſion to be diſpleaſed with vs: for ſeeing that thou art a iuſt and vpright Iudge, it can not be without cauſe, that thou puniſheſt thy people. wherfore for aſmuch as we haue felt thy ſtripes, we acknowledge that we haue iuſtly ſtirred vp thy diſpleaſure againſt vs, yea, and yet we ſee thine hande lifted vp to beate vs a freſh: for thẽ roddes and weapons wherwith thou art accuſtomed to execute thy vengeance, are already in thine hand: & the threatnings of thy wrath, which thou vſeſt againſt the wicked ſinners, be in full readineſſe.

Now though thou ſhouldeſt puniſhe vs much more grieuouſly thẽ thou haſt hitherto done, and that, whereas we haue receiued one ſtripe, thou woldeſt giue vs an hũdreth: yea, if thou woldeſt make the curſes of thine old Teſtamẽt which came thẽ vpõ thy people Iſrael, to fall vpõ vs, we cõfeſſe that thou ſhouldſt do therin very righteouſly, & we cã not deny but we haue fully deſerud the ſame

Yet Lord, for ſo much as thou art our Fa-
ther, and we be but earth and ſlyme: ſeeing
thou art our maker, and we the workemans
ſhip of thine handes, ſince thou art our paſ-
ſtour, and we thy flocke: ſeeing alſo that thou
art our Redeemer, and wee are the people
whō thou haſt bought: finally becauſe thou
art our God, and we thy choſen heritage, ſuf-
fer not thine anger ſo to kindle againſt vs,
that thou ſhouldeſt puniſhe vs in thy wrath,
neither remember our wickedneſſe, to the
ende to take vengeance thereof, but rather
chaſtiſe vs gently according to thy mercy.

Trueth it is, ô Lorde, that our miſdeedes
haue enflamed thy wrath againſt vs, yet con-
ſidering that we call vppon thy Name, and
beare thy marke & badge, mainteine rather
the worke that thou haſt begon in vs by thy
free grace, to the ende that all the world may
knowe that thou art our God and Sauiour.
Thou knoweſt that ſuch as be dead in graue,
and whom thou haſt deſtroyed and brought
to confuſion, will not ſet foorth thy prayſe,
but the heauie ſoules, and comfortleſſe, the
humble hearts, the conſciences oppreſt and
loden with the grieuous burthen of their
ſinnes, & therefore thirſt after thy grace, they
ſhall ſet foorth thy glorie and prayſe.

Thy

Thy people of Israell oftentimes prouoked thee to anger through their wickednesse, wherevpon thou didst, as right required, punish them: but so sone as they acknowledged their offences, & returned to thee, thou didst receaue them alwayes to mercy: and were their enormities and sinns neuer so grieuous, yet for thy couenants sake, which thou hadst made with thy seruants Abraham, Isaack, & Iacob, thou hast alwayes withdrawen from them the roddes and curses which were prepared for them, in such sort that thou didst neuer refuse to heare their prayers.

We haue obteyned by thy goodnesse a far more excellent couenant which we may alleadge, that is, the couenant which thou first madest and establishest by the hand of Iesus Christe our Sauiour, and was also by thy diuine prouidence written with his blood and sealed with his death and passion.

Therefore, ô Lorde, we renouncinge our selues, and all vaine confidence in mans help, haue our only refuge to this thy most blessed couenaunt, wherby our Lord Iesus, through the offering vp of his body in sacrifice, hath reconciled vs vnto thee. Behold therefore, ô Lord in the face of thy Christ, and not in vs, that by his intercession thy wrath may be ap-

peaſed and that the bright beames of
countenance may ſhine vpon vs to our g
comfort and aſſured ſaluation: and from
time forward vouchſafe to receaue vs v
thine holy tuicion, & gouerne vs with th
holy Spirit, wherby we may be regenerat
new vnto a farre better life.

So that thy name may be ſanctified. Thy K
dome come: Thy vvill be done in earth as it
heauen: Giue vs this day our dayly bread: And
giue vs our dets, euen as we forgiue our detters: A
leade vs not into tentation, but deliuer vs from e
For thine is the kingdome, and the power, and
glory, for euer and euer. Amen.

And albeit we are moſt vnworthie in o
own ſelues, to open our mouthes, and to
treate thee in our neceſſities, yet for as mu
as it hath pleaſed thee to commād vs to p
one for an other, we make our humble p
ers vnto thee for our poore brethrē, & m
bers, whom thou doeſt viſit & chaſtiſe w
thy roddes and corrections, moſte inſtan
deſiring thee to turne away thine anger
thē. Remember, ô Lord, we beſeech thee,
they are thy children, as we are: and tho
they haue offended thy Maieſty, yet th
would pleaſe thee not to ceaſe to proceed
thine accuſtomed bounty and mercy, wh
th

thou haſt promiſed, ſhold euermore cõtinue towards all thine elect. Vouchſafe therefore good Lord, to extend thy pitie vpon all thy Churches, & towards all thy people, whom thou doeſt nowe chaſtiſe either with peſtilence or warre or ſuch like thine accuſtomed roddes, whether it be by ſickneſſe, priſon or pouertie, or any other affliction of cõſcience and mind: that it would pleaſe thee to comforte them as thou knoweſt to be moſt expedient for them, ſo that thy roddes may be inſtructions for them to aſſure them of thy fauour, and for their amendment, when thou ſhalt giue them conſtancy and patience, and alſo aſſwage and ſtay thy corrections; and ſo at length by deliuering them from all their troubles, giue them moſt ample occaſion to reioyce in thy mercy, and to praiſe thine holie name: chieflie that thou wouldeſt, ô Lord haue compaſſion as well on all, as on euerie one of them, that employ them ſelues for the maintenaunce of thy trueth: ſtrengthen them, ô Lorde, with an inuincible conſtancie: defend them, and aſſiſt them in all thinges and euerie where, ouerthrowe the craftie practiſes and conſpiracies of their enemies and thine: bridle their rage, and let their bold enterpriſes which they vndertake

againſt thee and the members of thy So
turne to their own confuſion: and ſuffer
thy kingdome of Chriſtians to be vtterly
ſolat, neither permit that the remembr
of thy holy name bee cleane aboliſhed
earth, nor that they among whom it h
pleaſed thee to haue thy prayſes celebra
be deſtroyed and brought to naught,
that the Turkes, Pagans, Papiſtes, and ot
infidels might boaſt themſelues therby,
blaſpheme thy name,*(.)

*To this the minister addeth that parte which is in the former prayer marked thus (.) leaf. 109

PRAYERS VSED IN THE CHI
ches of Scotland, in the time of their perſecu-tion by the French-men: but princi-pally when the Lordes table was to be miniſtred.

ETernall and euerliuing God, Father
our Lord Ieſus Chriſt, we thy creatu
& the workmãſhip of thine own han
ſomtime dead by ſinne, & thrall to Satan
means of the ſame, but now of thy merc
cie called to liberty & life, by the preachi
of thy Goſpell, do take vpõ vs this boldn
(not of our ſelues, but of the cõmandem
of thy deare Sonn our Lord Ieſus Chriſt)
poure foorth before thee the petitions &
plaints of our troubled harts, oppreſſed w
fa

care, and wounded with sorow. True it is, ô Lorde, that we are not worthy to appeare in thy presence, by the reason of our manifolde offences, neither ye are we worthy to obtain any comfort at thy hands, for any righteousnesse that is in vs. But seeing, ô Lord, that to turne backe from thee, and not to cal for thy support in the time of our trouble, it is the entrance to death, & the plain way to desperation: we therfore cõfounded in our selues (as the people that on al sides is assalted with sorows) do present our selues before thy Maiestie, as our Soueraigne Captaine and onlie Redeemer Iesus Christ hath commanded vs, in whose name, & for whose obedience we humbly craue of thee remissiõ of our former iniquities, aswell committed in matters of religion, as in our liues and conuersation. The exãples of others that haue called vnto thee in their like necessities giue vnto vs hope that thou wilt not reiect vs, nether yet suffer vs for euer to be cõfounded. Thy people Israel did oftentimes decline from thy Lawes, and did follow the vanitie of superstition & idolatry and oftentimes didst thou correct & sharply punish thẽ, but thou didst neuer vtterly despise them, when in their miseries vnfaynedly they turned vnto thee. Thy Church of the

Iewes were ſinners, ô Lord, & the moſt
of the ſame did conſent vnto the death of
deare Sonne our Lord Ieſus Chriſte, and
didſt not thou deſpiſe their prayers, whe
the time of their grieuous perſecution
called for thy ſupport. O Lord, thou haſt
miſed no leſſe to vs, thé thou haſt perform
to them, & therfore take we boldnes at th
own commaundment, and by the promi
our Lord Ieſus Chriſt, moſt humbly to cr
of thee, that as it hath pleaſed thy mercy, p
lie to remoue our ignorance and blindne
by the light of thy bleſſed Euangell, that ſ
may pleaſe thee to continue the ſame li
with vs, till that thou deliuer vs from all c
mity & trouble. And for this purpoſe, ô lo
it wil pleaſe thee to thruſt out faithfull wo
men in this thy harueſt within this Realm
Scotland, to the which after ſo long dark
of Papiſterie & ſuperſtition, thou haſt offe
the truth of thine Euangel in all pureneſſe
ſimplicity: continue this thy grace with v
Lorde, and purge this Realme from all f
teachers, from dumbe dogs, diſſembling
pocrits, cruell wolues, and all ſuch as ſhe
them ſelues enemies to thy true religion

But now, ô Lorde, the daungers which
peare, and the trouble which increaſed

Here may be added the prayers for Magiſtrates as befor (.) These prayers following were firſt vſed when both the kings of Fraunce were liuing.

he cruell tyranny of forſworne ſtrangers cō-
elleth vs to complaine before the throne of
hy mercy, and to craue of thee protection &
efence againſt their moſt vniuſt perſecutiō.
That nation ô Lord, for whoſe pleaſure, and
or defence of whom we haue offended thy
Maieſtie and violated our faith, oft breaking
he leagues of vnitie and concord, which our
ings and gouernours haue contracted with
ur neighbours, that natiō, ô Lord, for whoſe
liance our fathers and predeceſſoures haue
hed their bloud, and we (whom by tyrannie
hey oppreſſe) haue oft ſuſtained the haſarde
f battel: that natiō finally, to whom alwayes
ve haue bene faithfull, nowe after their long
ractiſed deceipt, by manifeſt tyrannie do
eeke our deſtruction. Worthely and iuſtly
mayſt thou, ô Lord, giue vs to be ſlaues vnto
uch tyrants, becauſe for the maintenance of
heir frendſhip, we haue not feared to breake
ur ſolemned othes made vnto others, to the
reat diſhonour of thine holy name: & ther-
ore iuſtly mayſt thou puniſh vs by the ſame
ation, for whoſe pleaſure we feared not to
ffend thy diuine Maieſtie. In thy preſence,
Lord, we lay for our ſelues no kinde of ex-
uſe, but for thy deare Son Ieſus Chriſts ſake,
ve cry for mercy, pardon and grace. Thou

knowest, ô Lord that their crafty wits
ny things haue abused our simplicitie
der pretence of the maintenãce of our
tie, they haue sought & haue found the
(vnlesse thou alone cõfound their cou
to bring vs in their perpetuall bondage
now the rather, ô Lord, do they seeke
struction, because we haue refused th
mane Antichrist, whose Kingdome the
fend in daily shedding the bloud of thy
In vs, ô Lorde, there is no strength, no
dom, no number nor iudgemẽt to with
their force, their craft, their multitude, &
gence: & therfore looke thou vpõ vs ô L
according to thy mercy. Behold the tira
vsed against our poore brethren & sisters
haue thou respect to that despitefull blas
mie, which vncessantly they spue fou
gainst thine eternall truth. Thou hast as
thy Church euen from the beginning,
the deliuerãce of the same thou hast pla
the cruel persecutors from time to time
hand drowned Pharao: Thy sword de
red Amelech: Thy power repulsed the
of Senacherib: And thine Angell so pla
Herod, that wormes and lice were puni
of his pride. O Lord, thou remainest o
euer, thy nature is vnchangeable, thou

Behold how mercifullie god hath broken the yoke of our seruitude

not but hate cruelty, pride, oppreſsion, & mur-
her, which now the men whom we neuer
offended pretend againſt vs: Yea further, by
ll meanes they ſeek to baniſh frō this realme
hy deare Sonne our Lord Ieſus Chriſt, the
rue preaching of his word and faythfull mi-
iſters of the ſame, and by tyrannie they pre-
ēd to maintaine moſt abhominable idolatry,
nd the pompe of that Romaine Antichriſt.
Looke thou therfore vpon vs ô Lorde, in the
nultitude of thy mercies, ſtretch out thine
rme and declare thy ſelfe protectour of thy
ruth, repreſſe the pride, and daunt thou the
ury of theſe cruell perſecutours: ſuffer them
neuer ſo to preuaile againſt vs, that the bright
neſſe of thy word be extinguiſhed within this
Realme, but whatſoeuer thou haſt appointed
n thine eternall councel to becom of our bo-
ies: yet we moſt humbly beſeech thee for Ie-
us Chriſt thy Sonnes ſake, ſo to maintaine
he puritie of thy Goſpell within this Realm,
hat we and our poſterity may enioy the frui-
ion therof, to the praiſe and glorie of thy ho-
ie name, & to our euerlaſting comfort. And
his we moſt effectuouſly deſire of thy mercy
y the merits and interceſsion of our Lorde
eſus Chriſt. To whom with thee & the ho-
ie Ghoſt be all honour, glorie, praiſe and be-

nediction, now and euer. So be it.

This is added so oft as the Lordes table is ministred.

Now last, O Lord, we that be here assembled to celebrate the Supper of thie dear Sonne our Lorde Iesus Christ, who did not onely once offer his body & shead his blood vpon the crosse for our full redemption: but also to keepe vs in recent memorie of that his so great a benefit, prouided that his bodie and bloud should be giuen to vs to the nourishment of our soules. We, I say, that presently are assembled to be partakers of that his most holy table, most humbly do beseech thee to graunt vs grace, that in sincerity of heart, in true faith, & with ardent and vnfained zeale we may receaue of him so great a benefit: to wit, that frutefully we maie possesse his bodie and his bloud, yea Iesus Christ him self verie God and verie mã, who is that heauenly bread which giueth life vnto the world. Giue vs grace, ô Father, so to eate his flesh & so to drink his bloud, that herafter we liue no more in our selues, and according to our corrupt nature, but that he may liue in vs, to conduct & guide vs to that most blessed life that abideth for euer. Graunt vnto vs, ô heauenly father, so to celebrate this day the blessed me-

mory

mory of thy deare Sonne, that we may be aſ-
ſured of thy fauour and grace towards vs. Let
our faith be ſo exerciſed, that not onelie wee
may feele the increaſe of the ſame: but alſo
that the cleere confeſſion thereof, with the
good workes proceeding of it, may appeare
before men, to the praiſe and glorie of thine
holy name, which art God euerlaſting bleſſed
for euer. So be it.

A thankſgiuing vnto God after our deliuerance from the tyrannie of the Frenchmen, with prayers made for the continuaunce of the peace betwixt the Realmes of England and Scotland.

NOw Lord, ſeeing that we enioy com-
fort both in bodie and ſpirit by reaſon
of this quietneſſe of thy mercie graun-
ted vnto vs, after our moſt deſperat troubles,
in the which we appeared vtterly to haue bin
ouerwhelmed. We praiſe and glorifie thie
mercy and goodneſſe, who piteouſlie looked
vpõ vs whẽ we in our own ſelues were vtter-
ly confounded. But ſeing, ô Lord, that to re-
ceiue benefits at thy hands, & not to be thank
full for the ſame, is nothing elſe but a ſeale a-
gainſt vs in the day of iudgement. We moſt
hũbly beſeech thee to grant vs harts ſo mind-
full of the calamities paſt, that we continually
maie feare to prouoke thie iuſtice to puniſh

vs with the like or worſe plagues. And ſeing that when we by our own power were altogether vnable to haue freed our ſelues frō the tyrannie of ſtrangers, and from the bondage and thraldome pretended againſt vs, thou of thine eſpecial goodneſſe didſt moue the harts of our neighbors (of whom we had deſerued no ſuch fauour) to take vpon them the common burthen with vs, and for our deliuerance not onely to ſpend the liues of manie, but also to haſard the eſtate and tranquillitie of the Realm and common wealth: Graunt vnto vs ô Lord, that with ſuch reuerence we may remember thy benefits receaued, that after them in our default, we neuer enter into hoſtilitie againſt the Realm and nation of England. Suffer vs neuer, ô Lord, to fall to that ingratitude and deteſtable vnthankfulneſſe, that we ſhould ſeeke the deſtruction & death of thoſe, whom thou haſt made inſtruments, to deliuer vs from the tiranny of merciles ſtrāgers. Diſſipat the coūcels of ſuch as deceitfully trauel to kindle the harts of the inhabitāts of either Realme againſt the other. Let their malicious practiſes be their owne confuſion, and graunt thou of thy mercie that loue, concorde, and tranquillitie may continue and increaſe amongeſt the inhabitants of this Iſle, euen to the comm

of our Lorde Ieſus Chriſt, by whoſe glorious Goſpell, thou of thy mercy doſt call vs both to vnitie, peace, and Chriſtian concord. The full perfection whereof we ſhall poſſeſſe in the fulneſſe of thy Kingedome, when all offences ſhall be remoued, iniquitie ſhall be ſuppreſſed, and thie choſen children be fullie endued with that perfect glorie, in the which now our Lorde Ieſus raigneth. To whome with thee and the holie Ghoſt, be all honour, praiſe, and glorie now and euer. So be it.

A PRAYER VSED IN THE aſſemblies of the Church, aſwell partticular as generall.

ETERNALL and euerliuing God, Father of our Lorde Ieſus Chriſt, thou that of thine infinit goodnes, haſt choſen to thy ſelfe a Church, vnto the which euer from the fall of man thou haſt manifeſted thy ſelfe, firſt by thine own voice to Adam: next to Abraham and his ſeede, then to all Iſraell, by the publication of thy holie law: and laſt by ſending of thine onely Son our Lord Ieſus Chriſt the great Angel of thy coũcel into this world & clad with our nature, to teach vnto vs thy holy wil, & to put an end to all reuelations & propheſies, who alſo elected to himſelfe Apo-

ſtles to whom after his Reſurrection he ga
commaundement to publiſh and preach h
Euangell to all Realmes and Nations, prom
ſing to be with them euen to the ende of th
world: yea, and moreouer, that wherſoeue
two or three were gathered together in hi
Name, that he wolde be there in the midde
of them, not onely to inſtruct and teach
them, but alſo to ratifie and confirme ſuch
things as they ſhall pronounce or decree by
thy word. Seing, ô Lord, that this hath bene
thy loue, & fatherly care towards thy Church
that not onelie thou plantedſt it, ruleſt and
guideſt the choſen in the ſame by thine holie
ſpirit and bleſſed word, but alſo that whē the
externall face of the ſame is polluted, and the
viſible bodie falleth to corruption, then thou
of thy mercies, prouidſt that it may be purged
and reſtored againe to the former puritie, as
well in doctrine as in maners: whereof thou
haſt giuen ſufficient document from age to
age, but eſpeciallie nowe, O Lorde, after this
publike defection from thy truth and bleſſed
ordinaunce, which our fathers and we haue
ſeene in that Romaine Antichriſt and in his
vſurped authoritie. Now (I meane) ô Lord,
haſt thou reuealed thy ſelfe and thy beloued
Son Ieſus Chriſt, clearely to the world again,

by.

by the true preaching of his blessed Euangel, which also of thy mercy is offred vnto vs with in this Realme of Scotland, & of the same thy mercy hast made vs ministers, & burdened vs with a charge within thy Church. But, O Lord, when we consider the multitude of enemies, that oppone them selues vnto thie truth, the practises of Satan, and the power of those that resist thy kingdom, together with our owne weakenesse, few number and manifold imperfections: we cānot but feare the sudden taking away of this thy great benefit: and therfore destitute of al worldly comfort, wee haue refuge to thine onelie mercie and grace, most hūbly beseeching thie for Christ Iesus thy Sonnes sake, to oppone thine own power to the pride of our enemies, who cease not to blaspheme thine eternall truth.

Giue vnto vs, ô Lorde, that presentlie are assembled in thy name, such abūdance of thy holie Spirit, that we may see those things that shall be expedient for the aduancemēt of thy glorie, in the midst of this peruerse and stubburne generation. Giue vs grace O Lord that vniuersallie amongest our selues, we may agree in the vnitie of true doctrine. Preserue vs from damnable errors, and graunt vnto vs such purity and cleaneneſſe of life, that we be

not ſclaunderous to thy bleſſed Goſpel. Bleſſ
thou ſo our weake labours, that the frutes o
the ſame may redoũd to the praiſe of thy ho
ly name, to the profit of this preſent genera
tion, & of the poſteritie to come, through Ie
ſus Chriſt our Lord, to whom with thee and
the holie Ghoſt be al honour and praiſe, now
and euer.

A PRAYER MEETE TO BE vſed when God threatneth his iudgements.

O Lord our God Father euerlaſting, and
full of compaſſion, heare from the hea
uens our prayers and ſupplications
which from our ſorrowful hearts and woun
ded conſciences we poure foorth preſentlie
before thy Maieſty. Thou haſt, ô Lord, in the
multitude of thy mercies, not only created w
reaſonable creatures, but alſo of thine ineſti
mable goodneſſe haſt ſent the great Angel o
the couenãt our Lord Ieſus Chriſt to redeme
vs, by whome thy wrath is taken away, the
law is ſatisfied, and the power of death, of hel
& of Satan is broken. Moreouer when as we
lay in the ſhadow of death, and the feareful
darkeneſſe of the ſoule, which was brought
in by that man of perdition, the Antichriſt
and his ſupporters, conſpired enemies to thy
Sonne our Lord Ieſus, thou madeſt the ligh

of thy Gospell to shine amongest vs, in such aboundance, that no nation or countrey hath the lampe of thy trueth, shewing the way to life euerlasting, so clearely shining amongest them, with these benefites spirituall it pleaseth thee of the same goodnesse to continue temporal blessings: for whose eyes haue not seene thy mighty arme fighting for vs, whose heart is so blinded that it can not perceaue in al our afflictions thy wonderfull deliuerance: who can not but confesse that alwayes we were couered vnder thy shadowe. Thou wast our hope, our fortresse and our God, thou couredst vs vnder thy winges, and we were sure vnder thy feathers. But alas, ô Lord, the consideration of thy benefites is a matter of sorow to our woũded cõsciences: for the multitude of thy blessings conuict vs of the more fearefull vnthankfulnesse. In such a light what is among vs but workes of darknesse: and so this thy great and inestimable kindnesse, with vnkindnesse haue we recompẽsed againe. Thou gently hast called vs and yet doest call on vs, but who did heare? thou threatnest, but who did tremble? thou punishest, but we would not receaue correction. A fire appeared presently to be kindled in thy wrath, but where is the repentance amongest vs to slaken it? O

Lord, we know the dome and insensible ele-
ments of the world admonisheth vs of our
great vnthanfulnesse, the heauy face of thy
heauens, the vnnaturall dealings in the earth,
the cõtagion and infection of the ayre, threa-
ten thy iudgemẽts. Those creatures thou hast
formed for mans cõfort, but mighty art thou
who turnest that to the discomfort and hurt
of thẽ, who repine against thee, which other-
wise should haue bene comfortable. Besides
all these things we cleerely see the enemies of
thy trueth, raging against thy Church to the
iudgemẽt of man for to preuaile. Yea, further
Lord, Satan taking vpon him the shape of an
Angel of light is in this corrupt age most bu-
sie to shake the foundation of al true religion,
that he may inuolue againe the blinde world
in feareful darknesse. These thy iudgements
ô thou righteous Iudge of the world, are hid
from the eyes of them whom the god of this
world hath darkened. But, ô Lord, when we
consider them, we must tremble, & when we
beholde them, we must stoupe and confesse
that we haue offended thy Maiestie, ô Lord,
we dare not be bolde altogether to craue that
thou wilt not correct, for we vnderstand that
by externall afflictions and corrections as cer-
teine meanes, & bitter medicine, thou healest

e woundes and ſores of the inward man. Yet Lord, correct vs in thy mercie, and not in thy fierce wrath, leſt peraduenture we be bruſed into powder: when as the fire departeth from thy preſence, and is kindled in thine indignation, ſeperate vs from the nomber of thoſe, aboue whoſe heads thy righteous iudgmentes do hang, and the ſworde of thy vengeance threatneth eternall deſtruction, and to this end and purpoſe create in vs new hearts, giue vnto vs the ſpirit of vnfained repentance, worke in vs a ſorrowing for our ſinnes, a deteſtation & hatred of the ſame, together with a loue vnto righteouſneſſe, that we being not conformable to the wicked worlde, but making thy reueiled will a rule to leade our life by, may offer our ſelues vp in a liuely ſacrifice vnto thee, conſecrating vnto thy glorie body and ſoule, and all the actions of the ſame. Preſerue vs good Lorde from the fearefull thraldome of conſcience & bondage of idolatrie: continue the light of thy glorious Goſpell amongeſt vs: repreſſe the pride of them, who ſeeke to haue the kandle-ſticke remoued and the ſhininge light extinguiſhed. Purge this countrie by ſuch meanes as thou knoweſt to ſerue beſt for thine owne glorie, of murther, fornication, adulterie, inceſt, oppreſſion, ſa-

criledge, and ſuch other like abominatio
which haue defiled thine inheritãce. Gra
vs thankeful hearteſ for thy benefites and
nifold bleſsinges powred vpon vs, for
which alſo open our mouthes to ſounde
prayſes, and offer the ſacrifice of thanke
uing, wherin thou doeſt delite: arme vs wi
thy power, to ſtriue againſt Satan, againſt
fleſh, againſt the world, and againſt all tho
thinges, which driueth vs away from thi
obedience. That walking in thy pathes, a
obeying thy bleſſed ordinances, we may
end our liues in the ſanctificatiõ of thy nam
that at laſt we may attaine to that bleſſed i
mortalitie, and that crowne of glorie prep
red for thine elect in Ieſus Chriſt the King
glorie and God of immortalitie, in who
name we craue moſt humbly theſe thy grac
to be powred vpon vs moſt miſerable ſinne
and further as thy wiſedome knoweth to
neceſſary for vs, and for thy Church vniuer
diſpearſed vpon the face of the whole eart
praying vnto thee with all humilitie and ſu
miſsion of mindes, as we are taught and co
maunded to pray, ſaying: *Our Father vvh
art in heauen, &c.*

A PRAYER IN TIME of affliction.

I vs

IVST and righteous art thou, ô dreadfull and moſt high God, holy in all thy workes and moſt iuſt in all thy iudgementes, yea euen then when as thou puniſheſt in greateſt ſeueritie. We haue before, ô Lorde, felt thy heauy hand vpon vs: and when we cried vpon thee in our calamities & afflictions moſt mercifull thou enclinedſt thine eares vnto vs. But alas, ô Lord, we haue not aunſwered in our liues, glorifying thy holy Name, as thou aunſweredſt vs whē we called in our diſtreſſe, but did returne vnto our wonted ſinne, and ſo prouoked thee through our miſdeedes vnto diſpleaſure: And therfore haſt thou moſt iuſtly turned thy ſelfe to puniſh vs againe in bringing amongſt vs this noiſome and deſtroying plague, according to the threatning of thy lawe, becauſe we haue not made our fruite of thy former corrections. Our repentance, ô Lord, hath bene like the dewe that ſodainely vaniſheth away: yea the gret multitude abide darkened in hearts through their own pride, and walking in the luſtes of their own hearts, ſecurely contemned thy bleſſed ordinances: for who hath mourned for the vniuerſall corruption of this blinde age? or ceaſed the murtherer from his murther? the oppreſſor, from his oppreſsion: the deceitfull mā from his de-

ceite: the contemner of thy word from
contempt: and the licentious liuer from
licentiouſneſſe: Yea Lord, where could
mã be found that ſought not him ſelfe, alb
with the hurt of others and defacing of
glorie: So vniuerſally did and preſently d
that roote of all euill couetouſeneſſe r
throughout this whole countrie, Yea Lor
they to whom thou graunteſt worldly
ſinges in greateſt aboundance, haue bin
are poſſeſſed with this vncleane ſpirite of a
rice: The more thou gaueſt, the more infa
bly thirſted they to haue, and ceaſed not
they did ſpoile thee of thine owne patrim
nie: and yet in this matter they will not kno
them ſelues to ſinne and offend thy maieſt
Therfore cannot thy iuſtice longer ſpare, b
it muſt puniſh and ſtrike, as thou threatneſt
thine holy Law. Now we know Lord, th
thy iudgementes commonly begin at th
owne houſe, and therefore haſt thou beg
for to correct vs, albeit yet in thy mercy, a
not in greateſt ſeueritie. Wherefore, goo
Lord, either elſe in the multitude of thy m
cies remoue this bitter cuppe away from
or graunt vs thy grace patiently & obedie
ly to drinke the ſame, as giuẽ out of thy ow
hand for our amendement: we acknowledg

ô Lor

Lord, that afflictions are moleſtuous, noy-
ome, & hard to be borne with, of fraile fleſh,
ut Chriſt Ieſus hath ſuffered heauier tor-
ientes for vs, and we haue deſerued more
hen we ſuſteine, who ſo oft haue merited the
very Hells. If it pleaſe thy maieſty to continue
our puniſhment, and double our ſtripes, then
t it pleaſe thee in like meanes to enlarge our
atience, and make our corporall afflictions
erue to our humiliation, inuocation of thy
Name, & obedience to thy holy ordinances.
Or if of a fatherly pitie it ſhall pleaſe thee to
e content with this gentle correction, let the
calme appeare after this preſent tempeſt, that
n reſpect of both the one and the other we
ay glorifie thee: in that firſt thou haſt corre-
ted to amendement, leaſt we would haue
ept in ſinne to our deſtruction, and ſecondly
hat thou haſt taken away the bitterneſſe of
ur affliction, with the ſweetneſſe of thy com-
ortable deliuerance, in the firſt hauing re-
pect to the neceſſitie, and in the laſt to our in-
rmitie. But Lord, againe we know albeit
hy iudgements thus beginneth at thine own
houſe, and they of thy familie appeare onely
o be beaten of thee: yet the wicked ſhall not
ſcape, but they ſhal drinke the dregges of the
up of thine indignation, let it be they eſcape

the famine, the peſtilence ſhall appreh
them: if they eſcape the peſtilence, the ſw
ſhall deuoure them: if they ſhall not fall i
edge of the ſword, thou art able to mak
of thy ſmalleſt and leaſt creatures to bre
bling blocke before their feete, wherat, al
they reach their heades aboue the cloud
they fall moſt fearfully. But, ô Lord, now
thine owne inheritãce for the which we
and grone before thy maieſtie: looke vpo
therefore from the heauens, and be merc
to thy people: let thine anger and thy wr
be turned away from vs, and make thy face
ſhine louingly vpon thine owne ſanctuar
O Lorde, heare: ô Lorde, forgiue: ô Lor
conſider, graunt our requeſtes for thine own
ſake, ô our God, and that in the name of thi
onely begotten Sonne, Ieſus Chriſt our on
ly Sauiour and Mediatour, in whoſe na
we pray vnto thee as we are taught, ſayi
Our Father, &c.

A PRAYER FOR THE KING.

O Lord Ieſus Chriſt, moſt highe, m
mighty, King of kings, Lord of lor
the onely Ruler of Princes, the v
Sonne of God, on whoſe right hand ſitt
doeſt from thy throne, behold al the dwe
vp

pon earth, with moſt lowly heartes we be-
eech thee, vouchſafe with fauorable regard,
o beholde our moſte gracious ſoueraigne
Lorde, King Iames the ſixt. And ſo repleniſh
im with the grace of thy holy Spirite, that
e alway encline to thy will, & walke in thy
way. Keepe him farre of from ignorance, but
hrough thy gifte, let prudence and know-
edge alway abound in his Royall heart: So
nſtruct him, ô Lord Ieſus, raigning vpon vs
n earth, that his humane Maieſty alway may
bey thy Diuine Maieſtie, in feare & dread.
udue him plentifully with heauenly giftes.
Graunt him in health & wealth long to liue.
Heape glorie and honour vppon him. Glad
im with the ioy of thy countenaunce. So
trengthen him that he may vanquiſhe and
uercome all his and our foes, and bee dread
nd feared of all the enimies of this his
Realme. Amen.

THE MANER OF THE LORDES SVPPER.

The day when the Lordes Supper is miniſtred, which commonly is vſed once a moneth, or ſo oft as the Congregation ſhall thinke expedient; the Miniſter vſeth to ſay as followeth.



Et vs marke, deare B
& cõsider, how Ieſus
did ordeine vnto vs h
Supper, according as
Paule maketh rehearſa
eleuenth Chapter of th
Epiſtle to the Corinthians, ſaying: I hau
ceiued of the Lord, that which I haue
uered vnto you, to witte, that the Lord
the ſame night that he was betrayed, t
bread, and when he had giuen thank
brake it, ſaying: Take ye, eate ye, this i
bodie, which is broken for you: do you
in remembraunce of me. Likewiſe after
per, he tooke the cuppe, ſaying: This C
is the new Teſtamẽt or couenãt in my b
do ye this ſo oft as you ſhall drinke th
in remembrance of me: For ſo oft as you
eate this bread, and drinke of this cupp
ſhall declare the Lordes death vntill his
ming. Therfore who ſo euer ſhall eat
bread, and drinke of the cuppe of the
vnworthely, he ſhalbe guiltie of the bo
blood of the Lord. Then ſee that euery
proue and trie him ſelfe, & ſo let him e
this bread, and drinke of this cuppe: for
ſo euer eateth or drinketh vnworthely, h
teth and drinketh his owne damnation

not hauing due regard and consideration of the Lordes bodie.

This done the Minister procedeth to the exhortatiō.

DEARELY beloued in the Lorde, forasmuch as we be now assembled to celebrate the holy communion of the body and blood of our Sauior Christ: let vs cōsider these words of Saint Paul, how he exhorteth all persons diligently to trie, & examine thē selues, before they presume to eate of that bread, and drinke of that cuppe: For as the benefit is great, if with a true penitent heart and liuely faith we receaue that holy Sacrament (for then we spiritually eate the flesh of Christ, and drinke his blood: then we dwell in Christ, and Christ in vs: we be one with Christ, & Christ with vs) so is the daunger great, if we receaue the same vnworthely: for then we be giltie of the body and blood of Christ our Sauior: we eate and drinke our owne damnation, not cōsidering the Lordes body: we kindle Gods wrath against vs, & prouoke him to plague vs with diuers diseases, and sundry kindes of death.

And therfore, in the name and authoritie of the eternall God, & of his Sonn Iesus Christ, I excōmunicate from this Table all blasphemers of God, all *Idolaters, all mur- Gal. 3. d

theeues, all adulterers, all that be in malic
enuie, all disobediēt persons to father or
ther, Princes or Magistrates, Pastors or P
chers, all theeues & disceiuers of their ne
bours, and finally all such as life a life di
lie fighting against the wil of God: charg
them as they will answere in the presenc
him who is the righteous Iudge, that t
presume not to prophane this most holy
ble. And yet this I pronounce not to secl
any penitent person, howe grieuous so e
his sinnes before haue bene, so that he fe
in his hearte vnfained *repentaunce for
Mat.3. same: but only such as cōtinue in sinne wi
out repētance. Neither yet is this pronoūc
against such as aspire to a greater perfectio
then they can in this present life attaine vn

For albeit we feele in our selues much fr
tie and wretchednes, as that we haue not
faith so perfit and cōstant as we ought, be
many times ready to distrust Gods good
through our corrupt *nature, and also
Rom.7. we are not so throughly giuen to serue G
neither haue so feruent azeale to set forth
glorie, as our duetie requireth, feeling
such rebellio in our selues, that we haue n
Galat.8. daily to *fight against the lustes of our fl
yet neuertheless seeing that our Lorde

ealt thus mercifully with vs, that he hath
rinted his *Goſpel in our hearts, ſo that we Heb.8.d
re preſerued from falling into deſperatiõ & Ier.31.f.
isbelefe, and ſeing alſo that he hath indued Iſa.56.d
s with a *will, and deſire to renounce and Rom.7.
ithſtande our owne affections, with a lon- Phil.1.
ing for his righteouſneſſe, and the keeping
f his commaundementes, we may be nowe
ght well aſſured, that thoſe defaultes & ma-
ifold imperfections in vs ſhalbe no hinde-
nce at all againſt vs, to cauſe him not to ac-
ept and impute vs as worthie to come to his
pirituall Table. For the ende of our cõming
nither, is not to make * proteſtation that we Luk.18.
re vpright or iuſt in our liues, but contrari-
wiſe, we come to ſeeke our life and perfectiõ
n Ieſus Chriſt, acknowledging in the meane
me, that we of our ſelues be the children *of Ephe.2.
wrath and damnation. Luc.8.

Let vs conſider then, that this Sacrament
s a ſinguler medicine for all poore ſick crea-
ures, a comfortable helpe to weake ſoules,
that our Lord requireth no other worthi-
eſſe on our parte, but that we vnfainedly ac-
nowledge our naughtineſſe and imperfec-
on. Then to the ende that we may be wor-
hy pertakers of his merites & moſt comfor-
able benefits (which is *the true eating of his Iohn 9.

flesh and drinking of his blood) let vs not
fer our mindes to wander about the con
ration of these earthly & corruptible thi
(which we see present to our eyes, and
with our hands) to seeke Christ bodely
sent in thē, as if he wer encloſed in the br
or wine, or as if these elementes were tur
and chaunged into the substance of his
and bloud. For the only way to dispose
soules to receiue nourishment, relieſe,
quickening of his substance, is to lift vp
mindes by faith aboue all thinges wor
and sensible, and thereby to enter into
uen, that we may finde and receiue Chr
where he *dwelleth vndoubtedly very G
and very man, in the incomprehensible g
rie of his Father, to whom be all prayse,
nor and glorie now and euer. Amen.

Transub stantia-tion.

Transe-lemen-tation.

Transmutatiō & Transformation, as the Papistes vse them are the doctrine of deuils

The true eatinge of Christ in the Sacrament

1. Tim. 6

*The exhortation ended, the Minister com
downe from the pulpit, and sitteth at the table,
ry man and woman in likewise taking their pla
occasion best serueth: then he taketh bread and
ueth thankes either in these vvordes following
like in effect.*

Matt. 25 Mar. 14. Luc. 22. 1. Co. 11

O Father of mercy, & God of all con
latiō, seeing *all creatures do ackno
ledge and cōfesse thee as Gouern
and Lord, it becommeth vs the workma

Reue. 5. c

f thine own hands, at all times to reuerence
& magnifie thy godly Maieſtie: firſt for that
hou haſt created vs to thine owne *image & Gen.1.d
imilitude, but chiefly becauſe thou haſt de-
iuered vs from that euerlaſting *death & dã- Eph.2.b
nation, into the which Satan drew mankind Gal.1.a. Gen.3.e
by the meane of ſinne: frõ the bõdage wher-
of neither man nor Angell was *able to make *Act.4.e
vs free, but thou ô Lord, riche in mercy and Heb.1.d. Reue.5.a
infinit in goodneſſe, haſt prouided our re-
demption to ſtand in thine onely and wel-
beloued Sonne, whom of very *loue thou Ioha.3.e.
didſt giue to be made man like *vnto vs, in Heb.8.d
all thinges, ſinne *except, that in his body, he Heb.4.d
might receaue the puniſhment of our *tranſ- 1.Pet 2.
greſsion, by his death to make *ſatisfaction to Eſai.43.d 53.
thy iuſtice, & by his reſurrection to *deſtroy *Mat.3. d.17.
him that was author of death, and ſo to bring Ier.3.f
againe *life to the world, from which the Heb.8.d Rom.5.a
whole ofſpring of *Adam moſt iuſtly was *Heb.2.
exiled. *Ioh.6. *Gen.3.

O Lord we acknowledge that no creature Rom.5.
is able to *comprehẽd the length & breadth, Eph.3.e
the deepneſſe and height of that thy moſt ex
cellẽt loue, which moued thee to ſhew mer-
cie where none was *deſerued: to promiſe Eph.2.b
and giue life, *where death had gotten victo- Ioh.6.d.
rie, to receiue vs in thy grace, when we could Eph.2.b

Gen.6. b Rom.3. Isa 64. b Psalm.5 & 14.a *Rō.7.c Mat.16. 1.Cor.2 Leui.11. Marc.10 *Ma.16. Luke 12 *1Co.11 *Rom.8 1.Pet.1. Ephe.5. *Ephe.2 Heb.4.c Rom.3. Ioan 8.d Gala 4. *Ephe.2 Mat.25. Ioan 14 Luke 12 *Luk 22 Reuel.2, *Phil.3. Ephe.2. Ephe.1. Reue. 13

do *nothing but rebell against thy iustice
Lord, the blinde dulnesse of our *corrupt
ture will not suffer vs sufficiently to wei
thy most ample benefits: yet neuertheless
the * commaundement of Iesus Christ o
Lord we present our selues to this his tab
(which he hath left to be vsed in *remem
brance of his death vntil his cōming again
to declare & witnesse before the worlde, th
by him alone we haue receiued *libertie an
life: that by him alone thou doest acknow
ledge vs thy children & *heires: that by hi
alone we haue *entrance to the throne of th
grace: that by him alone we are * possessed
our spirituall kingdome, to eate and drink
at his * table, with whom we haue our *con
uersation presently in heauen, and by whom
our bodies shall be raised vp againe from the
dust, & shall be placed with him in that end
lesse ioy, which thou, ô Father of mercie ha
prepared for thine elect *before the foūdati
of the world was laid. And these most ines
mable benefits we acknowledge & confes
to haue receiued of thy *free mercy & grac
by thine onely beloned Sonne Iesus Chris
for the which therfore we thy cōgregation
*mooued by thine holy Spirite, render a
thanks, prayse and glorie, for euer and euer.

Tha

This done the Minister breaketh the bread and deliuereth it to the people, who distribute and diuide the same among them selues, according to our Sauiour Christs commandement, and likewise giuith the cuppe. During the which time, some place of the Scriptures is read, which doeth liuely set foorth the death of Christ, to the intent that our eyes and senses may not onely be occupied in these outward signes of bread and wine, which are called the visible worde, but that our hearts & minds also may be fully fixed in the contemplation of the Lordes death, which is by this holy Sacrament represented. And after this action is done, he giueth thaeks, saying:

Mat. 26.
Mar. 14.
Luc. 22.
1 Cor. 10
1 Cor. 11
Iob. 13.

MOST mercifull Father, we render to thee all prayse, thankes and glorie, for that it hath pleased thee of thy great mercies to graunt vnto vs miserable sinners so excellent a gift & treasure, as to receiue vs into the * fellowship and companie of thy deare Sonne Iesus Christe our Lord whom thou hast *deliuered to death for vs, and hast giuen him vnto vs, as a necessary *foode and nourishment vnto euerlasting life. And now we beseech thee also, ô heauenly Father, to graunt vs this requeſt that thou neuer suffer vs to become so vnkind, as to forget so worthie benefits, but rather imprint and fasten them sure in our heartes, that we may *grow

1 Cor 10

Rom. 4.
Iohn. 6.

Luc.17 and increaſe dayly more and more in t
Gal. 5.b faith, which continually is *exerciſed i
maner of good workes, and ſo much the
1.Tim.4 ther, ô Lorde, confirme vs in theſe *perillo
Eph.5. 2.Pet.3. dayes and rages of Satan, that we may c
ſtantly ſtand and continue in the confeſſi
Mat. 5.b of the ſame, to the aduauncement of th
1Pet.2.b glorie, which art God ouer all things bleſ
for euer. So be it.

The action thus ended, the people ſing the 10
Pſalme, My ſoule giue laude, &c. *or ſome oth*
of thankeſgiuing: vvhich ended, one of the bleſſi
before mencioned, is recited, and ſo they riſe fro
the table and depart.

TO THE READER.

IF there be anie that vvould maruell vvhy w
follow rather this order, then anie other in t
adminiſtration of this Sacrament, let him di
gentlie conſider, that firſt of all we vtterlie renou
Why this order is obſerued rather then any other. *the errour of the Papiſtes: ſecondlie vve reſtore u*
to the Sacrament his own ſubſtance, and to Chri
his proper place. And as for the vvords of the Lo
ſupper, vve rehearſe them, not becauſe they ſho
chaunge the ſubſtance of the bread or vvine, or th
the repetition thereof vvith the intent of the ſac
ficer ſhould make the Sacrament (as the Papi
falſelie beleeue) but they are read and pron

ted, to teach vs howe to behaue our ſelues in that action, and that Chriſte might vvitneſſe vnto our fayth, as it vvere vvith his ovvne mouth, that he hath ordayned theſe ſignes to our ſpirituall vſe and comfort: vve do firſt therefore examine our ſelues according to ſainct Paules rule, and prepare our mindes, that vve may be vvorthy partakers of ſo high miſteries. Then taking bread vve giue thanks, breake and diſtribute it, as Chriſt our Sauiour hath taught vs. Finallie the miniſtration ended, we giue thankes againe according to his example, ſo that vvithout his vvord and warrant, there is nothing in this holy action attempted.

Mat. 26. 1 Cor. 11 Luc. 22.

THE FORME OF Mariage.

After the banes or contract hath bene publiſhed three ſeuerall dayes in the Congregation (to the intent that if any perſon haue intereſt or title to either of the parties, they may haue ſufficient time to make their chalenge) the parties aſſemble at the beginning of the ſermon, and the Miniſter at time conuenient ſaith as followeth.

OF MARIAGE.

The Exhortation

DEARELIE beloued brethrē, we here gathered together in the si of God, & in the face of his Co gregation, to knit and ioyne th parties together in the * honorable estate Heb.13. Matrimony, which was instituted & auth rised by God himselfe in * Paradise, mā bei Gen.2.d Prou.18 then in the state of innocēcy. For what tim God made heauen and earth, and al that is them, and had created & facioned man aft his own similitude & likenes, vnto whom gaue rule & Lordship ouer all the beastes the earth, fishes of the sea, & foules of the ai he sayd: It is not good that mā liue alone: l vs make him an helper like vnto himself, an God brought a fast sleepe vpon him, & took one of his ribbes & shaped Heua therof, g uing vs therby to vnderstand, that * man an wife are one bodie, one flesh and one blou signifiing also vnto vs, the * mysticall vnio that is betweene Christ and his Church, f the which cause man * leaueth his father an mother, and taketh him to his wife, to kee company with her: the which also we oug to loue, euē as our Sauiour loueth his chru that is to say, his * elect and faithfull Cong gation, for the which he gaue his life.

*In Hebrue mā is called Isch, and the woman Ischa, Wherby is well expressed the naturall affinitie betwixt man & his wife. * Eph.5 *Gen.2. Mat.19. Mar.10. 2 Cor.6. *Ioh.17. Rom. 5. Heb.9 d 1.Pet.3. *Eph.5. Collo.3 1.Pet.3. 1Cor. 11 1. Tim.2

And semblablie also it is the * wiues due

studie to pleaſe & obey her husband, ſer-
ing him in all things that be godly and ho-
eſt: for ſhe is in ſubiection, & vnder the go-
ernance of her husband, ſo long as they cō-
nue both *aliue. And this holy mariage, be- Rom. 7.
ng a thing moſt honorable, is of ſuch vertue 1 Cor. 7.
nd force, that thereby the husband hath no Mat. 19.
more *right or power ouer his own body, but 1. Cor. 7
he wife: and likewiſe the wife hath no more 1. Pet. 3.
ower ouer her own body but the husband,
oraſmuch as God hath ſo knit thē together
n his mutuall ſocietie to the procreation of
children that they ſhould * bring them vp in Ephe. 6.
he feare of the Lorde, and to the increaſe of 1 Tim. 2.
Chriſtes Kingdome.

Wherfore they that be thus coupled toge-
her by God, can not be ſeuered or put a part
vnleſſe it be for a ſeaſon, with the conſent of
*both parties, to the end to giue them ſelues 1. Cor. 7
he more feruentlie to faſting and prayer, gi-
ing diligēt hede in the mean time, that their
long being apart be not a ſnare to bring thē
into the daunger of Satan, through inconti-
nencie, and therfore to auoide fornication e-
uerie man ought to haue his onwn wife, and Mat. 19
euery woman her owne husband: ſo that ſo 1. Cor. 7.
many as can not liue chaſt, are * bound by *1 Cor. 3
he commaundement of God to mary, that c & 6. d
2. Cor. 6.
Leui. 26

1. Pet. 1. therby the holy* temple of God, which is
bodies, may be kept pure and vndefiled.
ſince our bodies ar now becom the very
bers of Ieſus Chriſt, how horrible and d
ſtable a thing it is, to make thē the memb
1. Teſſ. 4. of an harlot? Euerie one ought therefor
Rom. 4. a
Eph, 5. d keepe his veſſel in al pureneſſe and holine
1. Cor. 3. for whoſoeuer * polluteth and defileth
temple of God, him will God deſtroy.

Here the Miniſter ſpeaketh to the parties
ſhall be maried, in this vviſe.

I Require & charge you as you wil anſwe
1. Cor. 4 the daie of iudgement, when the* ſecrets
Mat. 7. a
Rom. 2. a al hearts ſhal be diſcloſed, that if either of y
do know anie impedimēt, whie ye maie n
be lawfullie ioyned together in matrimoni
that ye confeſſe it. For be ye wel aſſured, th
ſo many as be coupled otherwiſe then Go
word doth allow, are not ioyned together b
God, neither is their matrimonie lawfull.

If no impediment be by them declared, then
Miniſter ſaith to the vvhole Congregation.

I Take you to witneſſe that be here preſe
beſeeching you all to haue good remem
brance herof: and moreouer, if there be
ny of you, which knoweth that ether of the
parties be contracted to any other, or kno
eth any other lawfull impediment, let the

no

now make declaration thereof.

If no cause be alleadged, the Minister procedeth, saying.

¶ Forasmuch as no man speaketh against this thing, you N. shall protest here before God, and his holy Congregation, that you haue taken, and are now contented to haue M. here present for your lawful wife, promising to keepe her, to loue, and intreate her in all things according to the* duetie of a faithfull husband, forsaking all other, during her life: and briefly to liue in an holy conuersation with her, keping faith and truth in all points, according as the word of God and his holy Gospell doeth commaund. Coll. 3. d 2. Pet. 3. Matt. 19 1. Cor. 7 Mal. 2. d

The Answer.

¶ Euen so I take her before God, and in the presence of this his Congregation.

The Minister to the spouse also sayth.

YOV M. shal protest here before the face of God, and in the presence of this holy Congregatiõ, that ye haue taken, & are now contented to haue N. here present for your lawfull husband, promising to him* subiection and obedience, forsaking all other, during his life, and finallie to liue in a holy conuersation with him, keping faith and truth in all points, as Gods word doth prescribe. 1. Co. 11 Eph. 5. e Colo. 3. 1. Ti. 2. d 1. Pet. 4. e Esth. 2. d

The Answer.

¶ Euen so I take him before God, [illegible] the presence of this his Congregation.

The Minister then sayth.

GIue diligent eare then to the Gospe[l] ye may vnderstand how our Lord [illegible] haue this holy cõtract kept and obserue[d] how sure and fast a knot it is, which m[ay] no wise be loosed, according as we be ta[ught] in the xix. chapter of S. Matthewes Gos[pel]

¶ The Phatilies came vnto Christ to te[mpt] him and to grope his mind, saying: Is it [lawe] full for a man to put away his wife for e[very] light cause? He answered, saying: Haue[ye] not read that he which created mã at the be[gin]ginning, made them male & female? say[ing] For this thing shall man leaue father & [mo]ther and cleaue vnto his wife, & they tw[o] shalbe one flesh, so that they ar no more t[wo] but one flesh. Let no man therfore put a[sun]der that, which God hath coupled toget[her]

IF ye beleeue assuredly these words, wh[ich] our Lord and Sauiour did speake, (acc[or]ding as ye haue heard them now rehea[rsed] out of the holy Gospel, then may you be [cer]taine, that God hath euẽ so knit you toge[ther] in this holy state of wedlock. Wherefore [ap]ply yourselues to liue togither in godly [lo]

n Christian peace and good example, euer olding fast the bād of charitie without anie reach, keeping faith and truth the one to the ther, euen as Gods word doth appoint.

Then the Minister commendeth them to God in his or such like sort.

. The Lord sanctifie & blesse you, the Lord oure the richesse of his grace vpō you, that e may please him and liue together in holie oue to your liues end. So be it.

Then is song the 128. Psalme, Blessed are they hat feare the Lorde, &c. *or some other apperaining to the same purpose.*

THE ORDER OF BAPTISME.

First note that forasmuch as it is not permitted by Gods word, that vvomen should preach or minister the Sacraments, & it is euident that the Sacraments are not ordained of God to be vsed in priuat corners, as charms, or sorceries, but left to the Congregation, and necessarily annexed to Gods word, as seales of the same: therefore the infant which is to be baptized, shalbe brought to the Church, on the day appointed to common prayer and preaching accompanied with the Father and Godfather. So that after the Sermon, the child being presented to the Minister, he demaundeth this question.

The transgression of Gods ordinance is called iniquitie and idolatrie, and is compared to Witchcraft & sorcery. 1 Sa. 15. How dāgerous also it is to enterprise anie thing rashlie or without the warrāt of gods word, the exāples of Saul, Oza Oz:a, Nadab and Abiu ought sufficiently to warn vs

DO you here present this child to be baptised, earnestly desiring that he may be engrafted in the mystical body of Iesus Christ?

The Answere.

¶ Yea, we require the same.

The Minister proceedeth.

THen let vs consider, dearely beloued, howe almightie God hath not only made vs his children by *adoption, and receiued vs into the fellowship of his church, but also hath promised that he will be * our God, and the God of our children vnto the thousand generation. Which thing as he confirmed to his people of the olde Testament by the Sacrament of *Circumcision, so hath he also renewed the same to vs in his new Testament, by the Sacrament of * Baptisme, doing vs thereby to wit, that our infants appertaine to him by couenant, and therefore ought not to bee defrauded of those holy signes and badges *whereby his children are knowen from infidels and pagans.

1. Sa. 13.
2. Sa. 9.
2. chr. 25
Leui. 10.
Nom. 3.
*Rom. 8
Gala. 4.
Ephe. 1.
*Gen. 17
Exo. 10.
Deut. 7
Isa. 56.
*Gē. 17.
Rom. 4.
*Col 2.
Gala 3.
Act. 2.
Act. 10.

Neither is it requisit, that all those that receiue this Sacrament, haue the vse of vnderstanding and Faith, but chiefly that they be cōtained vnder the name of *gods people: that remission of sinns in the bloud of Christ Ie-

Actes 2.
1. Cor. 7

Iesus doeth appertain vnto them by Gods promise, which thing is most euident by S. Paul: who pronounceth the children begotten & borne (either of the Parentes becing faithfull) to be cleane & holy. Also our Sauiour Christe admitteth * children to his presence, embracing and blessing them. Which testimonies of the holy Ghost assure vs, that infants be of the number of Gods people, & that remission of sinnes doth also appartaine to them in Christ. Therfore without iniurie they can not be debarred from the common signe of Gods children. And yet is not this outwarde action of such necessitie, that the lacke therof should be hurtfull to their saluation, if that preuēted by death, they may not conuenientlie be presented to the Church. But wee (hauing respect to that obedience, which Christians owe to the voice and ordinance of Christ Iesus, who commanded * to preach and baptise all without exceptiō) do iudg them only vnworthy of any felowship with him, who contemptuouslie refuse such ordinarie meanes, as his wisedome hath appointed to the instruction of our dull senses.

1.Cor.7

Marc.10 Mat.10. Luk.18. Psal.22.

Rom.4. Galat.3. Iames 2. Gen.15.

Mar.16. Mat.28.

Furthermore it is euident, that Baptisme was ordained to be ministred in the element of * water, to teach vs, that like as water out-

Mat.3. 1.Per.3. 1 Ioh.5. 1.Cor.10.

wardlie doth wash away the filth of the
dy, so inwardly doth the vertue of Chr
bloud, purge our souls from that corrupti
Eph.2.a & deadlie poyson, wherewith *by nature
Rom.7. were infected: whose *venimous dreggs,
though they cõtinue in this our flesh, yet
Rom.4. the merits of his death *are not imputed u
Galat.3. Psa.32.a to vs, because the Iustice of Iesus Christ
*Rom.6 made *ours by Baptisme: not that we thi
Gal.3.d anie such vertue or power to be included
the visible water or outward actiõ, for man
As Iudas, haue bene baptised and yet neuer inward
Simon Magus, Hymeneus, Alexander, Philetus. purged, but that our Sauiour Christ, wh
commaunded Baptisme to be ministred, w
by the power of his holy Spirite, effectuall
Act. 2.g worke in the hearts of his *elect in time co
uenient, all that is ment and signified by t
Eph.3.a same. And this the Scripture calleth our
1.Co 12 Rom.6. generation, which standeth chiefly in th
Colo.2. two points: in mortification, that is to say
Baptisme standeth in 2. pointes, mortification and regeneratiõ resisting of the rebellious lustes of the fle
and in newnes of life, wherby we cõtinual
1.Pet.5. striue to walk in that pureness and perfec
on, wherwith we are clad in Baptisme.
Luc.22. And although wee in the iourney of th
Job.7. life be *encũbred with manie enemies wh
*Rom.5 in the way assaile vs, yit fight we not with
1.Pet.1. James.1 frute. For this *continuall battell which
Eph.6.d

fig

fight againſt ſinne, death and hell, is a moſt infallible argumẽt that God the Father mind full of his promis made vnto vs in Chriſt Ieſus, doth not onely giue vs motions and courage to reſiſt them, but alſo aſſurãce to*ouercome, and obtaine victory. Wherfore dearly beloued, it is not onely of neceſſity that we be once baptiſed, but alſo it much profiteth oft to be preſent at the miniſtration therof, that we (being put in minde of the*league & couenant made betweene God and vs, that he will be our *God, and we his people, he our Father, and we his children) may haue occaſion aſwell to try our liues paſt, as our preſent conuerſation, & to proue our ſelues, whether we ſtand faſt in the fayth of Gods elect, or contrariwiſe, haue ſtrayed from him through *incredulitie and vngodly liuing: wherof if our conſciẽces do accuſe vs, yet by hearing the louing promiſes of our heauenly father (who calleth all men to mercy by *repentaunce we may from hencefoorth walk more warilie in our vocation. Moreouer ye that be fathers & mothers may take hereby moſt ſinguler comfort, to ſee your children thus receaued into the boſome of Chriſts Congregatiõ, wherby you are dayly admoniſhed, that ye nouriſh and bring vp the chil-

1 Cor. 15
Oſe. 13
Heb. 2. d
1 ohn. 16
Deu. 6. a
Ioh. 1. b
Ier. 31
Heb. 8. c
Ephe. 3.
Colo. 3.
Hebr. 1.
Eze. 18.
Act. 11. e
2. Pet. 3.
Deu. 4. d

dren of Gods fauour & mercy, ouer whe
Mat. 18. fatherly prouidēce * watcheth continua
Which thing as it ought greatly to reioy
you, knowing that *nothing can come vn
Mat. 6 d Luc. 12. them without his good pleasure: so ough
to make you diligent & careful, to nurture
instruct them in the true knowledge & fea
of God. Wherin if you be negligent, ye d
Deut. 4. Ephe. 6 not onely *iniury to your owne children,
*1. Sā. 2. Kings 2. ding from them the good will & pleasure
almightie God their Father, but also hea
What danger hāgeth ouer those parentes which neglect the bringinge vp of their children in goodlinesse. damnation vpon your selues, in suffering h
children, bought with the bloud of his dea
Gen. 18. Deut. 32. Sōne, so traiterously for lacke of knowled
to turne backe from him. Therfore it is yo
duetie, with all diligēce to prouide that yo
children in time conuenient be instructed i
all * doctrine necessarie for a true Christi
chiefly that they be taught to rest vpon
iustice of Christ Iesus alone, and to abho
The true vse of the Catechism to the exercise wher of the Fathers and godfathers bind them selues. and flie all superstition, Papistrie and Ido
trie. Finally to the intent that we may be
sured, that you the Father & the suertie co
sent to the performance hereof, declare h
before the face of his Congregation ,
summe of that faith wherein you beleeu
will instruct this childe.

Then the Father, or in his absence the Godfa

shall rehearse the Articles of his faith: which done the Minister expoũded the same as after followeth.

THe christian faith wherof now ye haue briefly heard the summe, is commonly deuided in 12. Articles: but that we may the better vnderstand what is contayned in the same, we shall diuide it into foure principall parts. The first shall cõcerne God the Father. The second Iesus Christ our Lord. The third shall expres to vs our faith in the holy ghost. And the fouth & last shal declare what is our faith cõcerning the Church, & of the graces of God frely giuen to the same. First of God we confesse three things, to wit, that he is our Father, almighty, maker of heauen & earth. Our Father we call him, & so by faith beleue him to be, not so much because he hath created vs (for that we haue common with the rest of creatures, who yet are not called to that honor to haue God to them a fauorable Father) but we call him Father, by reason of his free adoptiõ by the which he hath chosen vs to life euerlasting in Iesus Christ: and this his most singuler mercy we prefer to al thinges, earthly and transitorie: for without this ther is to mankind no felicitie, no cõfort nor smal ioy: & hauing this we ar assured that by the same loue by the which he once hath frely

I beleeue in God the Father almightie, maker of heauen & earth.

choſen vs, he ſhall conduct the whole co
of our life, that in the end we ſhall poſſes
immortall Kingdome that he hath prepa
for his choſen children. For from this fou
taine of Gods free mercie or adoption, ſpri
geth our vocation, our iuſtification, our co
tinuall ſanctification, and finallie our glori
Rom.8 cation: As witneſſeth the Apoſtle.

The ſame God our Father we confeſſe
mightie, not onely in reſpect of that he ma
do, but in conſideration that by his power
godly wiſedom are all creatures in heauen
earth and vnder the earth, ruled, guided an
kept in that order that his eternal knowledg
and will hath appointed them. And that is
which in the third part, we do cõfeſſe, that
is creator of heauen and earth, that is to ſa
that the heauen and the earth & the cõten
therof, are ſo in his hãd, that there is nothin
done without his knowledge, neither yet
gainſt his will, but that he ruleth them ſo, th
in the end his godly Name ſhalbe glorifi
in them. And ſo we confeſſe and beleue th
neither the deuills, nor yet the wicked of th
world haue any power to moleſt or troub
the choſen children of God, but in ſo far
as it pleaſeth him to vſe them as inſtrumen
either to proue & trie our faith and patien

r elſe to ſtirre vs to more feruent inuocation
f his name, and to continuall meditation of
hat heauenly reſt and ioy that abideth vs af-
er theſe trãſitorie troubles. And yet ſhall not
his excuſe the wicked, becauſe they neuer
ooke in their iniquitie to pleaſe God, nor
yet to obey his will.

And in Ieſus Chriſt his onely Sonne our Lorde.

In Ieſus Chriſt we confeſſe two diſtinct & perfect natures, to wit, the eternall Godhead, & the perfect Manhood ioyned together: ſo that we confeſſe and beleue, that that eternal word which was from the beginning, and by the which al things were created, and yet are conſerued and kept in their being, did in the time appointed in the councel of his heauenly father receiue our nature of a Virgine, by operation of the holy Ghoſt. So that in his conception we acknowledge & beleue that there is nothing but purity and ſanctificatiõ, yea, euen in ſo much as he is become our bro ther. For it behoued him that ſhould purge others from their ſinnes, to be pure & cleane from all ſpot of ſinne, euen from his conception. And as we confeſſe and beleue him cõceiued by the holy Ghoſt: ſo do we confeſſe and beleue him to be borne of a Virgine named Marie, of the tribe of Iuda, and of the familie of Dauid, that the promiſe of God and

Conceiued by the holy Ghoſt.

Borne of the Virgin Marie.

the prophecy might be fulfilled, to wit: T
Esa.7.c the ſeede of the woman ſhall breake dow
Mat.1.d the ſerpents head, and that a Virgine ſhou
conceiue and beare a childe, whoſe nam
ſhold be Emanuel, that is to ſay, God with
The name Ieſus which ſignifieth a Sauiou
was giuen vnto him by the Angell, to aſſu
vs, that it is he alone that ſaueth his peop
frō their ſins. He is called Chriſt, that is to ſ
annoynted, by reaſon of the offices giuen u
to him by God his father, to wit, that he alo
is appointed King, Prieſt and Prophet. Kin
in that, that all power is giuen to him in he
uen and earth, ſo that there is none other bu
he in heauē nor earth, that hath iuſt author
tie & power to make lawes, to bind the con
ſciences of mē: neither yet is there any oth
that may defend our ſoules frō the bondag
of ſinne, nor yet our bodies from the tyrann
of man: And this he doth by the power of h
word, by the which he draweth vs out of th
bondage and ſlauerie of Satan, & maketh
to raigne ouer ſinne, whiles that we liue an
ſerue our God in righteouſneſſe and holin
of our life. A Prieſt, & that perpetual & eue
laſting, we confeſſe him, becauſe that by th
ſacrifice of his own bodie, which he once
fred vp vpon the croſſe, he hath fully ſatisf

he iuſtice of his Father in our behalf, ſo that who ſo euer ſeeketh any meanes beſides his death and paſſion in heauen or in earth to reconcile vnto them Gods fauour, they do not only blaſpheme, but alſo ſo farre as in thē is, renounce the frute & efficacie of that his only one ſacrifice. We confeſſe him to be the onely Prophet, who had reuealed vnto vs, the whole will of his Father in all things perteining to our ſaluation. This our Lord Ieſus, we confeſſe to be the only Sonn of God, becauſe there is none ſuch by nature, but he alone. We confeſſe him alſo our Lord, not only by reaſon we are his creatures, but chiefly becauſe he hath redeemed vs by his precious blood, and ſo hath gotten iuſt dominiō ouer vs, as ouer the people whom he hath deliuered from bondage of ſinne, death, hell, & the deuill, and hath made vs kinges and prieſtes to God his father.

Suffred vnder Pontius Pilate, was crucified.

We farther confeſſe and beleeue, that the ſame our Lorde Ieſus was accuſed before an earthly iudge, Pontius Pilate: vnder whom albeit oft and diuers times he was pronounced to be innocēt, he ſuffred the death of the croſſe, hāged vpō a tree betwixt two theeues Which death as it was moſte cruell and vile before the eyes of men: ſo was it accurſed by

the mouth of God him self, saying: Cur[se] euery one that hangeth on a tree. And [in] kinde of death susteined he in our person, [be]cause he was appointed of God his Fathe[r] be our pleadge, and he that should beare [the] punishment of our transgressions. And so [we] acknowledge and beleue, that he hath ta[ken] away that curse and maledict ion that hang[ed] on vs by reason of sinne. He verily died, re[com]dring vp his spirite into the handes of his F[a]ther, after that he had said, Father into t[hy] hands I commend my spirit. After his de[ath] we confesse his body was buried: & that [he] descended to the hel. But because he was t[he] author of life: yea, the very life it selfe, it w[as] impossible that he should be retayned vnd[er] the dolors of death. And therefore the thi[rd] day he rose againe victor and conqueror [of] death and hell: by the which his resurrecti[on] he hath brought life againe into the world, which he by the power of his holy Spirit, co[m]municateth vnto his liuely members: so t[hat] now vnto them, corporall death is no de[ath] but an entrance into that blessed life, whe[re] our head Iesus Christ is now entred. For a[s] that he had sufficiētly proued his resurrec[tion] to his disciples, and vnto such as constan[tly] did abide with him to the death, he visi[ted]

Died and was buried and descended into Hell.

The third day he rose again from the dead.

ſcended to the heauens,& was taken from
he eyes of men and placed at the right hand
f God the father almightie, where preſẽtly
e remaineth in his glorie,onely head,onely
Mediator and only Aduocat,for al the mem-
ers of his body. Of wihch we haue moſt eſ-
eciall cõfort. Firſt for that that by his aſcen-
ion the heauens are opened vnto vs,and an
ntrance made vnto vs, that boldly we may
ppeare before the throneof our fathers mer-
ie. And ſecondarily, that we know that his
onor and authoritie is giuen to Ieſus Chriſt
ur head in our name,and for our profit and
tilitie. For albeit that in body he now be in
he heauen,yet by the power of his ſpirit, he
s preſent here with vs, aſwell to inſtruct vs,
s to comfort & mainteine vs in all our trou-
oles and aduerſitie. From the which he ſhall
inallie deliuer his whole Church,and euery
rue member of the ſame,in that day whẽ he
hal viſibly appeare againe iudge of the quick
& the dead. For this finally we cõfeſſe of our
Lord Ieſus Chriſt that as he was ſeene viſibly
o aſcẽd,& ſo left the world as touching that
body that ſuffred & roſe againe,ſo do we cõ-
ſtantly beleue, that he ſhall come from the
right hand of his Father, when all eyes ſhall
ſee him: yea euẽ thoſe that haue pierced him

He aſcended into heauen, & ſitteth on the right hande of God the Father almightie.

Frõ thence hee ſhall come to iudge the quicke & the dead.

And then ſhall be gathered aſwell thoſ
then ſhal be found aliue, as thoſe that b
Math.25 haue ſlept. Separation ſhalbe made, be
the lambs & the goates, that is to ſay, be
the elect & the reprobate, The one ſhal h
this ioyful voice, Come ye the bleſſed o
Father, poſſes the Kingdome that is prep
for you, before the beginning of the wo
The other ſhal heare that fearful and ir
cable ſentence, Depart form me ye wo
of iniquitie, to the fire that neuer ſhal be
ched. And for this cauſe this day in the S
tures is called, the day of refreſhing, & of
reuelation of all ſecrets: becauſe that the
iuſt ſhall be deliuered from all miſeries,
ſhalbe poſſeſſed in the fulneſſe of their glo
Cõtrariwiſe the reprobate ſhal receaue iu
ment & recompence of all their impietie
it openly or ſecretly wrought.

Beleue in the holy Ghoſte.

As we conſtantle beleue in God the
ther and in Ieſus Chriſt, as before is ſaid:
we doe aſſuredly beleue in the holy Gho
whom we confeſſe God equall with the
ther and the Sonne, by whoſe working
mightie operatiõ, our darkneſſe is remou
our eyes ſpirituall are illuminated, our ſou
and conſciences ſprinkled with the blood
Ieſus Chriſt, and we retained in the trueth

God

God euē to our liues end. And for theſe cau-
es we vnderſtand that this eternal ſpirit pro-
eeding from the Father & the Sonn, hath in
he ſcriptyrs diuers names. Sometimes called
vater, by reaſon of his purgation, and giuing
rength to this our corrupt nature to bring
orth good frute, without whō this our na-
ure ſhould vtterly be barrē, yea, it ſhould vt-
erly abound in all wickedneſſe. Sometimes
he ſame ſpirite is called fire, by reaſon of the
lumination & burning heate of fire that he
indleth in our hearts. The ſame ſpirit alſo is
alled oyle or vnctiō, by reaſon that his wor-
ing mollifieth the hardneſſe of our hearts, &
naketh vs receaue the print of that image of
eſus Chriſt by whom only we are ſanctified

The holy Catholike church, the communiō of Saincts.

We conſtantly beleue, that there is, was,
nd ſhalbe, euē till the comming of the Lord
eſus, a Church, which is holy & vniuerſall,
o wit, the cōmunion of Saincts. This church
holy. becauſe it receaueth free remiſſion of
nnes, and that by faith onely in the blood
f Ieſus Chriſt. Secondly becauſe it being re-
enerate, it receiueth the Spirit of ſanctifica-
ion & power to walke in newneſſe of life, &
good works, which God hath prepared for
is choſen to walke in. Not that we think the
uſtice of this Church, or of any mēber of the

ſame euer was, is, or yet ſhalbe ſo full an
fect, that it needeth not to ſtoupe vnde
cie: but that becauſe the imperfectio
pardoned, and the iuſtice of Ieſus Chri
puted vnto ſuch as by true faith cleaue
him, which Church we cal vniuerſal, be
it conſiſteth and ſtandeth of all tongue
nations, yea of all eſtates, & cõditions of
and womẽ, whom of his mercie God c
from darkeneſſe to light, & from the bo
& thraldome of ſinne, to his ſpirituall li
and puritie of life. Vnto whom he alſo c
municateth his holy Spirit, giuing vnto
one faith, one head & ſoueraigne Lorde
Lord Ieſus, one Baptiſme and right vſe o
cramentes: whoſe heart alſo he knitte
gither in loue & Chriſtian concord. To
Church holy & vniuerſall, we acknowl
and beleue three notable giftes to be gr
ted, to wit, remiſsion of ſinnes, which by
faith muſt be obteined in this life. Reſ
ctiõ of the fleſh, which al ſhal haue, albei
in equal condition. For the reprobate (a
fore is ſaide) ſhall riſe but to fearfull iu
ment & condemnatiõ, & the iuſte ſhal ri
be poſſeſſed in glorie. And this reſurre
ſhall not be an imaginatiõ, or that one
ſhall riſe for an other: but euery man ſha

The forgiueneſſe of ſinnes.

The reſurrection of the body.

And life euerlaſting.

C

eaue in his own body, as he hath deſerued, e it good or euill. The iuſt ſhall receaue the ſe euerlaſting which is the free gift of God iuen and purchaſed to his choſen by Ieſus Chriſt our onely head and Mediatour, to vhom with the Father and the holy Ghoſt e all honour and glorie, now and euer.

Then followeth this prayer.

ALmightie & euerlaſting God, which of thine infinit mercy and goodneſſe haſt romiſed vnto vs that thou wilt not onely e our God, but alſo the God and Father of ur children we beſeeche thee, that as thou aſt vouchafed to call vs to be partakers of his thy great mercy in the *fellowſhip of aith: ſo it may pleaſe thee to ſanctifie with hy *ſpirit, and to receaue into the number f thy children this infant, whom we ſhall aptiſe according to thy *worde, to the end hat he comming to perfite age, may *con- eſſe thee onely the true God, and whom hou haſt ſent Ieſus Chriſt, and ſo ſerue him nd be *profitable vnto his Church, in the vhole courſe of his life, that after his life en- ed, he may be brought as a liuely member f his body vnto the ful fruitiō of thy *ioyes n the heauens, where thy Sonne our Sauior hriſt raigneth world without end. In whoſe

Gal. 5.
1. Pet. 1.
Phil. 3.
Rom. 3.
2. Cor. 5
Rom. 8.
Ephe. 2.
Mar. 28.
Act. 2.
Rom. 10
Ioan 17.
Rom. 12
1. Cor. 12
1. The. 5
1. Cor. 2
Rom. 6.
Tit. 3.

name we pray as he hath taught vs : *Our Father, &c.*

When they haue prayed in this sort, the Minister requireth the childs name, which knowē he saith:

Mat. 18. Mar. 16 Act. 2. N. I Baptise thee in the Name of the Father, of the Sonne, and of the holy Ghost.

And as he speaketh these words, he taketh water in his hand, and layeth it vpon the childs forhead: which done he giueth thankes, as followeth:

FOrasmuch, most holy and mercifull Father, as thou doest not only beautifie and blesse vs with common benefits like vnto the rest of mankind, *but also hast poured vpō vs most aboundantly rare & wonderful giftes, of duetie we lift vp our eyes & mindes vnto thee, and giue thee most humble thankes for thine infinite goodnes which hast not only numbred vs among thy *Saincts, but also of thy free mercy doest call our children vnto thee, marking them with this Sacrament as a singular token & badge of thy loue: wherefore most louing Father, though we be not able to deserue this so great a benefit (yea if thou wouldest handle vs according to our * merits) shoulde suffer the punishment of eternall death and damnation) yet for Christes sake we beseech thee that thou wilt con-

Eph. 2. 1. Pet. 2. Ose. 2. 2. Pet. 2

1. Pet. 2. Ephe. 2

Rom. 2. Iere. 2. Isa. 40. Luc. 17.

his thy fauour more and more towards vs, & take this infant into thy tuitiō & defence, whom we offer and present vnto thee with cōmon supplications, & neuer suffer him to fall into such vnkindnes, whery he should * lose the force of baptisme, but that he may perceiue thee cōtinually to be his mercifull Father through thine holy Spirit working in his heart, by whose diuine power he may so preuaile against Satan, that in the ende, obtayning the victorie, he may be exalted into the libertie of thy kingdome. So be it. * 2. Cor. 5.

THE SVPERINTENDENTS, Ministers and Commissioners of Churches reformed, within the Realme of Scotland, meeting in the generall Assemblie at Edinburgh the 25. day of December 1565. To all that truly professe the Lord Iesus within the same Realme, or elswher, wish grace and mercie from God the Father, & from his onely Sonne our Lorde Iesus Christe, with the holy Spirit.

THE present troubles being somwhat cōsidered, but greater feared shortly to followe. It was thought expedient (dearely beloued in the Lord Iesus, that the whole faith-

ful within this Realme, ſhould togith
at one time proſtrate thē ſelues before
God, crauing of him pardon and mer
the great abuſe of his former benefits
aſſiſtance of his holy Spirit, by whoſe
tie operation we may yet cōuert to our
that we prouoke him not to take from
light of his Goſpell, which he of his m
hath cauſed ſo clearely of late dayes to
within this Realme. But becauſe that
publik ſupplications require always fa
to be ioyned therewith, and publike fa
craueth certaine time, & certaine exer
of godlines then to bee vſed with gr
ſtraitneſſe, then at other times.

The whole Aſſemblie after delibe
hath apointed the ſecond Sunday of M
the third, next following the date of the
Aſſēbly, to that moſt neceſſarie exerci
time now ſtandeth) of publike faſting.
further did require the ſame to be ſign
by all Miniſters to their people the Su
immediatly before the ſaid ſecond Sūda
May. But leſt that the papiſts ſhall think
now we begin to authoriſe and prayſe
which ſomtimes we haue reproued &
ned in them, or els that the ignorant
know not the cōmoditie of this moſt g

exercise, shall contemne the same, we haue thought expediēt somwhat to speak to th'one & to the other And vnto the Papists first we say, that as in purity of cōscience we haue refused their whole abominations, & amongst the rest, that their superstitious and Pharisaicall maner of fasting: So euen vnto this day we do cōtinue in the same purpose, boldly affirming that their fasting is no fasting that euer God approued, but that it is a deceiuing of the people, and a meere mocking of God, which most euidently will appeare, if in the scriptures we search what is the right end of fasting, what fasting pleased God, and which it is that his soul abhorreth. Of fasting in the scripturs we find two sortes, the one priuat, the other publike. The priuate is that which man or womā doth in secret, & before their God, for such causes as their own cōscience beareth record vnto them. As *Dauid* during the time that his sonne which was begotten in adultery, was strokē with mortall sicknes, fasted, wept, & lay vpon the ground, because that in the sickneſſe of the child he did cōsider Gods displeasure against him self, for the remouing whereof he fasted, mourned and prayed, vntill such time as he saw Gods will fulfilled, by the taking away of the childe.

Priuately fasted Anna, wife to Elcana; [illegible]
in the verie solemne feastes, during th[illegible]
of her barennesse. For she wept and eate[illegible]
thing, but in the bitternesse of her heart,
prayed vnto the Lord, neither ceased she
sorow & mourning, vntill such time as
the high Priest concurred with her in p[illegible]
ers, by whose mouth after that he had h[illegible]
her pitiful complaint, she receiued comf[illegible]
Of this fasting speaketh our Maister Je[illegible]
Christ in these words: when ye faste, be
sad as the hypocrits, for they disfigure t[illegible]
faces, that they may seeme vnto men to
but thou whē thou fastest, anoint thine h[illegible]
and wash thy face, that thou seeme not vn[illegible]
men to fast, but vnto thy Father which se[illegible]
in secret, & will reward thee openly. Of
same, no doubt, speaketh the Apostle, w[illegible]
he sayeth: Defraud not one another, exc[illegible]
it be with cōsent for a time, that ye may g[illegible]
your selues to fasting & prayer. To this
uate fasting, which stādeth chiefly in a
perate diet, and in powring forth of ou[illegible]
cret thoughts, & necessities before God
be prescribed no certain rule, certaine t[illegible]
nor certaine ceremonies, but as the caus[illegible]
occasions why that exercise is vsed of di[illegible]
(yea so diuers, that seldome it is, that m[illegible]

t once are moued with one cauſe) ſo are
liet, time, together with all other circumſtā-
es, required to ſuch faſting, put in the liber-
ie of thē that vſe it. To this faſting we haue
bene faithfully and earneſtly exhorted by
our preachers, as oft as the Scripturs which
hey intreated, offered vnto them occaſion.
And we boubt not, but the godly within
his Realme haue vſed the ſame as neceſſitie
craued, albeit with the Papiſtes we blew no
rumpets, to appoint thereto certaine dayes.

The other kind of faſting is publike, ſo cal-
led, becauſe that it is openly commaunded,
ſometimes of a Realme, ſomtimes of a mul-
titude, ſometimes of a citie, & ſometimes of
a meaner cōpanie, yea, ſomtimes of particu-
lar perſons, & yet publikly vſed, and that for
the wealth of a multitude. The cauſes ther-
of are alſo diuers, for ſometimes the feare of
enemies, ſomtimes, the angry face of God pu
niſhing, ſomtimes his threatning to deſtroy,
ſometimes iniquitie found out, that was not
rightly before conſidered, & ſomtimes the
earneſt zeale that ſome beare for preſeruatiō
of Gods people, for aduancing of his groly,
and performing of his worke, according to
his promiſe, moue men to publike faſting,
confeſſion of their ſins, & ſolemne prayers,

for defence againſt their enemies, rec
ring of Gods fauour, remouing of his
gues, preſeruation of his people, and ſet
forward of that worke, which he hath o
mercie promiſed to finiſh, as in the pro
ons following euidently ſhall appeare.

Whē meſſengers came to *Ioſaphat*, ſay
Ther cōmeth a great multitude againſt
from beyond the ſea, out of *Aram*, that is
ria, &c. *Ioſaphat* feared, and ſet him ſelf
ſeek the Lord, & proclaimed a faſt throu
out al *Iuda*, and *Iuda* gathered themſelues
gither to aske coūſel of the Lord: they ca
euē out of all the cities of *Iuda* to enquire
the Lord. And *Ioſaphat* ſtoode in the Co
gregation of Iuda & Ieruſalem in the ho
of the Lord, before the newe court. And
Iuda ſtood before the Lord with their yo
ones their wiues and their children. And
ſaphat* ſaide, O Lord God of our Fathers,
not thou God in heauen, and raigneſt
thou in all kingdomes of the Heathen? A
in thy hande is power & might, and none
able to withſtande thee. Haſt not thou
God caſt out the inhabitāts of this land, b
fore thy people Iſrael, & haſt giuen it to
ſeed of *Abrahā* thy friend for euer? &c. B
now the *Ammorits* & *Moabits*, & mount *Sa*

re come to caſt vs out of thy poſſeſſion: O
ord our God, ſhalt thou not iudge them:
In vs there is no ſtrength to ſtand againſt
he great multitude, that cõmeth againſt vs,
either know we what to do, but vnto thee
re our prayers bent, &c. Of this hiſtorie we
aue the firſt cauſe of publik faſting, and the
olemnity therof ſufficienly proued. For the
are of enemies cõpelled Ioſaphat to ſeeke
he Lorde, he knowing him ſelfe burdened
ith the care of the people, exhorted thẽ to
o the ſame. They from al cities & quarters
epaired vnto Ieruſalem, where, vpon an ap-
ointed day, the king and the people, yea,
iues & childrẽ preſented thẽ ſelues before
he Lorde, in his holy temple, opened their
eceſſity, craued his help againſt that raging
ultitude, that alwayes was enemy to Gods
eople, & gaue open confeſſiõ of their own
eakneſſe, leaning only to the promiſe and
rotectiõ of the omnipotent. Which exam-
le, we and euery people likewiſe aſſaulted,
ay and ought to followo in euery point.
This only excepted, that we are not boũd
o meete at any one appointed place as they
id at Ieruſalem. For to no one certaine and
eueral place is that promiſe made, that then
as made to the temple of Ieruſalem which

was, that whatsoeuer mẽ in their exter
should aske of God in it, God should
it from his holy habitatiõ in the heauen
sus the Messias then looked for, whose
sence was sought in the mercy seate, and
twixt the Cherubins, is nowe entred wi
the vaile, that is, in the heauẽ, & ther abi
only Mediator for vs, vnto whõ from all
coasts of the earth, we may lift vp our ha
direct our prayers, supplications, and c
plaints, & be assured that they shalbe re
ued, in whatsoeuer place we meete. And
in time of such publike exercises, we wo
wish that al men & womẽ should repair
such places as their consciences may be
instructed, their faith most edified, repen
most liuelye stirred vp in them, and the
Gods word may be most assured, that t
iust petitions shall not be repelled. W
things can not be done so liuely in secre
priuate meditatiõ, as they are in publik
sembly wher Christ Iesus is truly preach
and this much shortly for the first cause.
the seconde, to wit, that the angry fac
God punishing, ought to driue vs to pub
fasting, and humiliatiõ of our soules be
our God, we haue two notable examples,
one written in Iosua, who hearing & vn
stand

nding, that Israel had turned the back be-
re the Cananits, & the Elders of Israel rent
eir clothes, fel vpon their faces before the
rke of the Lord vntil the night, & cast dust
pon their heads, in signe of their humilia-
on and deiection. The othen is expressed
the booke of Iudges, where Israell being
ommanded by God to fight against Ben-
min, because that they maintayned wic-
ed men that deserued death, lost the firste
ay twentie thousand of their armie, & the
cond day eighteene thousand. At the first
osse they were lightlie touched, and asked
ousell if they should renue the battell, but
t the second ouerthrow, the whole people
epaired vnto the house of the Lorde, sate
here, wept before the Lord, and fasted that
ay vntill the night, for then began they to
onsider Gods angrie face against them.

In this last history ther appeareth iust cause
why the people should haue run to the only
refuge of God, because that their first armie
of forthy thousād mē was vtterly destroied.

But what iust occasion had Iosua so lamē-
tably to cōplaine, yea, so boldly as it were to
accuse god that he had deceiued him in that
that against his promise he had suffred Israel
to fal before their enimies? Was the losse of

30. men, no more fel that day in the e
the ſworde, ſo great a matter, that he
diſpaire of any better ſucceſſe, that he
accuſe God that he had brought them
Iordan, & that he ſhold feare that the w
army of the Lord ſhold be enuironed a
& cõſumed in the rage of their enemie
if Iſraell had only looked no further th
the loſſe of the fortie thouſand mẽ, they
bene but feeble ſouldiours, for they ha
ficient ſtrẽgth remayning behind. For
were forty thouſande, in reſpect af a
tribes of Iſraell? Nay, nay, deare breth
was another thing thẽ the preſent loſſe,
terrified & feared their conſciences, & m
thẽ ſo effeminatly (ſo would fleſh iudge
complaine, weepe, & houle before God
wit, they ſaw his angry face againſt thẽ, t
ſaw his hande fortifie their enemies, an
fight againſt them whõ both he had c
manded to fight, & had promiſed to en
with victory. For euery commandemen
God to do any thing againſt his enem
hath included within it a ſecret promiſe
his godly aſſiſtãce, which they found no
the beginning of their enterpriſes, and th
fore they did conſider the fierceneſſe of
diſpleaſure & did tremble before his an
fa

ce, whose mighty hand they foūd to fight
ainst them and that was the cause of their
ieuous cōplaints, & feareful crying before
eir God. What was the cause that God
alth so strangely with the one & with the
her: We may perchance somwhat speake,
hē that we shal intreate of the frutes of fa-
ng, & of those things that may hold backe
ō vs the assistance of God, euen when we
epare vs to put his commandment in exe-
tion. The third cause of publike fasting, is
ods threatnings pronoūced, either against
multitude, or against a person in particuler
f the former, the example is Niniuie, vnto
e which Ionas cried, yet forty days, & Ni-
iuie shal be destroyed, which vnpleasant ti-
ings comming to the eares of the kinge, he
roclaimed a fast, he humbled his own soule
ea, euē in sackcloth, & sitting in the dust, he
raightly cōmanded reformatiō of maners
n all estats, yea, & that signes of repentance,
f terrours, & feare shold appeare, not only
n men & womē, but also in the brute beasts
rom whō was al kind of nourishment com-
nāded to be withdrawē, to witnes that they
ared aswell Gods iudgement to fall vpon
he creaturs that serued thē in their inpiety
s vpon them selues that had prouoked God

to that hote displeasure. Of the other
ample is most notable (most notable
because that it fell in a wicked man, to
in Achab, who by instigation of his w
wife Iezabel, gaue him self to doe all i
tie. And yet when that he heard the fe
threatnings of God pronoũced by the
phet Elias, against him, against his wife
house, he rent his Royall garments, p
sackcloth, slept therein, fasted, and went
footed. What ensued the one, & the o
of these we shall heare hereafter.

The fourth cause of publik fasting & m
ning (for they two must euer be ioyne
iniquitie descried, that was not before r
ly cõsidered: the testimony wherof wel
in *Ezra*, after the reductiõ of the captiui
that the Temple & the worke of the Lo
house was stayed, it was shewed vnto *E*
that the people of Israell, the Priests an
Leuits were not separated frõ the peop
the Nations, but that they did accordi
their abhominations, for they maried
themselues, & vnto their sonnes, the da
ters of the *Cananites*, the *Pherezites*, *He*
Iebusites, *Ammorites*, *Moabites*, and *Aegyp*
so that the holy seed was mixt with pp
Idolaters, which thing being vnderst
more depely considered then it was be

r then Ezra ſaw iuſt cauſe why the worke
f the Lord proſpercd not in their hands.
This conſidered, we ſay Ezra taking vpon
m the ſin & offence of the whole people,
nt his clothes, & pulled foorth the heares
f his head and beard, ſate as a man deſolate
f all comfort, till the euening ſacrifice, and
ē riſing, he bowed his knees, & ſtretched
orth his hands before the Lord, and made
moſt ſimple and humble confeſſion of all
he enormities that were committed by the
eople, as well before the captiuitie as after
heir returning, and ceaſed not his lamenta-
le cōplaint, vntil ſuch time as a great mul-
itude of men, women & childrē moued by
is example, wept vehemently, & promiſed
edreſſe of that preſent diſorder & impiety.
Of the laſt cauſe of publike faſting, to wit,
he zeale that certaine perſons beare for the
reſeruation of Gods people, for aduancing
f his glory, & performing of his work ac-
ording to his promiſe, we haue example in
Mardocheus, Daniel, & in the faithful aſſem
bled at Antioch. For whē that Mardocheus
heard of that cruel ſentence, which by the
procuremēt of Haman, was pronounced a-
gainſt his nation: To wit that vpon a certain
ppointed day the Iewes in al the prouinces

of the King Artaxerxes ſhold be deſt
old and yong, men and women, & tha
ſubſtance ſhold be diſtributed in pray
bloudy ſentẽce we ſay being heard, M
cheus rent his clothes, put on ſackcloth
ſhes, paſſed foorth through the midſt o
Citie, & cried with a great and bitter cr
cõming to the Kings gate, gaue knowl
to Eſther, what cruelty was decreed ag
the nations of the Iews, willing her to m
interceſſiõ to the king, for the contrary,
after certaine excuſes ſaid, Go and gathe
the Iewes that are in Suſan, & faſt for me
not, nor drink not, thré dayes & thré nig
and I alſo, and my handmaides ſhal likew
faſt, although that I ſhold periſh. In this
may clearly ſee that the zeale that Mardo
us had to preſerue the people of God, mo
not only him ſelf to publike faſting, but
Eſter the Queene, her maids, and the wh
Iewes that heard of the murther intende
moued Eſter alſo to haſard her life in go
vnto the King without his cõmandem

Of the other, to wit, that the earneſt d
that Gods ſeruants haue that God will
fourme his promiſe, & maintaine the w
that he hath begunne: Example we ha
Daniell, & in the Actes of the Apoſtle

Da

aniel vnderſtandinge the nomber of the
ares foreſpoken by the Prophet Ieremie,
at Ieruſalem ſhould be waſt, to haue bene
nded in the firſt yere of the raigne of Darius
rned him ſelfe vnto God, faſted, humbled
m ſelfe in ſackcloth and aſhes and with vn-
ined confeſſion of his owne ſinnes, & of the
nnes of the people, he vehemently prayed,
at accordinge to the promiſes, ſometimes
ade by Moſes, after reherſed by the prophet
ſa. & Ier. he would ſodainly ſend them deli-
erance, & that he would not delay it for his
wne names ſake.

Whē the Gentils began to be illuminated
that Antioch had ſo boldely receaued the
oſpell of Ieſus Chriſt, that the Diſciples in
firſt of all took vpō them the name of Chri-
iās, The principal men of the ſame Church,
uſting no doubt that the kingdome of Ieſus
hriſt ſhould further be enlarged, & that the
ultitude of the Gentils ſhould be inſtructed
the right way of ſaluation, faſted & prayed,
while that they were ſo exerciſed, charge
as giuen, that Paul & Barnabas ſhould be ſe-
arated from the reſt, to the worke whereunto
od had called them, &c. Of theſe former hi-
ories & Scriptures, we may clearely ſee for
hat cauſes publike faſting, & general ſuppli-

cations haue bin made in the church of G
& ought to be made when ſo euer the like
ceſſities appeare, or occaſions are offred. N
let vs ſhortly heare what comfort & frute
ſued the ſame. For the enemy, yea, the m
therer of all godly ererciſe is deſperation,
with what courage can any man with cõti
ance call vpõ God, if he ſhall deſperatly do
whether God ſhall accept his prayer or n
Howe ſhall he humble him ſelfe before
throne? Or to what end ſhall he confeſſe
offences, if he be not perſwaded, that ther
mercy and good will in God, to pardon
ſinnes, to accept him in fauour, and to gra
vnto him more then his owne heart, in
midſt of his dolour can require or imagine.

True it is, that this venome of deſperatio
is neuer throughly purged from our hearts
long as we cary this mortall carkaſſe. But
the conſtant promiſes of our God, & the
nifold documẽts of his mercy & help ſhew
vnto men in their greateſt extremitie, ou
to animate vs to followe their example, &
hope for the ſame ſucceſſe that they haue
ten aboue mans exſpectation. Ioſaphat a
his humiliation and prayer, obtayned the
ctorie, without the loſſe of anie of his ſou
ours, for the Lord raiſed Ammon and M

gainſt the inhabitants of Mount Seir, who eing vtterly deſtroyed, euery one of the eni- ies of Gods people lift his ſword againſt an- ther, til that of that godleſſe multitude, there as not one left aliue. Ioſua and the Iſraelites fter their deiection, were comforted againe. Niniuy was preſerued, albeit that Ionas had yed deſtruction, yea, Achab notwithſtan- ing all his vngodlineſſe, loſt not the frute of is humiliation, but was recompenſed with elay of the vttermoſt of the plagues, during is life time. The mourning of Ezra was tur- ed into ioy whē that he ſaw the people wil- ing to obey God, & the work of the houſe of he Lord to go forward. The bitter crying of Mardocheus, and the paynefull faſting of E- er, were abundantly rewarded, whē not on- y the people of god wer preſerued, but Hamā heir mortal enemy was hanged vpō the ſame allous that he had prepared for Mardocheus.

Daniel after his faſting, confeſſion & pray- r, got moſt notable reuelations & aſſurance, hat his people ſhould be deliuered, yea, that n all extremities, they ſhould be preſerued, ill that the Meſſias promiſed vnto them ſhold ome, and manifeſtly ſhewe him ſelfe. And he godlie of Antioch were not fruſtrate of heir comfort, when they had hearde howe

mightily God had wrought amongst th
tiles by the miniſterie of Barnabas and P
ſo that we may boldly conclude, that as
hath neuer deſpiſed the petitions of ſuc
with vnfayned heartes haue ſought his co
fort in their neceſſities: ſo he will not ſend
away empty and voide, if with true repẽta
we ſeeke his face. if any would aske in w
extremitie we finde our ſelues now to be
heretofore we haue not ſeene, and what
the occaſions that ſhold moue vs, now to
ble our ſelues before our God by publike
ſting, more thẽ we did in the beginning, w
this Goſpell was now laſt offred vnto vs,
then by all appearance, we & it in our perſo
ſtood in greater daunger, then we do yet. W
anſwer, that the cauſes are more then for gr
of hart we can expreſſe. Firſt, becauſe tha
the beginning we had not refuſed Gods g
ces, but contrariwiſe with ſuch feruency w
receiued thẽ, that we could bear with no ki
of impiety: but for the ſuppreſſing of the ſa
we neither had reſpect to frind, poſſeſſiõ, la
or life, but al we put in haſard, that Gods tr
might be aduanced, & idolatry might be ſu
preſſed. And therefore did our God by
mouth of his meſſengers, in al our aduerſi
aſſure vs that our enimies ſhould not pre

gainſt vs, but that they ſhold be ſubdued vn-
der vs, that our God ſhold be glorified in our
exãple & vpright dealing. But now ſince that
carnall wiſedome hath perſwaded vs to beare
with manifeſt idolatry, & to ſuffer this Realm
which God hath once purged, to be polluted
againe with that abhomination, yea, alas,
ſince that ſome of vs, that God made ſome-
times inſtrumẽts to ſuppres that impiety, haue
bin the chief men to conduct and cõuey that
Idoll thoroughout all the quarters of this
Realme, yea, to the houſes of them that ſome-
times deteſted the Maſſe, as the Deuill & his
ſeruice; Since that time we ſay, we haue foũd
the face of our GOD angrie againſt vs, his
threatnings haue bene ſharpe in the mouthes
of his Meſſengers, which albeit for the time
we deſpiſed and mocked, yet iuſt experience
convicteth vs, that we were wicked, and that
they in threatning vs, did nothing but the du-
tie of Gods true Meſſengers.

And this is the ſecond cauſe that moueth vs
to this publike humiliation, rather nowe then
in the beginning, to wit, that then we follow-
ed God, and not carnall wiſedom, and there-
fore made he fewe in number, fearfull to ma-
ny, fooles before the worlde, to confound the
wiſe, and ſuch as before neuer had experience

in armes, God made ſo bolde and ſo pro
rouſe in all their entrepriſes, that the exp
teſt ſouldiours feared the poore plowmē,
our God fought for vs by ſea and by lan
he moued the heartes of ſtrangers to ſupp
vs, and to ſpend their liues for our reliefe.
now alas we ſee no ſigne of his former fauo
for wiſedome or manhoode, ſtrength
friends, honour and bloud ioyned with go
lineſſe, are fallen before our eyes, to let vs
derſtand what ſhall be our deſtruction, if
time we turne not to our God, before that
wrath be further kindled. But this is not
end. For men had before hope, (or at le
ſome opinion) that God ſhould moue
Queenes maieſties heart to heare the bleſ
Goſpel of Ieſus Chriſt truly preached, and
cōſequently, that ſhe ſhould abandon al Id
latry and falſe religion. But now ſhe hath
uen anſwer in plaine words, that that religi
in which ſhe hath bene nouriſhed (and th
is mere abomination) ſhe will maintaine a
defend. And in declaration whereof, of l
dayes there is erected a diſplayed banne
gainſt Ieſus Chriſt. For corrupted hypocri
and ſuch as haue bene knowen deceauers
the people, are nowe authoriſed to ſpewe
theyr poyſon againſt Ieſus Chriſt, his e

hall truth, and true Messengers of the same. That Idoll the Masse is now againe in diuers places erected. And what hereof may ensue, yea, or what may we looke, shalbe the end of such vnhappie beginings, we desire the godly deepely to cõsider. But let it be graunted that we had not fallen backe from our former fer-uency, that we saw not Gods angry face, thret-ning vs with more fearfull plagues to follow, that the best part of our nobilitie were not e-xiled this Realme, neither yet that our Soue-raigne were enemie to our religion, that she beare no greater fauour to flattering Frears, & to corrupted Papistes, then she doth to our pure preachers.

Supposing wee say, that we had none of these foresaid causes to moue vs, (howbeit we haue them all, and moe, if that we list to re-member them) yet is there one, which if it moue vs not to humiliation, we shewe our selues more then insensible. For now is Satan so enraged against Iesus Christ, and so odious is the light of his Gospell vnto that Romaine Antichrist, that to suppresse it in one prouince Realme or nation, he thinketh it nothing, vn-lesse that in al Europe the godly, & such as ab-horre the Papisticall impietie, be therewith also vtterly destroyed, and so rased from the

face of the earth, that no memorie of the
after remaine.

If any think that such crueltie can not
into the heartes of men, we send them to
resolued of those fathers of the last counce
Trent, who in one of their Sessions haue th
concluded: All Lutherans, Caluinists, & su
as are of the new religion, shall vtterly be ro
red out. The beginning shall be in France,
conducting of the Catholike King Philip
Spaine, & by some of the Nobility of Franc
which matter, they say, put in execution,
wholepower of both, togitherwith the Pop
armie, and force of the duke of Sauoy, & Fe
rar shall assault Geneua, and shall not leaue
till that they haue put it to sacke, saying in
no liuing creature.

And with the same mercy shall so manie
Fraunce, as haue tasted of the new religion
serued. From thence expedition shal be ma
against the Germanes, to reduce them to
obedience of the Apostolike seate. And so
they proceede to other Realmes and nation
neuer ceasing til that all be rooted out, that
not make homage to that Romaine Idol
How fearefull a beginning this conclusion
determination had, Fraunce will remem
mo ages thē one. For how many aboue a hu
dred

reth thousand men, women, babes, virgins, matrones, and aged fathers suffred, some by word, some by water, some by fire, and other tormentes, the verie enemies themselues are compelled to acknowledge. And albeit that God of his mercie in part disapointed their cruell entrepriſes, yet let vs not thinke that their will is chãged, or their malice asswaged. No, let vs be assured, that they abide but opportunitie to finish the worke that cruelly against God, against his truth, and the true professors of the same, they haue begõ. The whisperings wherof are not secret, neither yet the tokens obscure. For the trafique of that dragon, now with the Princes of the earth, his promises and flattering entisements tend to none other ende, but to enflame them against Iesus Christ, and against the true professours of his Gospell. For who can thinke that the Pope, Cardinalles, and horned Bishops will offer the greatest portion of their rents, for sustaining of a warre, whereof no commoditie should redound (as they suppose) to themselues? If any thinke that we accuse them without cause, let them heare their owne wordes, for this they wrote neare the ende of the same decree.

And to the ende that the holy fathers on

their part, appeare not to be negligent, o
willing to giue their aide and ſupport v
holy a warre, or to ſpare their owne ren
money: haue added that the Cardinalls
content them ſelues of the yearly rent of
6. thouſand duckets, and the richeſt Biſh
2. or 3. thouſand at the moſt. And to giue
ly the reſt of their reuenues to the mai
ning of the warre, which is made for th
tirpation of the Lutherans and Caluiniſts
And for reſtabliſhing of the Romane chu
till ſuch time as the matter be conducted
good & happy ende. If theſe be not open
clarations, in what daunger all faithfull ſt
if they can bring their cruelty to paſſe, let
idiots iudge. But let vs heare their conclu
France & Germany (ſay they) being by t
meanes ſo chaſtiſed, abaſed and brough
the obedience of the holy Romane Chu
the fathers doubt not but time ſhall prou
both counſell and commoditie, that the
of the Realmes about may be reduced to
flocke, and one Apoſtolike gouernour
Paſtour, &c.

By this concluſion we thinke that the
rie blind may ſee what is purpoſed againſt
Sainctes of God in all Realmes & nations
wit, deſtruction with cruelty, or elſe to

em to worſhip that blaſphemous beaſt, who ing an idoll, vſurpeth to him ſelfe the name vniuerſall Paſtour. And being knowen to the man of ſinne and perdition, wil be hol- n for an Apoſtolike gouernour. But ſome all ſay they are yet far from the end of their rpoſe, and therefore we neede not to be ſo arefull, nor ſo troubled. We aunſwere, the aunger may be nearer, then we beleue, yea erchance a part of it hath bene nearer to our eckes, then we haue conſidered. But how ſo uer it be, ſeeing that God of his mercie hath rought foorth to light their cruell & blood- y counſell, in which we neede not to doubt, ut ſtill they continue: It becommeth vs not o be negligent or ſlouthfull. But we ought o follow the example of Ezechias, the king f Iuda, who receauing not onely the ſpite- ull aunſwere, but alſo the blaſphemous and hreatning letter of Senacherib, firſt ſent vn- o the Prophet Eſayas, and pitifully complay- ned of the inſtant troubles, willing him to make interceſsion vnto God, for the remnant that were left. Vnto whom albeit that the Prophet anſwered comfortably, aſſuring the kinge, that the enemie ſhould not come ſo neare as to ſhoot dart or arrow within Ieruſa- lem: Yet ceaſed not the godly king to preſent

him ſelfe in the Temple of the Lord. An
mã diſpayring of all worldly comfort, ſp
abroade the letters that proude Sennac
had ſent vnto him, and made vnto God
moſt feruent prayer, as in the xxxvij. ch
the Prophet Eſayas we may reade. The
mie had turned backe, & God had put a b
in his noſtrilles. And ſo men might
thought that the king neded not to haue b
ſo troubled. But the ſpirite of God inſtru
the heart of his ſeruant, to ſeeke helpe wh
it was onely to be found, and from the ha
of God who onely was able to put finall
to that tyrannie. The example, we ſay of
approued ſeruant of god, we ought to foll
now, when the like deſtruction is entend
againſt vs, yea, not againſt one Realme o
ly, but againſt all that profeſſe the Lord Ie
as before we haue heard. Albeit that God
his mercy hath ſtayed the furie of the Papi
for a time, we ought not to thinke that th
malice is changed, neither that ſuch as tru
profeſſe the Lord Ieſus, can be in ſecuritie
long as that Babylonian whoore hath po
to enchant the Princes of the earth. Le
therfore, vnderſtanding that ſhe being dr
ken with the blood of the Sainctes, can ne
repent of crueltie and muther, vſe againſt

e ſpirituall weapons, to wit, earneſt inuoca-
on of Gods name, by the which we find the
roud tyrants of the earth, in times paſt, to
aue bin ouerthrowen. Aboue al theſe cauſes
oreſaid, we haue yet one that ought not to
e omitted, to wit, the bodie of this Realme
ath long enioyed quietnes, while that other
ations about vs haue bene ſeuerely plagued.
What thouſandes died in the Eaſt countries,
nd in England of the peſtilẽce? Anno 1564.
heir owne confeſſions beare record: what
ueltie hath bene executed in France? what
wnes ſpoiled, & further committed, ſome-
hat before we haue declared, and more we
ight, if that we had not reſpect to breuitie
nd time. And what trouble is preſently, and
ng hath bin betwixt Denmarke and Swe-
en, the poſteritie of that countrey will after
nderſtande.

And in all this time, nowe ſix yeares, and
ore hath God ſpared vs, ſo that the publike
ſtate hath alwayes remayned quiet, except
within theſe fewe monethes. Ought not the
eepe conſideration of this moue vs nowe
oope before our God? For haue we
pared becauſe that our rebellion to G
eſſe, then is the rebellió of thoſe nation
e haue ſeene puniſhed? If we thinke ſo, we

are farre deceaued.

For in ſo great light of the Goſpell, [illegible] thinke that greater inobedience was ne[ver] ſhewed vnto God, nor greater ingratitude [to] to his Meſſengers, ſince the dayes of the Ap[oſ]ſtles, then of late yeares hath bene (and yet [is] within this Realme. Idolatrie is obſtinat[ely] mainteined, whordome and adulterie are [not] paſtimes of the fleſh, ſlaughter and murther [is] eſteemed ſmall ſinne, if any man haue frei[ndes] in Court: crafty dealing with the ſimple, [de]ceipt and oppreſſion is coũted good cõque[ſt] (yea, alas, almoſt vniuerſally) partialitie [in] iudgement, is but interpretation of lawes, y[et] delaying of iuſtice, what matter is that? Wh[ere] reuerence is had to Gods Meſſengers, & wh[ere] reſpect vnto the poore that now ſo multipl[y] within this Realme (that the like hath ſeldo[me] bene ſeene) though we will ceaſe, the ſtone[s] will crie, and condemne vs, and yet what ſ[uper]fluitie? What vanitie? What feaſting [and] riotous banqueting hath bene, and yet is vſe[d] in Court, country and townes, although th[e] tounges of men dare not ſpeake, yet we thin[k] the purſes of ſome do feele, and in their man[ner] cõplaine. If theſe be not ſinnes that cra[ue] plagues from God, we humbly deſire men [to] conſider what are the ſinnes that were lai[d]

o the charge of Sodome and Gomorrha, by
he Prophet Ezechiel.

Nowe ſay we, God before our eyes hath
uniſhed others, and can he ſpare vs? Being
ore ſinnefull then they were? Nay he can
ot. And therefore there reſts nothing vnto
s but vtter deſtructiõ, if we vnfainedly turne
ot vnto our God, before that his wrath be
urther kindled againſt vs. Iudgement is be-
un in his owne houſe, for if within Scotland
mongſt men of their eſtate, there was to be
ound equitie, iuſtice, temperance, compaſ-
ion vpon the poore, and vpright conſcience,
hey did moſt clearely ſhine in them, whom
od before our eyes hath firſt deiected. Ther-
ore (yet againe) we ſay, that only repentance
an ſaue vs from plagues more grieuous then
hey haue felt, or that we haue ſeene of many
eares within this Realme.

But now we know, that ſuch as neither loue
God, nor truely feare his iudgements, for ma-
ny Atheiſts we haue, and ranke Papiſts with-
n this Realme ſhall grudge and crie, what
new ceremony is this that now we heare of?
Wherfore ſhal we faſt? And who hath power
o command vs ſo to do? A figge for their fa-
ting, we will fill & ſtuffe our bellies after the
old faſhiõ, &c. let not the godly be offẽded at

the tauntes & reproches of ſuch godleſſe
ple, but let vs tremble before our God, &
ſider that ſuch hath bene the proud cõte
of the wicked in all ages before vs, as
Prophetes we may reade. For Eſay com
neth, ſaying: When the Lord calleth to
cloth and aſhes, there is nothing heard but
vs eate & drinke, kill the fat beaſts, and m
bankets, let vs bring wine in aboũdance,
more, if we muſt die, let vs depart in ioy, for
they meant when that they ſaid, let vs eat
drinke, to morow we ſhall die. But let vs c
ſider, what aunſwere they receyue: As I l
faith the Lord, this your iniquitie ſhall no
forgiuen vnto the death, I ſhall take from y
the mirth of wine and oyle, your young m
ſhall fall by the ſword, your aged men ſha
lead captiues, your delicate dames ſhall t
vpon their feete ouer the riuer (meaning E
phrates) their buttockes ſhall be naked,
their ſhame ſhall not be hid, &c. Ieremie
Prophet preached and cried euẽ to the K
and to the Queene, and commaunded th
to walk in lowlineſſe, to do iuſtice, to repr
impietie, and ſo he promiſed that they ſho
ſit ſtill vpõ their throne in ioy and quietne
But if they would not, he boldly pronoun
that their carkaſſes ſhould be caſt to the h

of the Sunne, and to the froſt, and cold of the night. Ezechiel in his age vſeth the ſame order, & in his owne body ſheweth vnto them ſignes of humiliation, and of the plagues that ſhould apprehend them for their rebellion.

All their admonitions were deſpiſed, we cõfeſſe, but therto we ſhould not looke, but vnto that which enſued ſuch proud contempt.

If we would that our places ſhould bee ſo deſtroyed, that they ſhould remaine deſolate, and be dennes to dragons: If we would that our land ſhould be layd waſte, and be a pray to our enemies, and if we would that the reſt of the plagues, threatned by the Prophetes, and which haue apprehẽded the diſobedient before vs, ſhould come vpon vs in full perfection: Then we neede neither to faſt nor pray, repẽt nor turne to God. But if we deſire either to finde mercy in this life, or ioy and comfort in the life to come: we muſt ſhew our ſelues vnfainedly ſory for the abhominations that now vniverſally raigne, we muſt be like Lot in Sodome, and Noah, in that Catholike defection from God, which was in the firſt age. And by their examples, and notable deliuerance, ought we to be encouraged, to ſhewe our ſelues ſory for this preſent corruptiõ, and to ſet our ſelues againſt it, to the vttermoſt of

our powers, vnleſſe that we would haue p
tion with the wicked.

Neither ought we to be diſcouraged, b
cauſe that the contemners, godleſſe peop
and mockers of all godlineſſe ſhall excee
vs in number.

Their number (deare brethren) ſhall no
hurt our innocency, if that we with vnfayn
heartes turne vnto our God, for the promi
of his mercy is not boũd vnto the mu
ſo that he will not heare, but where the gre
teſt part is godly. No, deare brethren, whe
ſoeuer two or three be gathered in his nam
there is he in the middeſt of them: and agai
whoſoeuer calleth vpõ the name of the Lor
he ſhalbe ſaued, yea euen when in Gods di
pleaſure the whole worlde ſhalbe plagued
And therfore let vs not follow the multitud
in euil doing: but let vs decline frõ the way
of their vanitie, and by vnfayned humiliatio
of our ſelues: let vs purchaſe fauour, befo
that Gods vengeance burſt out like fire.

THE power that we haue to proclaime th
faſting, is not of man, but of God, who b
the mouth of his Prophet Ezechiel pronou
ceth this ſentence. If the watcheman ſee th
ſworde, or any other plague comming vpo
the land, if he blow not the trumpet, & plai

ly warne them to turne to God: and if the ſword come and take any away, the wicked ſhall periſh in their iniquitie: but their blood ſhalbe required from the hands of the watchman. Now ſo it is, that God of his mercy hath rayſed vp amongeſt vs moe watchmen then one or two, of whoſe mouthes wee can not deny, but we haue heard fearfull threatnings of plagues, to follow vpon this proude contempt of all Gods graces.

And therefore we in the feare of our God, willing to auoid the vttermoſt of the plagues, haue with one conſent concluded this godly exerciſe to be vſed among vs, in ſigne of our vnfained humiliation, which albeit the godleſſe ſhall mocke, yet are we aſſured, that hee who once pronoũced this ſentẽce, The ſoule that ſhal not be afflicted that ſame day (to wit the daye appointed to publike humiliation,) ſhal periſh from amongſt his people, yea euery ſoule that ſhall doe any worke that day I ſhall deſtroy ſuch a ſoule from the middeſt of his people. The ceremonie and the certaine appointed day we knowe to be aboliſhed at the comming of Ieſus Chriſt, togither with the reſt of the figurall ceremonies, but the effect thereof ſhall abide ſo long as there abideth any true Church vpon the face of the

earth, vnto the which repentance and remission of sinnes are publikely preached. And therfore albeit we haue nō corporall punishment, to lay vpon the cōtemners of that godly exercise, yet haue we the spirituall sworde which once will strike sorer then any materiall sworde can or may.

The iudgments and iustice of our God are immutable, he abideth the same and one God that drowned the world by water, that consumed Sodome & Gomorrha with fire from heauen, that plagued Pharao, destroyed Ierusalem, & hath executed his fierce iudgement in all ages: yea, and euen before our eyes. It is the same God (we say) that this day by his faithfull seruauntes calleth vs to repentance, whose voice if we contemne, we declare our selues rebellious to our God, mockers of his threatnings, and such as sometimes in despite cried, we will walke according to the lust of our owne heartes, and let the counsell of the holy one of Israell come as it list, &c. And if we do so, then woe, yea woe & double damnation vnto vs, for then euen as assuredly as God liueth, so assuredly shall the plagues that our eares haue oft heard, be powreth forth vpon vs, euen in the eyes of this same peruerse generation, with whom we contemne God;

and

and before whom we are neither feared nor aſhamed, ſtubburnly to proceede from ſinne to contempt. Our hope is better of you (deare brethren) that haue profeſſed the Lord Ieſus with vs, within this Realme, albeit that this we ſpeake to let you vnderſtand, what rebellion hath bene in fleſhe before vs, and how it hath bene puniſhed: that we may learne to ſtoupe before our God, by vnfayned repentance, and then we ſhal be aſſured, that accordinge to the promiſe made by the mouth of Ioel: Our God ſhall leaue vnto vs a bleſſing, albeit that the vehement fire of his wrath ſhal conſume the diſobedient.

But nowe leaſt that we ſhould thinke that the obſeruatiō of the ceremonie is inough to pleaſe God, we muſt vnderſtand what things muſt be ioyned with fruitfull faſting, & what thinges they are that may make our faſting odious to our god. And firſt we haue to vnderſtand, that faſting by it ſelfe conſidered, is no ſuch thing as the Papiſtes heretofore haue imagined, to wit, that it is a worke meritorious, & a ſatisfactiō for the ſinnes before committed. No all they that faſt with that intent, renounce the merites of Chriſtes death and paſſion, in ſo much as they aſcribe to faſtinge (which is but an exerciſe vſed by man) that

which is onely proper to Ieſus Chriſt, whi
is, that he by offering vp him ſelfe once for
hath made perfect for euer, thoſe that ſhall
ſanctified, we muſt further vnderſtand, that
the kingdome of God is neither meate no
drinke, ſo is neither faſting by it ſelfe ſimp
conſidered, the cauſe why that kingdome
graũted to the choſen, nether yet eating (mo
derate we meane) any cauſe why the repro
bate are fruſtrat therof. But vnto faſting the
muſt be ſomewhat ioyned, if that God ſha
looke vpon it at any time in his fauour. Th
Prophet Ioel is witneſſe hereof, who in th
perſon of God, ſayd vnto ſuch as he had ſeu
rely threatned. Turne vnto me in your whol
hart, in faſting & mourning: in which word
the holy Ghoſt firſt requireth the conuerſio
of the heart vnto God, and therto ioyneth f
ſting & mourning, as witneſſes of the ſorro
that we haue for our former offences, & fea
that we haue of his ſeuere iudgements, the
liefe wherof we publikly profeſſe, we can o
taine by no other meanes, but by Gods fr
mercy, from whom we haue before decline
So that the very exerciſe of faſting, and mou
ning, & prayer therewith annexed, ſo ſolem
ly proteſted, that by our faſtinge, we mer
not, for he that ſtill confeſſeth his offence,

in bitterneſſe of heart cryeth for mercy, doth not bragge of his merites, if the Papiſts reply, yet God looketh to the faſting & heareth the prayers of ſuch as rightly humble themſelues before him, we denie not, but therto we adde, that rightly did neuer man humble him ſelfe before God, that truſted or gloried in the merites of his owne workes, for without faith it is vnpoſſible to pleaſe God, and faith dependeth vpō the promiſe of Gods free mercy through Ieſus Chriſt, and not vpon the merites of any workes. The Phariſey in bragging was reiected, but the Publican in denyinge him ſelfe, and calling for mercy, was iuſtified, not by his workes which he had not, but by grace & mercy, for the which he ſobbed. Daniel faſted, confeſſed his ſinnes, and the ſinnes of the people, & therto he added moſt earneſt and feruent prayers. But doth he alleage any of them as a cauſe why God ſhould either be mercifull to him or to the people, nay we find no ſuch thing, but the plaine cōtrary, for thus he concludeth. Now therfore our God heare the prayer and ſupplication of thy ſerúant, & ſhew thy pleaſing viſage vnto thy Sanctuarie, that lyeth waſte for the Lordes ſake. O my God, giue eare that thou mayeſt heare, and open thine eyes, that thou mayeſt ſee the waſte

places of the Citie, which beareth thy na
for we alleage not our righteousnesse in o
prayers, that wee powre foorth before the
but thy most abounding mercie. Lord hear
Lord be mercifull, Lord take heede: & help
and delay not for thy owne selfe my God
We may plainly see wherevpen this excel
lent seruaunt of God grounded him selfe t
purchase Gods fauour, to wit, vpon the Lord
that is vpon the Sauiour and Mediatour pro
mised, vppon the most aboundant mercie o
God, and vpon God him selfe, for he vnde
stoode what God had promised, as well by
the mouth of Moises, as by the Prophet Esay,
saying: Beholde yet I am, yea, euen I am th
Lord, and there is no God but I. I kill and I
giue life agayne. I giue the wounde, and I
shall heale. For my owne names sakes will I
do it, sayeth the Eternal. Vpon these and th
like promises we saye, did all the Saincte o
God in all their extremities depende, and di
looke to receaue comfort, without all re
spect to their owne works: they damned th
best of their owne workes, and called them
nothing but filthines before God. And ther
fore yet as before, we boldly affirme, that th
Papisticall fastinge was not onely vaine (fo
what fasting is it? to abstaine from flesh, and

to fill the belly with fish, wine, spice, and other delicates) but also it was odious vnto God, & blasphemous to the death of Iesus Christ, for the causes fore writtē. And thus much shortly for those thinges that must be ioyned with fruitfull fasting.

Nowe we haue to consider, what thinges may make our fasting odious, besides this proude opinion of merit, whereof we haue spoken.

It is no doubt but that infidelitie maketh all the workes of the reprobate odious before God, yea, euen when that they do the verie workes that God hath commaunded, as wee may reade in Matth. 5. 6. and 7. Isaie 1. and 66. &c. And diuers other places. But because that infidelitie lurketh oft in the heart, & can not well be espied, but by the bitter & rotten frutes that spring thereof: The spirit of God hath painted foorth vnto vs in plaine words, what vices may make vs and all our workes odiouse before our God, so that neither will he heare our prayers, nor regard our fasting. Salomon sayth, he that stoppeth his eare from the cry of the poore, his prayer shall be abhominable before God. And Isaie in the person of God sayth: Albeit that ye shall stretch out your handes, and multiply your prayers, yet

will I not heare you, for your handes are ful of blud. But moſt plainly to our purpoſe ſpeaketh the ſame Prophet, ſaying: The houſe of Iacob dayly ſeeketh me, and they wold know my wayes, as a nation that wrought iuſtice, and that had not left the iudgement of their God. They aske me iudgements of iuſtice, (that is they quarell with me) & they deſire that God ſhall draw neare. Why haue we faſted (ſay they) and thou beholdeſt not?

We haue afflicted our ſoules, and thou deſpiſeſt it. The Prophet aunſwereth in the perſon of God, and ſayth, Beholde in the day of your faſt, ye will ſeeke your will, and require all your dettes, behold ye faſt, to ſtrife and debate, and to ſmite with the fiſt of wickedneſſe, ye ſhall not faſte as they do to day, to make your voyce be heard aboue, that is to oppreſſe others, ſo that they are compelled to cry vnto God. Is it ſuch a faſt that I haue choſen? That a man ſhould afflict his ſoule for a day, and to bow down his head, as a bull ruſh, and to lie down in ſackcloth and aſhes? Wilt thou call this a faſting, or an acceptable day vnto the Lord? Is not this the faſting that I haue choſen, to loſe the bands of wickedneſſe, to take of the heauy burthens, & to let the oppreſſed go free, and that ye breake euery yoke? Is it not

not to deale thy bread vnto the hungry? And that thou bring the poore that wand[illegible]n-to thy houſe? Whē thou ſeeſt the naked, that thou couer him? And hide not thy ſelfe from thine owne fleſh. Then ſhall thy light breake foorth as the morning, and thy health ſhall grow ſpeedely, thy righteouſneſſe ſhall go before thee, and the glory of the Lorde ſhall embrace thee, &c. In theſe moſt notable ſentences, and in ſuch as follow in the ſame place, we haue to mark, what things may make our faſting to be reiected of God, what he craueth of ſuch as faſt frutfully, and what promiſe he maketh to ſuch as obey him. This people externally profeſſed God, they dayly ſought his face, by repayring to the Temple, hearing of the Law, and exerciſing of the ſacrifices, yet did God plague them in moe ſortes then one, as in the booke of the Kings and Chronicles we may reade. In their extremitie they ranne (as to them appeared) to the vttermoſt refuge they faſted, & vnfainedly humbled their bodies, for that the Prophet meaneth, when that he ſayth, that he ſaith, that they faſted till that their neckes were weakned, and made faynt as a bull ruſh, for verie lacke of corporal food. They layd of their gorgeouſe garments, and put on ſackcloth, &c. And yet wer their trou-

bles nothing relieued. And that was the ca
why they quarrelled with God, & said: Wh
haue we fasted, and thou hast not seene? &
And in very deede to the naturall man it wa
straunge, for God had promised that he wol
comfort his people, whensoeuer they shoul
humble themselues before him, notwithstan
ding their former iniquity.

In the external ceremonies, nor in the cor
porall exercises, there could no fault be espi
ed. Why then doth not God heare them? cō
plaine they? God aunswereth that their out
ward profession was but hyprocrisie, their fa
sting was but mocking of God, & their pray
ers could do nothing but prouoke him to fur
ther displeasure. Because that albeit they retai
ned the name of God, and albeit that they ap
peared in his Temple, yet had they forsaken
both his iudgements, statutes, and holy ordi
naunces. Albeit the bodie stouped, and was
afflicted by fasting, yet remayned the hear
proud and rebelliouse against God, for they
followed their owne corrupted wayes, they
oppressed such as were subiect vnto thē, their
heauy yokes lay vppon the neckes of such as
could not rid them selues from their bōdage.
Amongst them were strife, debate, whispe
ring of malice, yea, open contention, & ma
nifest

nifest violence, which were all euident declarations of proud hearts, & impenitent soules. And therefore God giueth vnto them open defiance, in the time when they thinke that they seek his peace most earnestly. And herto ought we this day that professe the Lorde Iesus, & haue renounced abhominations of Papistrie within the Ralme of Scotland, giue diligent heede. For it is not the simple knowledge of the truth onely nor yet the externall professiō of the same, that is acceptable before God. Nay, nay, deare brethren, he requireth the frutes of repentaunce, and they are, to decline from euill, and to do good, as we maie reade in many places of the Scripture. Think we it a thing agreable with the nature of the Eternall God, that he shal receaue vs in fauor, after that we haue offended, and we will not for his sake remit the iniuries that are done to vs? Can we thinke to be at peace with him, when that we stubbornely will continue in strife among our selues? Shall he relieue our griefe, bondage, or yoke, and we not relieue the burthens that vniustly we lay vppon our brethren? Shall he bestowe his vndeserued mercy vpon vs, and we shewe no bowelles of mercy, to such as we see in misery before our eyes? Let vs not be deceiued, God can not de-

ny himſelfe. Murther, malice, hatred, cruel
oppreſsion, ſtrife, theft, deceipt, vniuſt de
ling, couetouſneſſe, auaritiouſneſſe, & vnmer
cifulneſſe vnto the poore beſides pride, whor
dom, adulterie, wantonneſſe, & the reſt of th
works of the fleſh, are ſo odiouſe before God
that while that any of them raygneth in th
hart of man, he and his whole workes are de
teſtable before God. And therfore if we deſi
that Gods fearfull iudgments ſhall be ſtaye
let vs (that know the trueth, and ſay that we
profeſſe the ſame) vnfaynedly returne vn
our God. Let vs not be inferiours to the kin
of Niniue, who commanded euery man
turne from his wicked wayes, & from thei
quitie that was in his hands. Let vs conſid
what our God craueth of vs, but eſpecially
Earles, Lords, Barons, Burgeſſe, & Artifice
conſider by what meanes their ſubſtances a
increaſed.

It is not enough to iuſtifie vs before God
that ciuill lawes can not accuſe vs. Nay bre
thren, the eyes of our God pearſe deeper th
mans law can ſtretch, the law of man can no
conuince the Earle, the Lord, the Baron, o
Gentleman, for the oppreſsing of the poor
labourers of the groũd, for his defence is re
die: I may do with mine own as beſt pleaſe

ne. The Marchant is iuſt enough in his own conceit, If before men he can not be conuict of theft and deceipt. The Artificer and craftes mã, thinketh himſelfe free before God, albeit that he neither worke ſufficient ſtuffe, nor yet ſell for reaſonable price. The worlde is euill (ſayth he) and howe can men liue if they do not as others doe. And thus doeth euery man leane vpon the iniquitie of an other, and thinketh him ſelfe ſufficiently excuſed, when that he meaneth crafte with crafte, and repulſeth backe violence, either with deceipt, or elſe with open iniurie. Let vs be aſſured dear brethren, that theſe be the ſinnes which heretofore haue prouoked God, not onely to plague but alſo to deſtroye, and vtterly ouerthrowe ſtrong Realmes, and flouriſhing common Wealthes.

Now ſeing that the iuſtice & iudgements of our God, abide for euer, and that he hath ſolemnly pronounced, that euerie Realm, nation or citie, that ſinneth, as did Iuda and Ieruſalem, ſhall be likewiſe puniſhed. Let that fearefull deſtruction, that came vpon them, in the which, after hunger and peſtilence, the ſword deuoured without diſcretion, the rich and poore, the Noble, and thoſe that were of baſe degree, the young and olde, the Prieſtes,

and Prophets, yea, the Matrones and Vi
escaped not the day of that sharp visitatio
their punishment (we say) prouoke vs to
pentaunce, and so no doubt, we shall find
uour in the sight of our God, albeit that
hath begunne to shew vnto vs euident sig
of his displeasure, iustly conceiued against
But (as God forbid) if we mocke his Mess
gers, and despise his wordes, till that there
no remedy, as they did, Then can we (who
God hath raysed vp to instruct and forwa
you) do nothing but take witnesse of heau
and earth, yea, and of your owne conscien
that we haue faithfully iustructed you in t
right way of God, aswell concerning his
worshipping, as in doing of your dueties o
to another. And also that we haue forew
ned you of the plagues to come, first by o
tongues, and now by our penne, for a perp
tuall memoriall to the posteritie, that sh
follow. Who shall glorifie God, either
your conuersion, or else for your iust cond
nation, & seuere punishments, if ye contin
inobedient.

To prescribe to euery man his duty in p
ticular, we can not, because we knowe n
wherin euery man, and euery estate partic
larly offendeth, but we must remit euery es
a

nd euery man in his vocation, to the exami-
ation of his own cõscience. And that accor-
ing as God commaundeth in his holy Law,
nd as Christ Iesus requireth, that such as shal
ossesse the kingdome with him, shall do.

Which is whatsoeuer (sayeth he) that ye
ould men should doe vnto you, do ye the
ke vnto them. By this rule which the author
fall equitie, iustice, and pollicie hath establi-
ed. If we appointed the Earles, Lordes, Ba-
ons and Gentlemen, to try their owne con-
iences, whether that they would be content
hat they should be intreated, (if God had
ade them husband men, and labourers of
he ground) as they haue intreated, and pre-
ntly do intreate, such as somtimes had a mo-
erat & reasonable life vnder their predeces-
ours: Whether (we say) that they woulde
e content that their tenementes and rentes
hould be raysed from rent to rent, from one
erme to two, and so going vpward, till that
or pouertie, the auncient labourers are com-
elled to leaue the ground in the hands of the
Lord. If with this entreatment they would be
ontent, we appeale to their own conscience.
And if they thinke that they would not, then
n Gods name we require them to begin to
eforme themselues, and to remember that it

is not we, but that it is Christ Iesus th
craueth of them. And vnto the same rul
send Iudges, Lawyers, Marchants, Artif
and finally, euen the verie labourers of
grounde them selues. That euery one in
own vocation may try how iustly, vpright
& mercifully he dealeth with his neighbo
And if he find his conscience accused by
former sentence of our Master, let him cal
grace, that he may not onely repent for
time past, but also amend in times to come
so shall their fasting, & prayers be accepta
vnto God.

If men think that we require the thing t
is vnpossible, (For what were this else, bu
reforme the face of the whole earth, Wh
neuer was, nor yet shallbe, till that the righ
ous King and Iudge appeare, for the restau
tiō of all things?) We answer, that we spe
not to the godlesse multitude, neither to s
as are mockers of Gods iudgementes, wh
portion is in this life, & for whom the fire
Hell (which now they mocke) is assured
prepared. But we speake to such as haue p
fessed the Lord Iesus with vs, who haue co
municated with vs his blessed Sacrament
haue renounced Idolatrie, and haue auow
themselues to be new creaturs in Iesus Ch

whome they are ingrafted as liuely bran-
es, apt to bring foorth good fruite. Nowe
hy it ſhould be thought vnpoſſible, that
eſe men (of what vocation ſoeuer they be)
ould beginne to expreſſe in their liues that
hich in word they haue publikly profeſſed,
e ſe no good reaſon, vnleſſe that they would
y that it is vnpoſſible that God ſhall nowe
ork in men of this age, as we reade that he
th wrought in men before vs, & that were
aſphemie.

Seing that the hand of our God is no more
ortened towardes vs, then it hath bene to-
ardes thoſe that haue paſſed before vs. At
ods commaundement Abraham left his fa-
ers houſe and natiue coũtry. Moſes prefer-
d the condition of the people of Iſrael, euen
their greateſt affliction, to the riches and
orie of Pharaoes Court. Dauid vppon the
ction of Samuel did patiently abide the
rſecution of Saul many yeares. Zacheus at
dinner with Chriſt Ieſus, was not only con-
nt to reſtore whatſoeuer he had before de-
uded, but alſo to giue the halfe of all his
bſtance to the reliefe of the poore.

And the faithfull in the dayes of the Apo-
es, ſolde their poſſeſſions, and miniſtred vn-
the needy. None of theſe excellent works

craue we of the faithfull in our age, but o
thoſe, without which the Spirit of ſan
tion can not be knowen to be in man, to
that euery man ſpeak the truth to his bro
that none oppreſſe nor defraude anoth
any buſineſſe, that the bowelles of mercy
appeare amongeſt ſuch as God hath calle
his knowledge, and finally, that wee al
ther that profeſſe the Lorde Ieſus, and do
horre Idolatrie, abhorre alſo all kinde of
piety, ſtudying to abound in all good wo
and to ſhine as lightes in the middeſt of
wicked generation. Which if wee doe
we declare no doubt that Chriſt Ieſus d
leth not within vs, but that we are they
heare and know the will of our Lord, but
not the ſame. And vnto what curſe and m
diction ſuch perſons are ſubiect, the para
of the figge tree which was threatened to
cut down, if it brought not foorth fruite,
curſe giuen to it, vpon the which Chriſt I
being hungry, found no frute, and his laſt
tence againſt the reprobat, do ſufficiently
neſſe. Wherein we haue to obſerue, tha
reprobate are adiudged to the fire, that n
ſhalbe quenched, not only becauſe they
mitted iniquitie, but alſo becauſe they
not found fruitfull in good works. Let

han therfore that will auoid plagues tempo-
all & perpetuall, vnfaynedly ſtudy to accom-
liſh in worke, that which in worde, and out-
ard profeſſion, he doth auow, & vpon ſuch
o doubt ſhall the bleſſing of God reſt, when
he manifeſt contemners, & cloked hypocrits
halbe raſed frō the face of the earth & ſhalbe
aſt into vtter darknes, where there ſhalbe we-
ing & gnaſhing of teeth without end, which
hall be the reward of their wicked works.

More things we would haue written ſuch
s the notes vpon the diſcomfiture of Ioſua at
ay, & of the Iſraelits fighting againſt Benia-
in, togither with the fooliſh opinion of the
apiſts, who thinke them ſelues bound to faſt
orty dayes, (which they call their lent) be-
auſe that Chriſt Ieſus faſted forty dayes, im-
ediatly after his baptiſme. But theſe we are
ōpelled for this preſent to pretermit, by rea-
on that the time appointed to this preſent ex-
rciſe of faſting approcheth ſo nigh. If it ſhal
leaſe God of his mercy to continue the light
f his Goſpell amongſt vs, this argument will
e enlarged and ſet foorth with greater cir-
umſtances from time to time.

Now to the order, exerciſe, and abſtinence
hat is to be kept in this publike faſting: Firſt
is to be obſerued, that the two dayes before

expreſſed,to wit,the 2.& 3.Sũday of M
ſtant,ar not appointed for any religiõ of
neither yet that thoſe preciſe dayes ſhalb
ſerued euery yere following, but becauſe
ſhortly therafter are the eſtates of this Re
appointed to aſſemble in Parliament. T
fore the whole aſſembly thoght thoſe
for the preſent neceſſity moſt mete,leaui
the liberty of the Church,what time the
appoint to that exerciſe in all times to co

The Sondayes are appointed not of ſu
ſtition, neyther yet to bringe in any ſch
within the Church,but becauſe that vpo
Sonday the people (eſpecially that dwe
countrry townes) may beſt attend vpõ pr
and the reſt of the exerciſes that ought to
ioyned with publike faſting.

THe abſtinence is commanded to be f
Saterday at eight of the clocke at nigh
Sunday after the exerciſe at after noone,
is after fiue of the clock. And then only b
and drink to be vſed, and that with grea
briety, that the body crauing neceſſary fo
the ſoule may be prouoked earneſtly to c
of god that which it moſt nedeth, that is
cy for our former vnthankfulneſſe,and t
ſiſtance of his holy Spirit in time to com

Men that will obſerue this exerciſe,

not any of the two dayes vse any kinde of games, but exercise them selues after the publike assemblies in priuy meditatiõ with their God.

Gorgeouse apparell would be abstayned from, during the whole time of our humiliation, which is frõ the one Sonday in the morning, till the next Sonday at night. Albeit that the straitnesse of abstinence is to be kept, but the two dayes onely.

We do not bind the cõsciences of persons that be vnable to beare the extremitie of the abstinẽce, & yet do we exhort thẽ to vse their liberty (if any they take) in secret, lest that others either follow their euill example, or else iudge them to be despisers of so necessarie an exercise.

The time that shall be spent aswell before noone as after, must be left to the wisdome of the discret Ministers, who best can iudge both what the auditors may bear, & what thẽselues are able to sustaine. But because this exercise is extraordinarie, the time thereof would bee somwhat longer then it is vsed to be in the acstomed assemblies. And yet wee would not haue it so tedious, that it should be noysom to the people. And therfore we think that three houres & lesse, before noone, & two houres

at after noone, ſhalbe ſufficient for the w
publike exerciſe. The reſt to be ſpent in p
meditation, euery familie apart.

The Sonday before the ſecond Sunda
May, as before is ſaid, ſhall euery Mi
giue aduertiſement to his flock, of ſuch th
as are to be don the next Sonday folowin
of the cauſes of the ſame, with ſuch exhort
as God ſhal put into their mouths, to make
people to embrace the iuſt commaundem
of the Church with more glad minds.

In townes we think expedient that the
ercise of the doctrine begin vpō the Saterd
at after noon, immediatly before the firſt ſu
day of abſtinence, that the people may be th
better prepared religiouſly to vſe the obſeru
tion of the next day. But in villages we thi
good that the doctrine begin the Sonday b
fore. The argument of the Sermon & exho
tation to be taken frō ſom proper place of th
Prophets, as of Ioell the firſt, where he ſayth
Sanctify a faſt, appoint the aſſembly, &c. or
Ionas the third, where Ionas cryed, & yet fo
ty dayes & Niniue ſhalbe deſtroied, &c. Or
Ieremy the 7. where that he ſayth, Heare th
word of the Lord all Iuda, & ye that enter
by theſe gates, &c. Or of the thirteenth
Luke, vpon the declaration of them that ſhe

o our Maiſter the crueltie of Pilate, and vpon
his aunſwere. Or vpon any other proper place
within the ſcripture, that entreateth of repen-
taunce, of publike humiliation, of the cauſes,
and of the fruites of the ſame. This ended, as
it were for preparation, the beginning ſhalbe
vpon Sunday, from the Law of God, becauſe
that all that offendeth Gods Maieſtie, procee-
deth from the tranſgreſſion thereof, and ther-
fore after a ſhort prayer, that it will pleaſe God
to make his holy word to fructifie among vs,
this confeſſion ſhalbe made.

THE CONFESSION THAT ſhall goe before the reading of the Law, and before euery exerciſe.

IT is of thy mercie ô Lorde, and not of our
merites, that it hath pleaſed thee to ſhew thy
ſelfe vnto the world, euer from the begin-
ning, and vnto vs now in this laſt & moſt cor-
rupt age, yea Lorde we further confeſſe, that
neither Law nor Goſpell can profit vs to ſal-
uation, except that thou of thy meere grace
worke in vs aboue all power that is in this
our nature. For albeit thou teach, we ſhall re-
maine ignorant: albeit thou threaten, we ſhall
contemne: And albeit thou promiſe mercie
and grace, yet ſhal we diſpaire and remaine in

infidelitie: Vnleſſe that thou create in v
hearts, write thy Law in the ſame, and ſe
vs remiſſion of our ſinnes, and that the
& feeling of thy fatherly mercy, by the p
of the holy Spirite. To the olde world
ſpakeſt by Noah. To Pharao and his pe
by thy ſeruant Moſes. To all Iſraell by
feareful trumpet of thy Lawe. To the Cit
Ieruſalem, by thine owne wiſedom, our
Ieſus Chriſt. And to the multitude, aſwe
Iewes as Gentiles, by the preaching of the
ly Apoſtles. But who gaue obedience? W
trembled, & conſtantly feared thy whot
pleaſure? Who did rightly acknowledge
time of their viſitatiõ? And who did embr
and keepe to the end thy fatherly promiſe
Onely they ô Lorde, to whom thy Spi
was the inwarde teacher, whoſe heartes th
openedſt & from whom thou remouedſt
bellion and infidelitie, the reſt were extern
ly called, but obeyed not: they heard as w
mercy offred, as threatnings pronounced,
neither with the one nor with the other w
they effectually moued. We acknowled
Lord, that the ſame corruption lurketh
that buddeth foorth in them to their deſ
tion, and iuſt condemnation. And there
we moſt humbly beſeech thee, ô Fath
me

mercy, for Ieſus Chriſt thy Sonnes ſake, that as thou haſt cauſed the light of thy worde clearely to ſhine amongeſt vs, and as thou haſt plainly inſtructed vs by the externall miniſterie in the right way of ſaluation. So it will pleaſe thee inwardly to moue our dull hearts, and by the power of thy holy Spirit, that thou wilt write and ſeale in them that holy feare & reuerence, which thou craueſt of thy choſen children, and that faithfull obedience to thy holy will, together with the feeling and ſenſe that our ſinnes are fully purged, & freely remitted by that only one Sacrifice, which onely by it ſelfe is acceptable vnto thee, to wit, the obedience, death and mediation of thy onely Sonne our Soueraigne Lord, onely Paſtour, Mediatour, and high Prieſt, our Lord Ieſus Chriſt. To whom with thee, and with the holy Ghoſt, be all honour and glory, world without ende.

¶ This confeſſion ended, the Miniſter or Reader ſhall diſtinctly reade the 27. and 28. of Deuteronomie, which ended, the Miniſter ſhall wiſh euery man to diſcend ſecretly into him ſelfe, to examine his owne conſcience, wherin he findeth himſelf guilty before God. The Miniſter him ſelfe with the people ſhall proſtrate them ſelues, and remaine in priuate

meditation a reasonable space, as the qu
of an houre or more.

*Thereafter shall the Minister exhort the peop
confesse with him their sinnes and offences, as foll
eth:*

IVST and righteous art thou, ô Lord Go
Father euerlasting, holy is thy Lawe, a
most iust are thy iudgementes, yea, eu
when thou doest punish in greatest seueri
we doe confesse as the trueth is, that we ha
transgressed thy whole lawe, and haue offe
ded thy godly Maiestie, in breaking and vi
lating euery precept of the same. And so mo
iustly mayest thou powre foorth vpon vs a
plagues that are threatned: and that we find
powred foorth vpon the disobedient at an
time from the beginning.

And so much the rather ô Lord, becaus
that so long we haue bene called, by thy hol
word to vnfained repentance, and newnes
of life: and yet haue we still remained in ou
former rebellion, and therefore if thou wi
enter into iudgement with vs, we can neith
escape confusion in this life, nor iust condem
nation in the life to come. But Lord thy mer
cie is without measure, and the treuth of th
promise abideth for euer. Vnworthy are w
that thou shouldest looke vpon vs, but Lo
tho

thou haſt promiſed that thou wilt ſhew mercie to the moſt grieuous offendours, when ſoeuer that thy repent. And further, thou by the mouth of thy deare Sonne our Lord Ieſus Chriſt, haſt promiſed that thou wilt giue thy holy Spirite to ſuch as humbly call vnto thee. In boldneſſe of the which promiſe, wee moſt humbly beſeech thee, ô Father of mercies, that it would pleaſe thy godly Maieſtie, to worke in our ſtubburne heartes, an vnfained ſorrowe for our former offences, with ſome ſenſe and feeling of thy grace and mercie, togither with an earneſt deſire of iuſtice and righteouſneſſe, in which we are bounde cõtinually to walke. But becauſe that neither we nor our prayers can ſtand before thee by reaſon of that imperfection which ſtill remaineth in this our corrupt nature : We flie to the obedience and perfect iuſtice of Ieſus Chriſt, our onely Mediatour, in whom, and by whom, we call not onely for remiſſion of our ſinnes,& for aſſiſtance of thy holy Spirit, but alſo for all thinges that thy godly wiſedome knoweth to be expedient for vs,and for thy Church vniuerſall. Praying as he hath taught vs,ſaying : *Our Father which art, &c.*

This ended, the Miniſter ſhall reade the text whereupon he will ground his Sermon.

FIRST he shall expound the dignitie equity of Gods law. Secōdly the plag and punishments that ensue the cōten thereof, together with the blessinges pro sed to the obedient obseruers of it. Thir he shall teach Christ Iesus to be the ende perfection of the Law, who hath perfectly cōplished that which was impossible for Law to do. And so shal he exhorte euery m to vnfained repentance, to steadfast faith Christ Iesus, and to shew fruites of the same

The Sermon ended, the common praye shall be vsed that is contained in the Psalm booke, the 46. page thereof, beginning thus GOD almightie and heauenly Father, &c Which ended, the fifty-one Psalme shall b song whole, and so with the blessing, the a semblie is to be dimitted for that exercise.

At after noone.

AFTER inuocation of Gods name pu blikely by the Minister, and secretly b euery man for a reasonable space. Th Minister may take the argument of his Se mon from the beginning of 119. Psal. whe the diligent Reader shall obserue the prope ties & conditions of such, as in whose hear God writeth his Lawe. Or if that be thoug ouer hard, then may ye take the text of Ioh

Go

God is light and in him there is no darkneſſe, we ſay we haue fellowſhip with him, &c. The prayer is referred vnto the Miniſter, the Pſalme ſhalbe ſong.

The bleſſiing and exhortation, to call to mind wherfore that exerciſe is vſed, being ended, the publike exerciſe ſhalbe put to ende for that day.

ALBEIT that in the contrey the people can not well meete euery day betwixt the two Sũdayes, yet in cities & townes we thinke they ought to aſſemble an houre before noone, and an houre and more at after noone. The houre before noone, to be the houre accuſtomed to the common prayers: The houre at after noone to be at three of the clocke or after.

The exerciſe of the whole weeke.

THE beginning euer to be with confeſſion of our ſinnes, and calling for Gods graces. Then certaine Pſalmes, and certaine Hiſtories to be diſtinctly reade, exhortation to be conceaued thereupon, and prayers likewiſe, as God ſhall inſtruct and inſpire the Miniſter or Reader.

Monday before noone.	*After noone.*
Pſalme 2. 3. and 10	Pſalme 12. 13. and 17.
Hiſt. 2. of the Iudges.	Hiſt. 6. of the Iudges.

Tuesday before noone.

Psal.25. and 28.
Hist.7.of the Iudges.

After noone.

Psal.36.and 40.
Hist.4. of the Iudges.

Wednesday before noone.

Psal.14.and 55.
Hist.19. of the Iudges.

After noone.

Psal.44.and 56.
Hist.20.of the Iudges.

Thursday before noone.

Psal.49.and 57.
Hist.3.and 4.of Ester.

After noone.

Psal. the 37.
Historie the 5.6. 7.of Ester.

Friday before noon

Psal.59.61.and 64.
Hist.2.of Paralip.

After noone.

Psalme the 69.
Hist.the 38.of Esay

Saterday before noon

Psal.68. and 70.
Hist.the 37.of Esay

After noone.

Psal.74. and 77.
Historie 9.and 10.
Esdras.

¶ Sunday the last day of this publike exercise for this time,before noone shall be vsed in all things as the former Sūday, except that the 26.of Leuitic.may be reade for the 28. Deuteronomie, & for the prayer shalbe vsed that which is to be foūd in the Psalme book the 165.page beginning, Eternall and euerlasting,&c.

Sunday at after noone.

Psalme 78. Historie the 9.of Daniel

The exhortation and prayers ended, for ne concluſion ſhalbe diſtinctly red the 80. Pſalme, and ſo with exhortation to euery man to conſider to what ende the whole exerciſe tendeth. With benediction, the aſſemblie ſhalbe dimitted.

THe exhortations and prayers of euerie ſeueral exerciſe, we haue remitted to be gathered by the diſcrete Miniſters, for me preaſed vs ſo, that we could not frame hem in ſuch ordour as wes conuenient, neher yet thought we it ſo expedient to pen rayers vnto men, as to teache them with what hart and affection, and for what cauſes ve ſhulde praye in this great calamitie, appearing ſhortely to ouerwhelme this whole Realme, vnles God of his great mercy abuſe mannes expectation, finde the remedy. Before whom it is that we haue (and preſently lo) proſtrate our ſelues, for obteyning of hoſe things, without quhilk the light of his Euangel, can not long continew with vs. And herefore yet ones againe we exhort and by he power committed vnto vs by God, charge l that profeſſe the Lord Ieſus, & the ſinceritie of his Euangell within this Realme, that euen s they lufe the quietneſſe of their common

wealth, the countinuance of Christ Iesus
holy Euangell within the same, & their ow
saluation, together with the Saluation of th
posteritie, that vnfeanedlie they prostrate t
selues before the Throne of Gods Maiest
and in bitternes of hart pray with vs.

Arise ô Lorde, and let thine ennimies
confounded. Let them flie from thy prese
that hate thy godlie name. Let the grones
thy afflicted enter in before thee. And p
serue thou by thy owen power, such as be
pointed to death. Let not thy ennimies th
triumph to the ende: but let thē vnderst
that against thee they fight. Preserue the vi
quhilk thy right hande hath planted.
Oppone thy power to the power of
that Romaine Antechriste, and
let the glorie of thine an-
ointed Iesus Christe
our Lorde, shine be-
fore all Nations.
So be it.

Hasten Lorde and tary not.

CERTAINE CHAPTERS and partes of the Scriptures : vſed be the *Miniſters of Edinburgh, & Halyrudhous in the time of Gods viſitation be the peſt, In the time when in the Court rang all impietie, as Murther, Hurdome in contempt of Gods worde, but eſpecially in the time when the Queene was ſtricken be Gods hand in Iedburgh: alſo in the time of famine and dearth, and at vther ſuch times as God gaue occaſion, and according to the maner of the ſcourge.*

In time of Peſt. the 21. of Numeri, the 34. of the ſeconde buke of Samuell. 3. chap. of Ezechiell, the 91. Pſalme, with vther ſuch plaes proper for the ſame.

In the tyme vvhen Impietie aboundeth.

Ezechiell the 3.
The firſt of Zephaniah.
Numeri the 16.
Numeri 25.
Ioſua the 7.
1. of Samuel the 4. and 7.
2. of Samuell the 15.
Eſayas the 3.
Ieremias the 34.
Oſeas the 4.
Amos 6.
Obadiah.
Micheas the 2.
Zacharie the. 5.

1. of the Kings the 15. Esra the 4.
2. of the Chron. the 26. Nehemiah 9.

In time of Famine.

Esaias the 58. 1. of Kings the 17.
Haggeus the 1. 2. of Kings the 4.
Amos the 4. 2. of King. 6. 7. &
Amos the 8. Zacharie the 7.

And vthers such like partes of Scriptur
according as the correction wes laid of G
for euen as the Lord our God hes diuers a
sundrie wandes wherewith he scourgeth t
worlde: bot mercifullie correcteth his ow
children for their profite, so hes he left diu
examples in holy Scripture howe his chos
hes vsed them selues vnder euerie sort of co
rection by him Fatherlie laide vpon them,
in the Chapters before expressed wes firs
noted, to steare men to preuent Gods iudg
mentes be true and vnfeaned repentance, b
fore the plague came.

So these Chapters now noted, wes chos
be the Ministers of Edinburgh and Halyru
hous, and vthers godlie their about, at suc
time as God did visite them, as is aboue
pressed. To testifie also that the Kirk of G

nor the faithfull and discrete Ministers are not bounde at euerie humiliation to sticke scrupulously to the former, as no vther may be chosen, bot as God changeth his wands, so may our prayers with the examples of the saincts so afflicted, be changed and ordoured. Neither can the wicked iustlie accuse vs in so doing of inconstancie, bot rather ought the chosen to glorifie God that our publike fasting and humiliation is not bounde to mannes commandement precisely, not to olde customes, as the Papistes vse their ceremonies, bot as God visites vs, so in that manner seeke we him as he teacheth vs, and giueth vs examples in his most holy worde, according to his Fatherlie correction.

Three causes of this publike Fast.

AS in these dayes we call vnto him for mercy for our vnthankfulnes, being so ofte and diuers times deliuered, and yet his benefites so suddenlie forget, in that that we sie sinne so to abounde in all estates, Gods fearefull threatnings not feared, bot the pronouncers thereof mocked and disdained, be

the moſt parte of the worlde. Secondly
great honger, famine, and oppreſſion of
pures, although the riche and wealthie
kepes their korne while the wilde beaſtes
it, feil not the famine, whoſe plague ſudde
lie followes, if haſtely they preuent not Go
iudgements be vnfeaned repentance.

Thirdlie and chieflie we humble our ſe
ues, and call vppon our God for the comfo
and deliuerance of our afflicted brethren i
France, Flaundres, and vther partes, for a
though the plague and cruel decree of Tre
is begun at Suſan, or rather into filthie So
dome in Pareis that Boucheourhous of Sa
than, be thoſe maneſworne and cruell mur
therers, yet their mynde is no leſſe cruelli
bent towardes vs, for if they had not pieti
to drinke their owne bludes, and to ſie th
ſamin ryn in the ſtreites with Manaſſes, me
kleles will they be moued with compaſſio
when they ſhall onely heir crueltie vſed a
gainſt ſtrangers, except God drowne Pha
rao, chaſe and ſlay Sennacherib, confound
and beate downe with ſhame Herod, quhil
muſt be through the prayers of the Saincte
of God, humbled vnder his mightie hand
Thoſe and vther manifolde cauſes, as ſinn
vnpuniſhed in many places, the craftines o
th

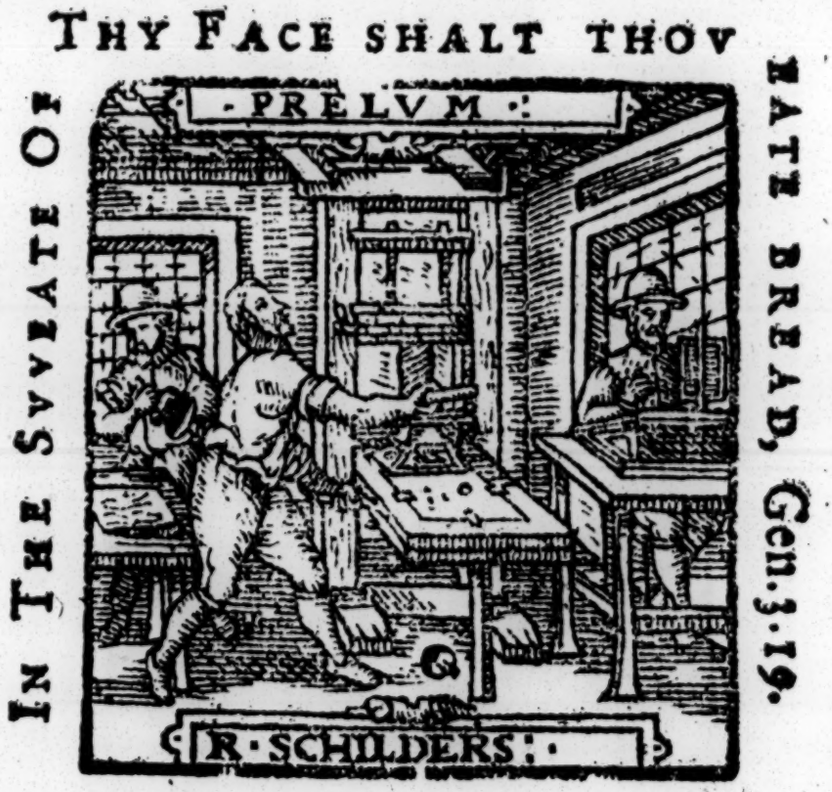
he worldlings, with the appearaund deceat-
ulnes of falſe brethren, moueth vs this day to
tupe vnder his mightie hande, quhilk wee
all vnto him for his owen names ſake, we
may doe without Hypocriſie, then not
douting bot the frute and profit
thereof ſhalbe found and ſene,
as at diuers tymes we haue
felt, to his owen glo-
rie, & comfort of
his Kirk.
To whome bee prayſe,
glorie, and ho-
nour, for e-
euer.
Amen.

THE

THE PSALMES OF DAVID IN METRE, WITH DIVERS NOTES, and Tunes augmented to them.

IAMES V.

IF ANY BE AFFLICTED, let him pray: and if any wolde be merie : let him sing Pſalmes.



MIDDELBVRGH,
Imprinted by *Richard Schilders*, Printer to the States of Zeeland.
1594.

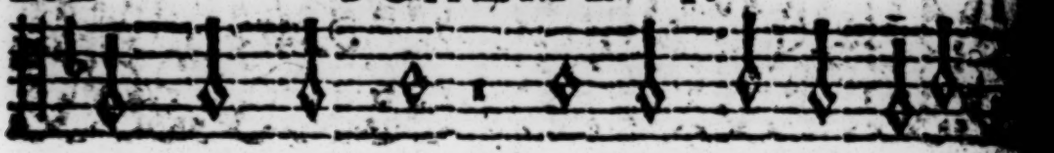
THE PSALMES OF DAVID.

Beatus vir qui non abijt.

PSALME I. Tho. Stern.

Whether it was Esdras, or any other that gathered the Psalmes into a booke, it seemed he did set this Psalme first, in maner of a preface, to exhort all godly men to studie and meditate the heauelie wisedome: for the effect hereof is, that they bee blessed, which giue them selues wholy all their life to Gods Lawe, and that the wicked contemners of God, though they seeme for a while fortunate, yet at length shall come to miserable destruction.





ked rede his eare: Nor led his life as sinn



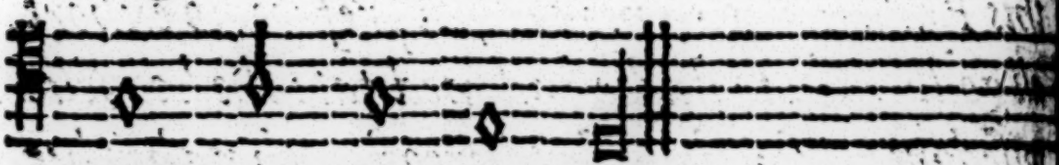
do, nor sat in scorners chaire. 2 But in th



law of God the Lord doth set his whole



delight. And in that law doth exercise hi



selfe both day and night.

3 He shall be like the tree that groweth
fast by the riuer side:
Which bringeth furth moste pleasant frute
in her dew time and tide.
Whose leafe shall neuer fade nor fall,
but florish still and stand:
Euen so all things shall prosper well,
that this man taketh in hand.

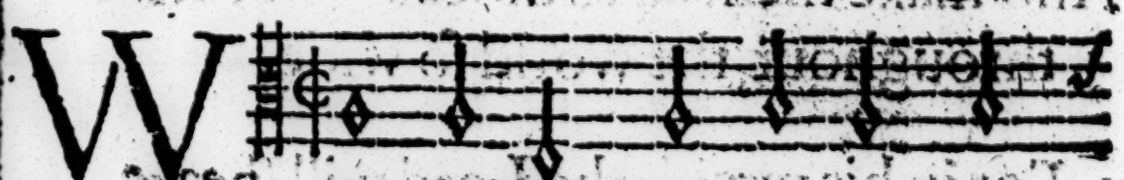
4 So shall not the vngodlie men,

they shalbe nothing so:
But as the dust, which from the earth
the windes driue to and fro.
5 Therfore shall not the wicked men
in iudgement stand vpright:
Nor yet the sinners with the iust
shall come in place or sight.
6 For why? the way of godlie men
vnto the Lord is knowen:
And eke the way of wicked men
shall quite be ouerthrowen.
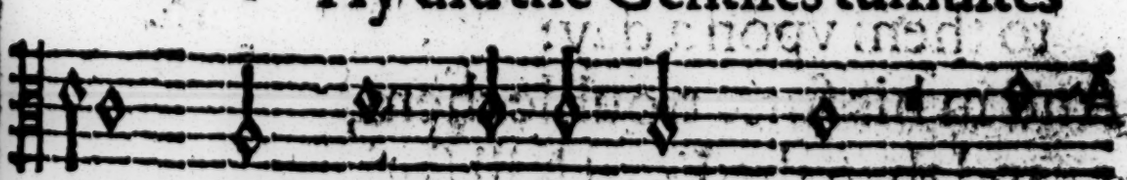
Quare fremuerunt gentes.

PSALME 11.
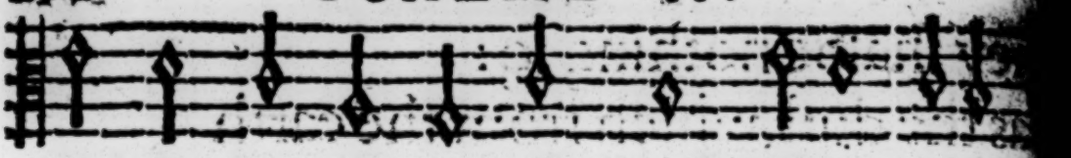
¶ The Prophet Dauid reioyceth, that notwithstanding his enemies rage and worldly power, yet God will continue his kingdom for euer and aduaunce it, eũe to the furmost end of the world. And therfore he exhorteth kinges and rulers, that setting vaine glorie apart, they would humblie submit themselues vnder Gods yoke, for it is in vayne to resist. Herein is figured Christ and his kingdome.



WHy did the Gentiles tumultes



raise? what rage was in their braine? Why



did the Iewiſh people muſe? ſeing al is



vayne? 2 The kings and rulers of the ea



conſpire and are all bent, Againſt the Lo



and Chriſt his ſonne which he amõg vs ſe

3 Shall we be bounde to them, ſay they?
let all their bondes be broke:
And of their doctrine and their law
let vs reiect the yoke.
4 But he that in the heauen dwelleth,
their doings will deride:
And make them all as mocking ſtockes
throughout the world ſo wide.

5 For in his wraith the Lord will ſpeake
to them vpon a day:
And in his furie trouble them,
and then the Lord will ſay.
6 I haue anointed him my king

vpon my holie hill:
will therefore, Lord, preache thy lawes,
and eke declare thy will.

7 For in this wise the Lord him selfe
did say to me I wotte,
Thou art my deare and onelie Sonne,
this day I thee begotte.
8 All people I will giue to thee,
as heires at thy requeſt:
The ends and coaſtes of all the earth
by thee ſhalbe poſſeſt.

9 Thou ſhalt them bruſe euen with a mace
as men vnder foote trodde:
And as the Potters ſheards ſhalt breake
them with an yron rodde.
10 Now ye, O kings and rulers all,
be wiſe therefore and learnde,
By whom the matters of the world
be iudged and diſcernde.

11 See that ye ſerue the Lord aboue
in trembling and in feare:
See that with reuerence ye reioyce
to him in like maner.
12 Se that ye kiſſe and eke embrace
his bliſſed Sonne, I ſay,
Leſt in his wraith ye ſuddenly

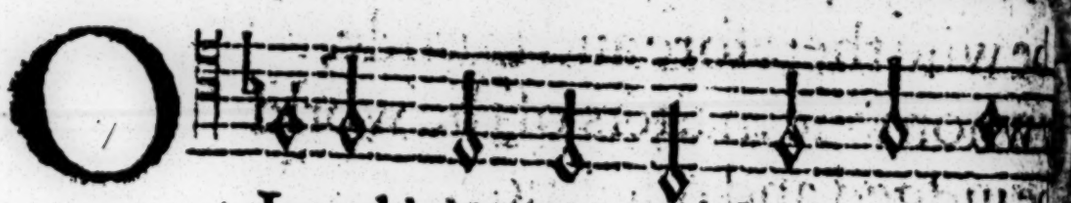
periſhe in the mid way.

13 If once his wraith neuer ſo ſmall
ſhall kindle in his breſt:
Oh then all they that truſt in Chriſt,
ſhall happy be and bleſt.

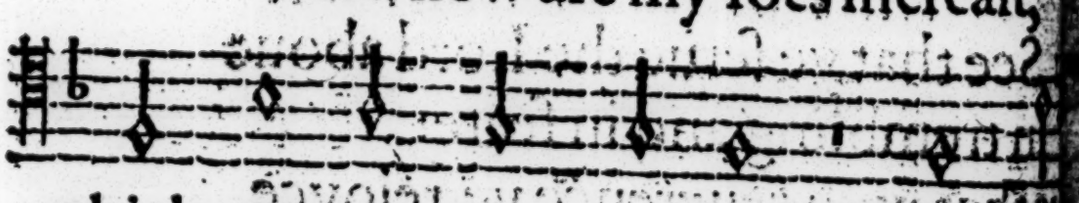
Domine quid multiplicati ſunt?

PSALME III. Tho. Sternhold.

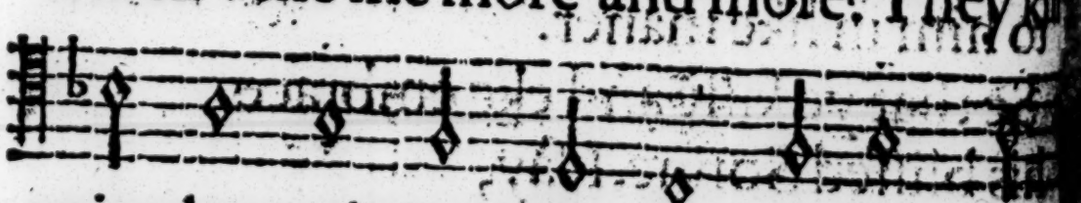
Dauid being perſecuted, and driuen out of his kingdome by his owne ſonne Abſalon, was grieuouſlie tormented in mynde for his ſinne againſt God, and therefore calleth vpon God and waxeth bold through his promiſes, againſt the great terrour of his enemies, yea, and againſt death it ſelf, which he ſawe preſent before his eyes. Finally, he rendreth for the good ſucceſſe and victorie that God gaue him, and all the Church ouer his enemies.



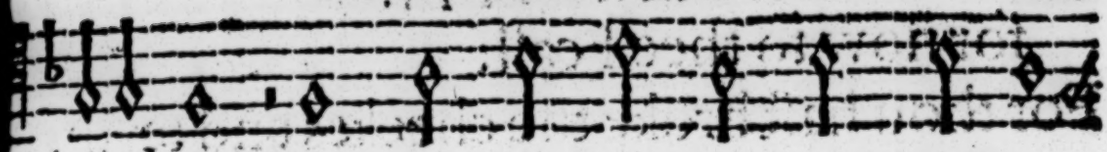
O Lord how are my foes increaſt,



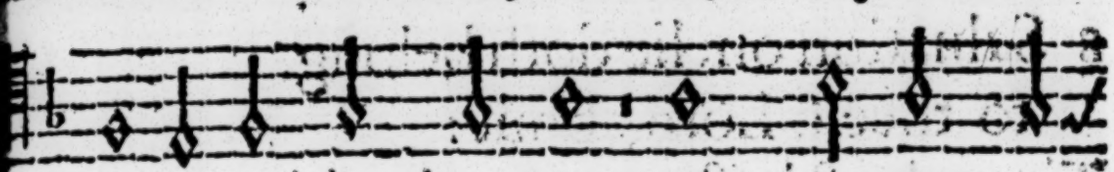
which vexe me more and more: They



mine hart when as they ſay, God can



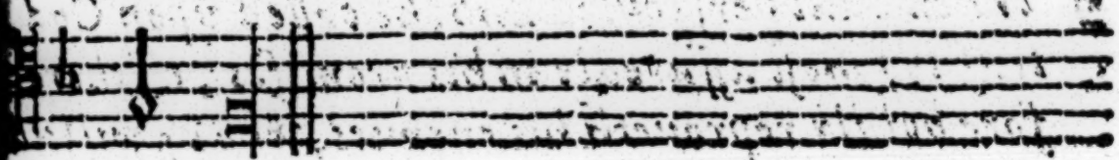
not reſtore: But thou, ô Lord, art my defence



when I am hard beſtead: My worſhip and



mine honour both and thou holdſt vp



mine head.

4 Then with my voyce vpon the Lord
I did both call and cry:
And he out of his holy hill
did heare me by and by.

5 I laide me downe, and quietly
I ſlept and roſe againe:
For why: I know aſſuredly,
the Lord will me ſuſtaine.

6 If ten thouſand had hemde me in,
I could not be afrayde:
For thou art ſtill my Lord, my God,
my Sauiour and mine aide.

7 Riſe vp therfore, ſaue me, my God,

for now to thee I call:
For thou hast broke the cheekes and tee
of these wicked men all.

8 Saluation onelie doth belong
to thee, ô Lord, aboue:
Thou doest bestow vpon thy folke
thy blessing and thy loue.

Cum inuocarem exaudiuit.

PSALME 1111. Tho. Stern.

¶ *When Saul persecuted him, he called vpon G trusting most assuredly in his promises, & t fore boldly repraueth his enemies, who by w malice resisted his dominion, & finally prefe the fauour of God before all worldly treas Let vs likewise learne to trust in Gods pro when we are afflicted with any kinde of C and so we shall nether feare our enemies, n be ouercome with temptations.*

Sing this as the 111. Psalme.

O God that art my righteousnes,
Lord heare me when I call:
Thou hast set me at libertie,
when I was bounde and thrall.

2 Haue mercie, Lord, therefore on me,
and grant me this request:
For vnto thee vncessantlie,
to cry I will not rest.

3 O mortall men how long will ye

my glorie thus dispise?
Why wander ye in vanitie
and follow after lies?
Knowe ye that good and godly men,
the Lord doeth take and chuse:
And when to him I make my plaint,
he doeth me not refuse.

Sinne not, but stand in awe therefore,
examine well your heart,
And in your chamber quietlie
see ye your selues conuert.
Offer to God the sacrifice
of righteousnes, I say,
And see that in the liuing Lord,
you put your trust alway.

The greater sort craue worldly goods,
and riches do embrace:
But Lord, grant vs thy countenance,
thy fauour and thy grace.
For thou thereby shalt make mine heart
more ioyfull and more glad,
Then they that of their corne and wine
full great increase haue had,

In peace therefore lie downe will I,
taking my rest and sleepe,
For thou onlie wilt me, ô Lord,

alone in sauetie keepe.

Verba mea auribus percipe.

PSALME v. T. Stern.

¶ *Dauid hauing suffered great calamitie, by Doeg and Achitophel Sauls flatterers other infinite enemies, calleth to God for su shewing how requisite it is, that God shou nishe the malicious enuie of his aduersaries. ter, being assured of prosperous successe, ha ceaueth comfort, concluding, that when God deliuer him, others also shall be partakers same mercies.*

Sing this as the 111. Psalme.

INcline thine eares vnto my wordes,
O Lord, my plaint consider.
2 And heare my voice my king my G
to thee I make my prayer.
3 Heare me betime, Lord tary not:
for I will haue respect,
My prayer earlie in the morne
to thee for to direct.
4 And I will trust through pacience
in thee, my God alone:
That art not pleasde with wickednes,
and ill with thee dwellth none.
5 And in thy sight shall neuer stand
these furious fooles, ô Lord:
Vayne workers of iniquitie

thou haſt alwayes abhord.

The lyers and the flatterers
thou ſhalt deſtroy them than:
nd God will hate the blood thirſtie,
and the deceitfull man.
Therfore will I come to thine houſe,
truſting vpon thy grace:
nd reuerentlie will worſhip thee,
toward thine holie place.

Lord, lead me in thy righteouſnes,
for to confound my foes:
nd eke the way that I ſhall walke,
before my face diſcloſe.
For in their mouthes there is no treuth:
their heart is foule and vayne.
Their throte an open ſepulchre:
their tounges do gloſe and faine.

Deſtroy their falſe conſpiracies
that they may come to nought:
ubuert them in their heapes of ſinne
which haue rebellion wrought.
But thoſe that put their truſt in thee
let them be glad alwayes:
nd render thankes for thy defence,
and giue thy name the praiſe.

For thou with fauour wilt increaſe

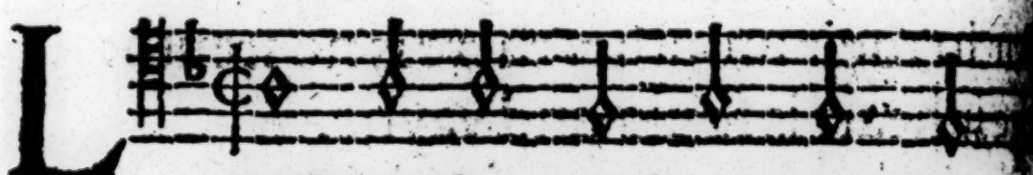
the

the iuſt and righteous ſtill,
And with thy grace, as with a ſhield,
defend him from all ill.

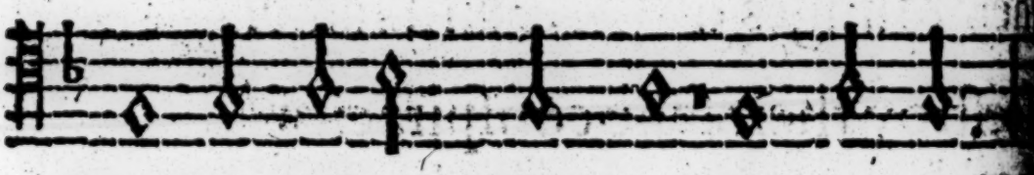
Domine, ne in furore tuo.

PSALME VI. T. Stern.

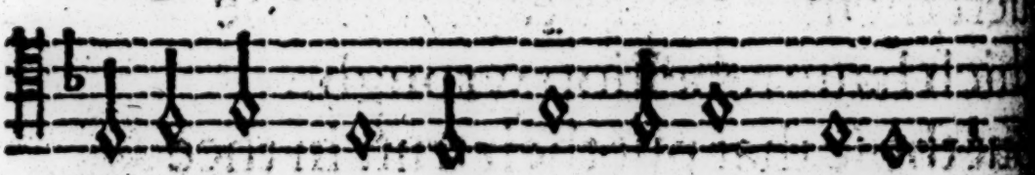
*¶ When Dauid by his ſinnes had prouoked
wraith, and now felt not onlie his hand a
him, but alſo cõceaued the horrors of death
laſting, he deſireth forgiuenes, bewailing,
God toke him away in his indignation, he ſh
lacke occaſion to praiſe him, as he was wont
whiles he was among men. Then ſuddenly
Gods mercie, he ſharplie rebuketh his en
which reioyced in his affliction.*
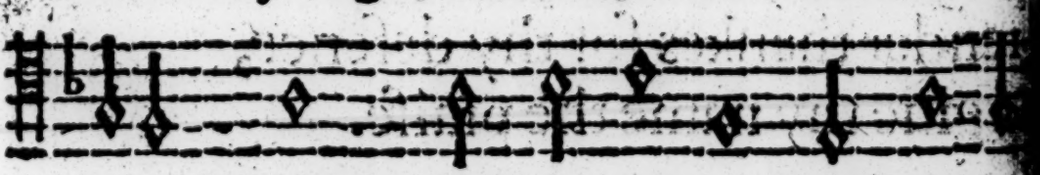


LOrde in thy wrath reproue me



thogh I deſerue thine ire, Ne yet corr



me in thy rage, ô Lord, I thee deſire, a



I am weake therfore, ô Lord, of mere



forbeare, And heale me, Lord: for why



hou knowſt, my bones do quake for feare.

My ſoule is troubled verie ſore,
and vexed vehementlie:
ut Lord, how long wilt thou delay
to cure my miſerie?
Lord turne thee to thy wounted grace,
my ſillie ſoule vp take:
h, ſaue me, not for my deſerts,
but for thy mercies ſake.

For why? no man among the dead
remembreth thee one whit:
r who ſhall worſhip thee, ô Lord,
in the infernall pit?
So grieuous is my plaint and mone,
that I waxe wondrous faint:
ll the night long I waſhe my bed
with teares of my complaint.

My ſight is dimme and waxeth olde
with anguiſhe of mine heart,

For feare of those that be my foes,
and wolde my soule subuert.
8 But now away from me all ye
that worke iniquitie:
For why? the Lord hath heard the vo
of my complaint and crie:
9 He heard not onlie the requeſt,
and prayer of mine heart:
But it receaued at mine hand,
and tooke it in good parte.
10 And now my foes that vexed me,
the Lord will soone defame:
And suddenlie confound them all,
to their rebuke and shame.

Domine Deus meus, in te speraui.

PSALME VII. Tho. Stern.
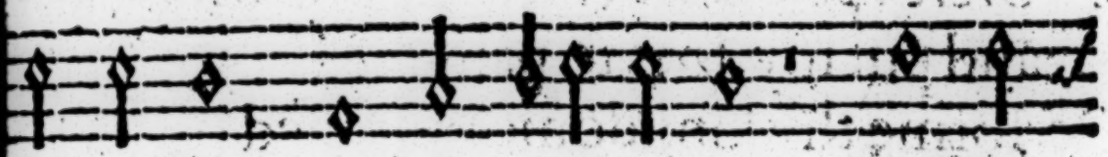
*Being fasly accused by Chus, one of Sauls ki
he calleth to God to be his defender, to wh
commendeth his innocencie: first shewing th
conscience did not accuse him of any euil to
Saulk next, that it touched Gods glorie to
sentence against the wicked. And so entrin
the consideration of Gods mercies and promi
waxeth bolde, and deryded the vaine cou
of his Ennemies, threatning that, that sh
on their owne neckes, which they haue
for others.*



O Lord my God, I put my truſt and



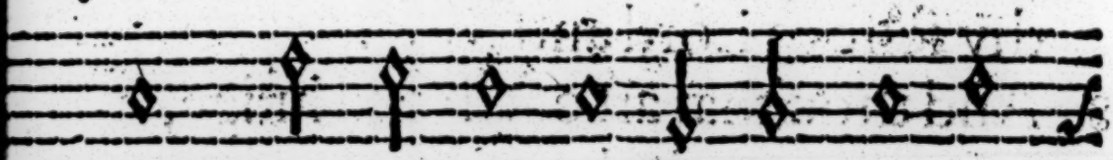
confidence in thee: Saue me frō them that



me purſew, and eke deliuer me. 2 Leſt like



a Lyon he me teare, and rent in peaces ſmal:



Whileſt there is none to ſuccour me, and



ridde me out of thrall.

O Lord my God, if I haue done
the thing that is not right,
or els if I be founde in faut,
or giltie in thy ſight.
Or to my friend rewarded euill,
or left him in diſtres:

Which me purſude moſt cruellie,
and hated me cauſeles.

5 Then let my foes perſew my ſoule,
and eke my life downe thruſt
Vnto the earth, and alſo lay
mine honour in the duſt.
6 Stert vp, ô Lord, nowe in thy wrath,
and put my foes to paine:
Performe thy kingdome promiſed
to me which wrong ſuſtaine.

7 Then ſhall great Nations come to thee,
and knowe thee by this thing:
If thou declare for loue of them
thy ſelfe as Lord and King.
8 And thou that art of all men iudge,
ô Lord nowe iudge thou me,
According to my righteouſnes,
and mine integritie.

9 Lord ceaſe the hate of wicked men,
and be the iuſt mans guide.
10 By whom the ſecrets of all hearts,
are ſearched and diſcride.
11 I take mine helpe to come of God
in all my griefand ſmart:
That doeth preſerue all thoſe that be
of pure and perfite heart.

The iuſt man and the wicked both
God iudgeth by his power:
that he feeleth his mightie hand
euen euerie day and houre.
Except he change his minde, I die:
for euen as he ſhould ſmite,
whets his ſworde, his bowe he bendes
aiming where he may hit.

And doeth prepare his mortall dartes,
his arrowes keene and ſharpe:
r them that doe me perſecute,
whiles he doeth miſchief warpe.
But lo, though he in trauell be
of his deuiliſh forecaſt,
d of his miſchief once conceaued,
yet bringeth furth naught at laſt.

He digth a ditche and delueth it depe,
in hope to hurt his brother:
t he ſhall fall into the pit,
hat he digde vp for other.
Thus wrong returneth to the hurt
of him, in whom it bred:
d all the miſchief that he wrought,
hall fall vpon his head.

I will giue thankes to God therefore,
hat iudgeth righteouſly:

And with my ſong will praiſe the name
of him that is moſte hie.
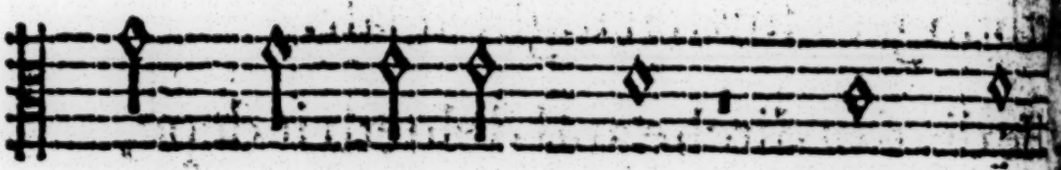
Domine Dominus noſter.

PSALME VIII. Tho. Stern.

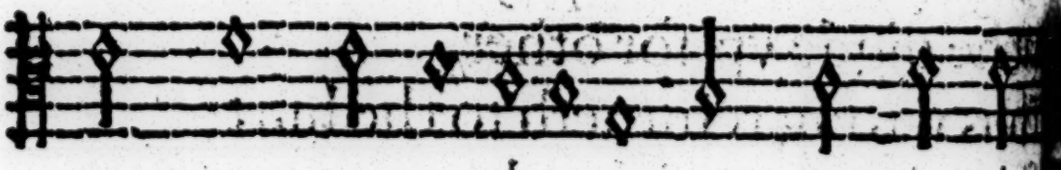
¶ *The Prophet conſidering the excellent liberali & fatherly prouidence of God towards man, wh he made as it were a God ouer all his workes, do not onely giue great thankes, but is aſtoniſhed the admiration of the ſame, as one nothing abl compaſſe ſuche great mercies, and ſo endeth.*



O God our Lord how wonderfull,



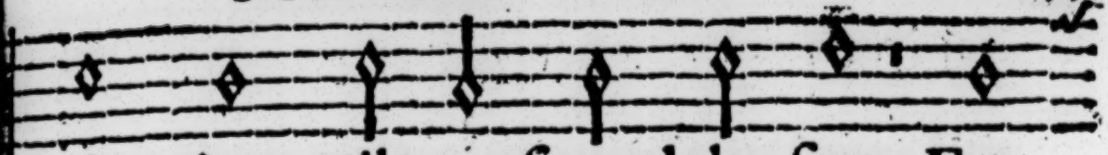
thy workes euerie where: Whoſe fame



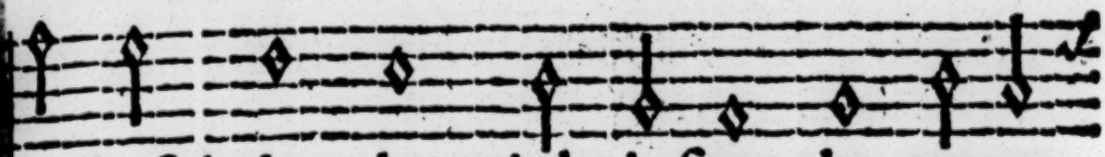
ſurmount in dignitie aboue the heauen



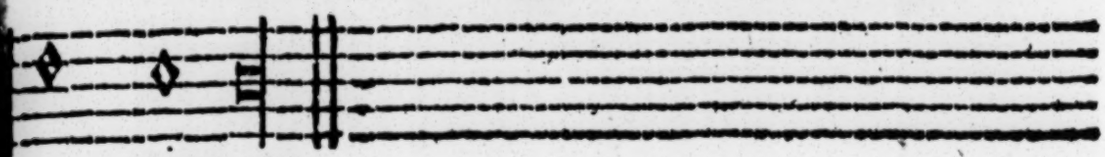
clare. 2 Euen by the mouthes of ſuch



babes, thou wilt confound thy foes: For



in these babes thy might is sene, thy graces



they disclose.

And when I see the heauens high,
the workes of thine owen hand:
The Sunne, the Moone, and all the starres
in ordour as they stand.
What thing is man, Lord, think I then,
that thou doest him remember?
Or what is mans posteritie,
that thou doest it consider?

For thou haste made him litle lesse,
then Angels in degree:
And thou hast crowned him also
with glorie and dignitie.
Thou hast preferd him to be Lord
of all thy workes of wonder:
And at his feete hast set all things,
that he shuld kepe them vnder.
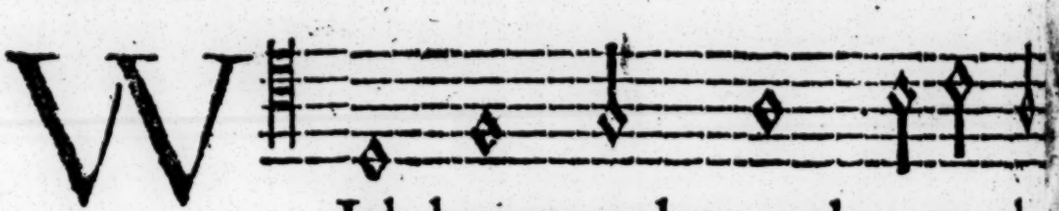
As shepe and neat, and all beasts els,

that in the fieldes do fede:
8 Foules of the aire, fiſhe in the ſea,
and all that therein breede.
9 Therfore muſt I ſay once againe,
O God that art our Lord,
How famous and how wonderfull
are thy workes through the worlde!
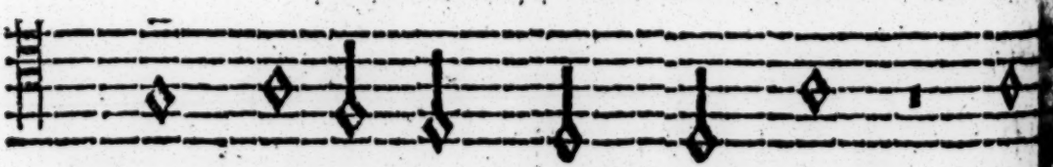
Confitebor tibi Domine in toto corde.

PSALME IX. Tho. Stern.

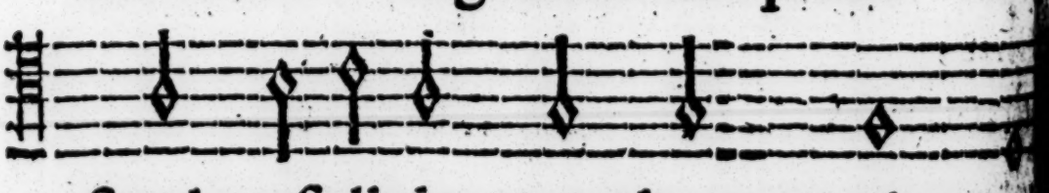
¶ After Dauid had giuẽ thankes to God for the ſ dry victories that he had ſent him againſt his mies & alſo proued by manifolde experience ready God was at hand in all his troubles, he ha now likewiſe in daunger of new enemies, deſi God to helpe him according to his wont, & deſ the malicious arrogancie of his aduerſaries.



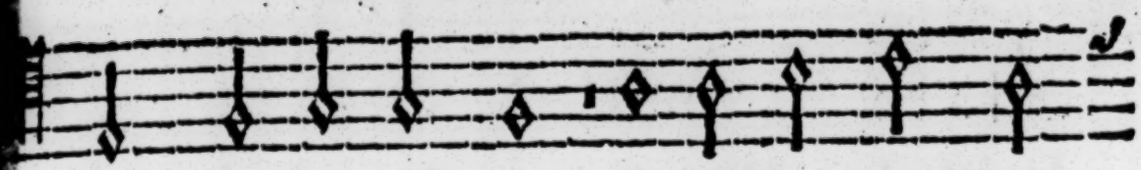
With heart and mouth vnto the



Lord wil I ſing laude and praiſe. And



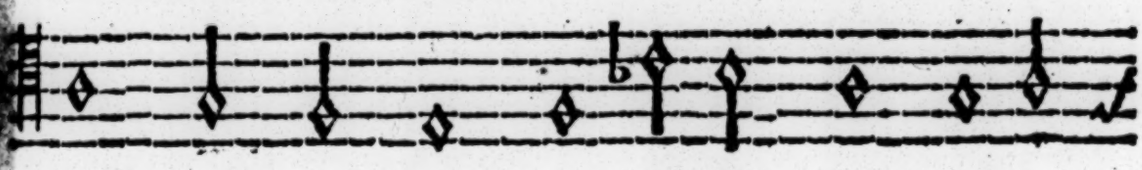
ſpeake of all thy wondrous workes, and



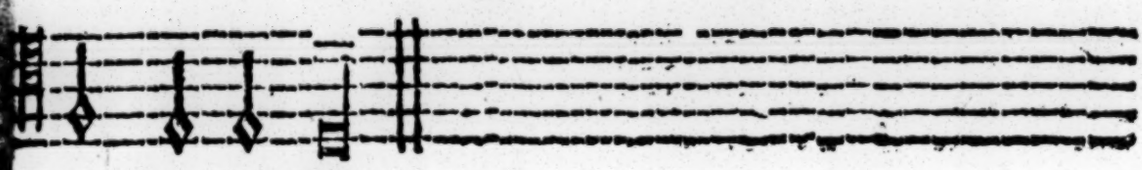
them declare alwayes. I will be glad and



muche reioyce, in thee, ô God moſt hie,



And make my ſongs extoll thy name aboue



the ſtarrie ſkie.

3 For that my foes are driuen backe,
and turned vnto flight:
They fall downe flat and are deſtroyed
by thy great force and might.
4 Thou haſt reuenged all my wrong:
my grief and all my grudge:
Thou doeſt with iuſtice heare my cauſe,
moſte like a righteous Iudge.

5 Thou doeſt rebuke the heathen folke,
and wicked ſo confound:
That afterwarde the memorie
of them can not be found:

6 My foe, thou haſt made good diſpatche
and all our townes deſtroyde:
Thou haſt their fame with them defaced,
through all the worlde ſo wide.

7 Knowe thou that he which is aboue,
for euer more ſhall reigne:
And in the ſeate of equitie
trew iudgement will mainteine.
8 With iuſtice he will kepe and guide
the worlde and euerie wight:
And ſo will yelde with equitie
to euery man his right.

9 He is protector of the pure,
what time they be oppreſt:
He is in all aduerſitie,
their refuge and their reſt.
10 All they that knowe thine holy name,
therefore ſhall truſt in thee:
For thou forſakeſt not their ſute
in their neceſſitie.

11 Sing Pſalmes therefore vnto the Lord,
that dwelth in Sion hill:
Publiſhe among all Nations
his Noble actes and will.
12 For he is mindefull of the blood
of thoſe that be oppreſt:

Forgetting not th'afflicted heart,
that seketh to him for rest.

13 Haue mercie, Lord, on me pure wretche,
whose ennemies still remaine:
Which from the gates of death art wont,
to raise me vp againe.
14 In Sion that I might set furth
thy praise with heart and voyce:
And that in thy saluation, Lord,
my soule might still reioyce.

15 The heathen sticke fast in the pit,
that they them selues preparde:
And in the net that they did set,
their owne feete fast are snarde.
16 God sheweth his iudgements which were (good,
for euerie man to marke.
When as ye see the wicked man
ly trapt in his owne warke.

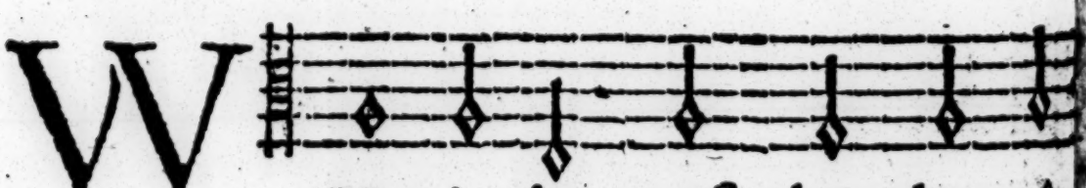
17 The wicked and the sinfull men
go downe to Hell for euer:
And all the people of the worlde,
that will not God remember.
18 But sure the Lord will not forget
the pure mans grief and paine,
The pacient people neuer looke
for helpe of God in vaine.

19 O Lord, ariſe, leſt men preuaile
that be of worldlie might:
And let the heathen folke receaue
their iudgement in thy ſight.
20 Lord, ſtrike ſuch terrour, feare and dred
into the heartes of them,
That they may knowe aſſuredlie,
they be bot mortall men.

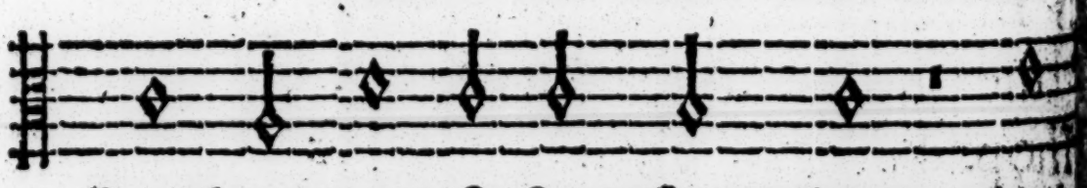
Domine, vt quid receſſiſti longè:

PSALME x. Tho. Stern.

¶ He complaineth of the fraude, rapine, tyranni & all kindes of wrong, which worldly men vſe, a ſigning the cauſe thereof, which was, that wicke men being as it were, drunken with worldly proſp ritie, & therfore ſetting aparte all feare and reu rence towardes God, thinke they may do all thing without controwling. Therefore he calleth vp God to ſend ſome remedie againſt theſe deſpera euils, and at length comforteth him ſelfe with hop of deliuerance.

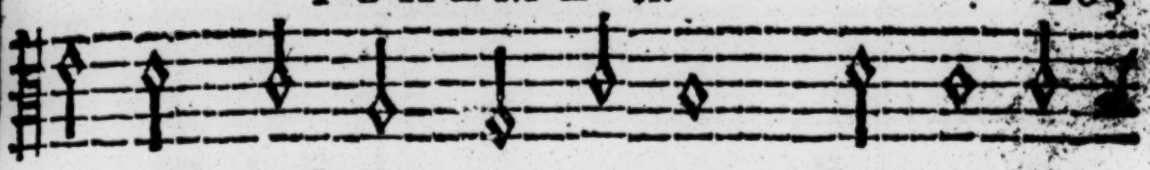


WHat is the cauſe that thou, ô



Lord, art now ſo farre from thine: And

keap



keapeſt cloſe thy countenance, from vs this



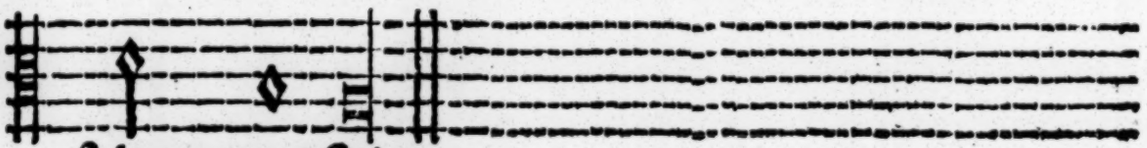
troublous time? The poore doeth periſhe



by the proude, and wicked mens deſire:



Let them be taken in the craft, that they them



ſelues conſpire.

3 For in the luſte of his owne heart
th'vngodly doeth delyte:
So doeth the wicked praiſe him ſelf,
and doeth the Lord deſpyte.
4 He is ſo proude that right and wrong,
he ſetteth all aparte:
Nay, nay, there is no God ſaith he:
for thus he thinketh in heart.
5 Becauſe his wayes do proſper ſtill,
he doeth thy Lawes neglect,
And with a blaſt doeth puffe againſt

ſuche as wolde him correct.
6 Tuſh, tuſh, ſaith he, I haue no drede
leſt mine eſtate ſhulde change:
And why? for all aduerſitie
to him is very ſtrange.

7 His mouth is full of curſednes,
of fraude, deceit and guile:
Vnder his toung doeth miſchief ſit,
and trauell all the while.
8 He lyeth hid in wayes and holes,
to ſlay the innocent:
Againſt the pure that paſſe him by,
his cruell eyes are bent.

9 And like a Lyon priuelie
lieth lurking in his Denne:
(If he may ſnare them in his nette)
to ſpoile pure ſimple men.
10 And for the nones full craftely
he croucheth downe I ſay:
11 So are great heapes of pure men made
by his ſtrong power his pray.

12 Tuſh, God forgetteth this, ſaith he,
therefore may I be bolde:
His countenance is caſte aſide.
he doeth it not beholde:
13 Ariſe, ô Lord, ô God in whome

the pure mans hope doeth reſt:
Lift vp thine hand, forget not, Lord,
the pure thar be oppreſt.

14 What blaſphemie is this to thee?
Lord, doeſt thou not abhorre it?
To heare the wicked in their hearts
ſay Tuſh, thou careſt not for it:
15 But thou ſeeſt all this wickednes,
and well doeſt vnderſtand:
16 That freindles and pure fatherles
are left into thine hand.

17 Of wicked and malicious men,
then breake the power for euer:
That they with their iniquitie
may periſhe altogether.
18 The Lord ſhall reighe for euermore
as King and God alone:
And he will chaſe the Heathen folke
out of his land echone.

19 Thou heareſt, ô Lord, the pure mens plaint,
their prayers and requeſt:
Their hearts thou wilt confirme, vntill
thine eares to heare be preſt.
20 To Iudge the pure and fatherles,
and help them to their right:
That they may be no more oppreſt

with men of worldly might.

In Domino confido.

PSALME xi. Tho. Stern.

¶ This Psalme cõteineth two partes. In the first David sheweth how hard assaultes of tentations he sustained, & in howe great anguishe of minde he was when Saule did persecute him. Then next he reioyceth, that God sent him succour in his necessitie, declaring his iustice, aswell in gouerning the good and the wicked men, as the whole worlde.

Sing this as the 10. Psalme.

I Trust in God: howe dare ye then,
say thus my soule vntill:
Flee hence as fast as any foule,
and hyde you in your hill?
2 Beholde the wicked bend their bowes,
and make their arrowes prest:
To shoote in secrete and to hurt
the sound and harmles brest.

3 Of worldly hope all stayes were shronke,
and clearely brought to nought:
Alas, the iust and righteous man,
what euill hath he wrought?
4 Bot he that in his Temple is,
most holy and most hie,
And in the Heauen hath his seat,

of Royall Maieſtie.

The pure and ſimple mans eſtate,
conſidereth in his minde:
And ſearcheth out full narrowlie,
the maners of mankinde.
And with a chearfull countenance,
the righteous man will vſe:
But in his heart he doeth abhorre
all ſuch as miſchief muſe.

And on the ſinners caſteth ſnares,
as thicke as any raine:
Fyre and brimſtone, and whirlewinds thick
appointed for their paine.
Ye ſee then how a righteous God
doeth righteouſnes embrace,
And to the Iuſt and vpright man
ſheweth furth his pleaſant face.

Saluum me fac, Domine.

PSALME xii. Tho. Stern.

The Prophet lamenting the miſerable eſtate of the people, & the decay of all good ordre, deſireth God ſpedely to ſend ſuccour to his children. Then comforting him ſelfe and others with the aſſurance of Gods helpe, he cõmendeth the conſtant veritie that God obſerueth in keeping his promiſes: concluding that when all orders are moſt corrupted, then will God deliuer his.

Sing

Sing this as the vii. Pſalme.

HElp, Lord, for good and godly men
do periſhe and decay:
And faith and treuth from worldlie men
is parted cleane away.

2 Who ſo doeth with his Neighbour talke
his talke is all but vaine:
For euerie man bethinketh how
to flatter, lie and faine.

3 But flattring and deceitfull lippes,
and tounges that be ſo ſtout,
To ſpeake proud words & mak great braggs
the Lord ſoone cut them out.

4 For they ſay ſtill we will preuaile,
our tounges ſhall vs extoll:
Our tounges are ours, we ought to ſpeake,
what Lord ſhall vs controll?

5 But for the great complaint and cry,
of pure and men oppreſt:
Ariſe will I now, ſayeth the Lord,
and them reſtore to reſt.

6 Gods worde is like to ſiluer pure,
that from the earth is tried:
And hath no leſſe then ſeuen tymes
in fyre bene purified.

7 Now ſince thy promiſe is to helpe,

LORD, keepe thy promiſe then:
nd ſaue vs nowe and euer more,
from this ill kinde of men.
For now the wicked world is full,
of miſchiefes manifolde:
hen vanitie with mortall men,
ſo highlie is extolde.

Vſqueqùo Domine obliuiſceris.

PSALME XIII. T. Stern.

Dauid, as it were, ouercome With ſundrie and new afflictions, fleeth to God as his onely refuge, and ſo at length being encouraged through Gods promiſes, he conceyueth moſt ſure confidence againſt the extreme horrours of death.

Sing this as the vj. Pſalme.

HOw long wilt thou forget me, Lord:
ſhall I neuer be remembred?
How long wilt thou thy viſage hyde,
as though thou were offended?
In heart and minde how long ſhall I,
with care tormented be?
ow long eke ſhall my deadly foe
thus triumphe ouer me?

Beholde me nowe, my Lord my God,

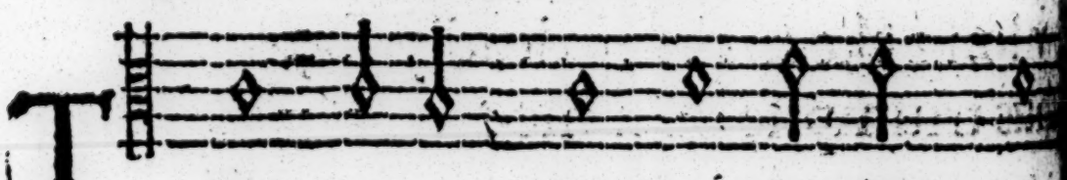
and heare me fore oppreſt:
Lighten mine eyes, leſt that I ſlepe
as one by death poſſeſt.
4 Leſt thus mine enemie ſay to me,
beholde, I do preuaile:
Leſt they alſo that hate my ſoule,
reioyce to ſie me quaile.

5 But from thy mercies and goodnes,
myne hope ſhall neuer ſtart:
In thy relief and ſauing health
right glad ſhalbe myne heart.
I will giue thankes vnto the Lord,
and praiſes to him ſing:
Becauſe he hath heard my requeſt,
and graunted my wiſhing.

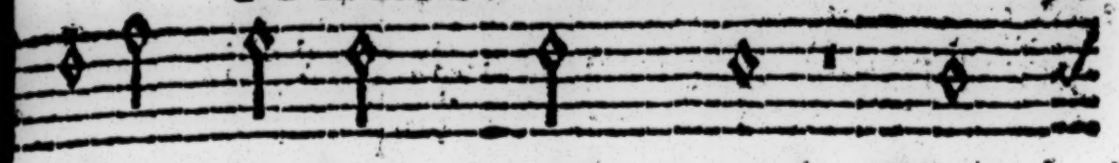
Dixit inſipiens in corde ſuo.

PSALME XIIII. T. Stern.
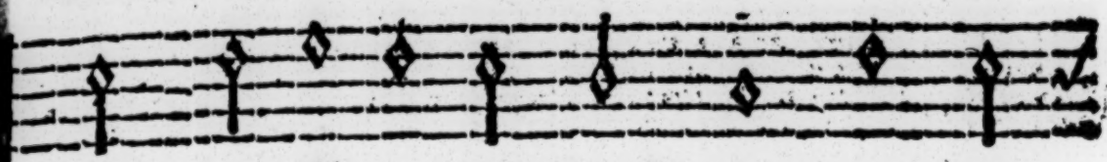
¶ Dauid deſcribeth the peruerſe nature of mẽ wh were ſo growen to licentiouſneſſe, that God brought in vtter contempt: for the which thing though he wes greatly greaued, yet beinge perſ ded that God would ſend ſome preſent remedy comforteth himſelfe and others.



THere is no God as fooliſhe men
affir



affirme in their madde mood: Their



driftes are all corrupt and vaine: not one
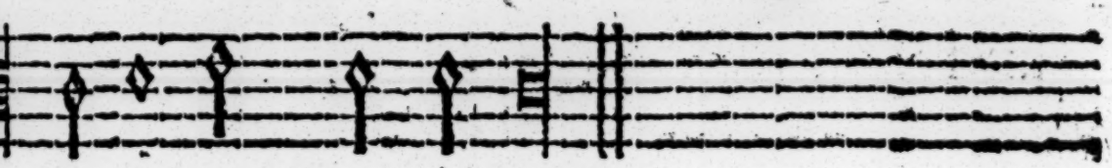


of them doeth good. The Lord beheld



from heauen high, the whole race of man-



kinde, And saw not one that sought in dede



the liuing God to finde.

They went all wide, and were corrupt,
and trewly there wes none
That in the world did any good,
I say there wes not one.
Is all their iudgement so farre loste
that all worke mischief still:

Eating my people euen as bread,
not one to seke Gods will.
5 When they thus rage, then suddenlie
great feare on them shall fall:
For God doeth loue the righteous men,
and will maintaine them all.
6 Ye mock the doings of the pure,
to their reproche and shame:
Because they put their trust in God,
and call vpon his Name.

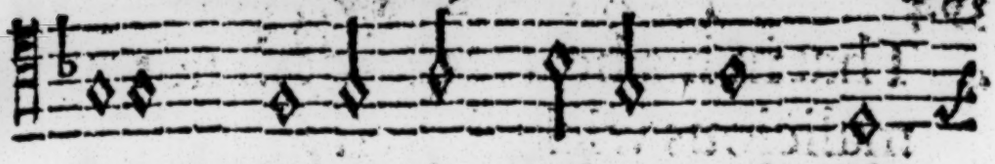
7 But who shall giue thy people health?
and when wilt thou fulfill,
The promise made to Israell,
from out of Sion hill?
8 Euen when thou shalt restore againe
such as were captiues lad:
Then Iacob shall therein reioyce,
and Israel shall be glad.

Domine quis habitabit.

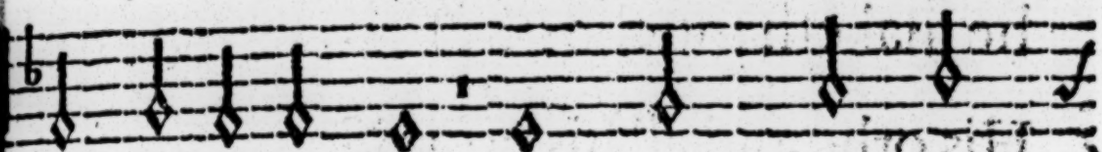
PALME xv. Tho. Sterii.

¶ *This Psalme teacheth on what condition God chuse the Iewes for his peculiar people, and wherefore he placed his Temple amonges them, which was to the intent that they by liuing vprightly and godly, might witnes that they were his speciall holy people.*

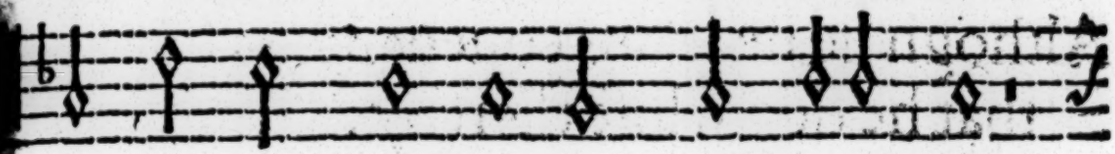
O L



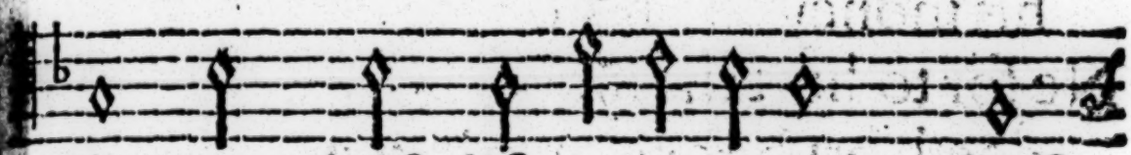
Lord within thy Tabernacle who



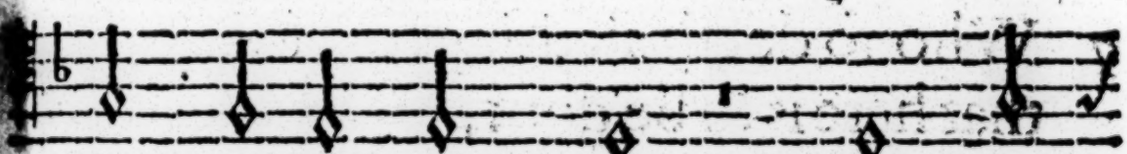
ſhall inhabite ſtill: or whome wilt thou



receaue to dwell in thy moſt holy hill?
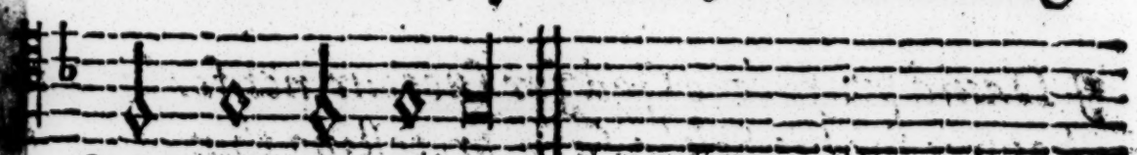


The man whoſe life is vncorrupt, whoſe



workes are iuſt and ſtraight: Whoſe heart



doth think the very treuth, whoſe toung



ſpeaketh no deceit.

Nor to his Neighbour doeth none ill,
in body, goods, or Name:
Nor willingly doeth heare fals tales,
which might empere the ſame.

4 That in his heart regardeth not
malicious wicked men:
But thoſe that loue and feare the Lord,
he maketh muche of them.

5 His othe and all his promiſes,
that kepeth faithfully:
Althogh he make his couenant ſo
that he doeth loſe thereby.
6 That putteth not to vſurie
his money and his coyne:
Ne for to hurt the innocent
doeth brybe or els purloyne.

7 Who ſo doeth all things as ye ſee,
that here is to be done,
Shall neuer periſhe in this worlde
nor in the worlde to come.

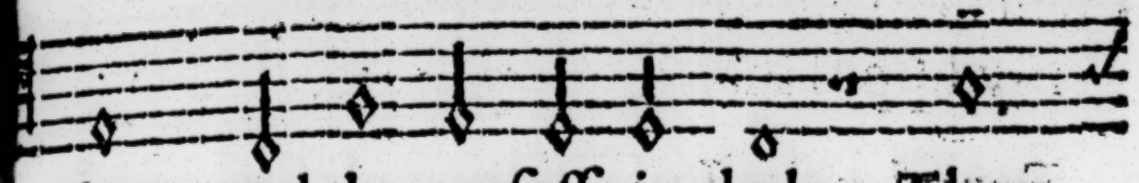
Conſerua me Domine.

PSALME xvi. Tho. Ster.

¶ Dauid prayeth to God for ſuccour, not for his w
kes but for his faiths ſake, proteſting that he h
all Idolatrie, taking God onlie for his comfor
felicitie, who ſuffereth his to lacke nothing.



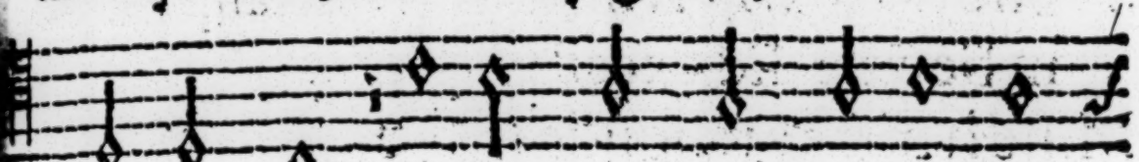
LORD kepe me for I truſt in



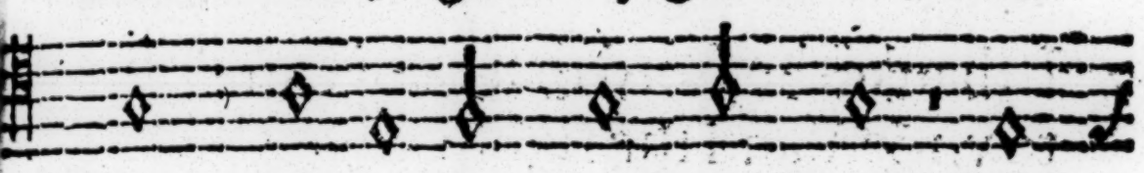
thee: and do confeſſe in dede: Thou



art my God, and of my good, ô Lord thou



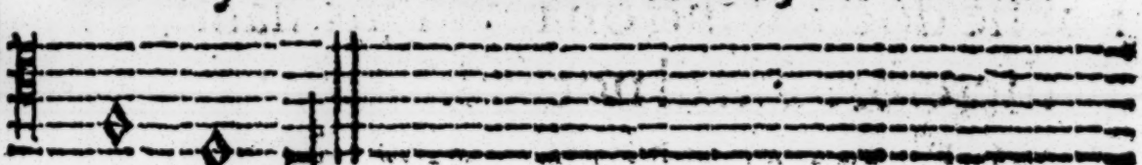
haſt no nede, I giue my goodnes to the



Saintes, that in the world do dwell, And



namely to the faithfull flock, in vertew



that excell.

4 They ſhall heape ſorrowes on their heades
quhilk runne as they were mad:
To offer to the Idole Gods,
alas, it is to bad.
As for their bloodie ſacrifice,
and offerings of that ſorte:

I will not touche, nor yet thereof,
my lippes ſhall make reporte.

5 For why the Lord the portion is
of mine inheritance:
And thou art he that doeſt maintaine,
my rent, my lot, my chance.
6 The place wherein my lot did fall,
in bewtie did excell:
Mine heritage reſignde to me
doth pleaſe me wondrous well.

7 I thanke the Lord that cauſed me
to vnderſtand the right:
For by his meanes my ſecrete thoghts
do teache me euerie night.
8 I ſet the Lord ſtill in my ſight,
and truſt him ouer all:
For he doeth ſtand on my right hand,
therefore I ſhall not fall.

9 Wherefore my heart and toung alſo
do both reioyce together:
My fleſhe and body reſt in hope,
when I this thing conſider.
10 Thou wilt not leaue my ſoule in graue,
(for Lord thou loueſt me)
Nor yet wilt giue thy holy one
corruption for to ſee.

11 But wilt me teache the way to life:
for all treasures and store
Of perfite ioye are in thy face,
and power for euermore.

Exaudi Domine iõstitiam.

PSALME XVII. Tho. Sternholde.

THere Dauid complaineth to God of the cruel pryde and arrogancie of Saul and the rest of his enemies, who thus raged without any cause giuẽ on his part: therfore he desireth God to reuenge his innocencie, & deliuer him. This Psalme ought diligently to be noted of suche as receaue euill for well doing.

Sing this as the 16. Psalme.

O Lord, giue eare to my iust cause,
attend when I complaine:
And heare the prayer that I put furthe
with lippes that do not faine.
2 And let the iudgement of my cause
procede alwayes from thee:
And let mine eyes beholde and cleare
this my simplicitie.
3 Thou hast well tryed me in the night,
and yet couldest nothing finde,
That I haue spoken with my toung,
that was not in my minde.

4 As from the warkes of wicked men
and paths peruerſe and ill:
For loue of thy moſt holie worde
I haue refrained ſtill.

5 Then in thy paths that be moſte pure,
ſtay me, Lord, and preſerue:
That from the way, wherein I walke,
my ſteppes may neuer ſwerue.

6 For I do call to thee, O Lord,
ſurely thou wilt me aide:
Then heare my prayer and weigh right wel
the wordes that I haue ſaid.

7 Oh, thou the Sauiour of all them
that put their truſt in thee:
Declare thy ſtrength on them that ſpurne
againſt thy Maieſtie.

8 Oh kepe me, Lord, as thou woldſt kepe
the apple of thine eye:
And vnder couert of thy wings
defend me ſecretly.

9 From wicked men that trouble me,
and daylie me annoye:
And from my foes that go about,
my ſoule for to deſtroye.

10 Quhilk wallow in their wordlie welth,
ſo full and eke ſo fat:

That in their pride they do not ſpare
to ſpeake, they care not what.

11 They lye in wait where we ſhould paſſe,
with craft me to confound:
And muſing miſchief in their mindes
to caſt me to the ground.
12 Much like a Lion gredely
that would his pray embrace:
Or lurking like a Lions whelpe,
within ſome ſecrete place.

13 Vp, Lord, with haſte preuent my foe,
and caſt him at my fete:
Saue thou my ſoule from the ill man,
and with thy ſworde him ſmite.
14 Deliuer me, Lord, by thy power,
out of theſe tyrants hands:
Quhilk now ſo long time reigned haue,
and kept vs in their bands.
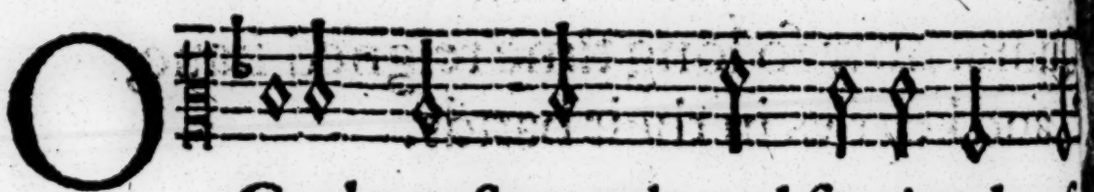
I meane from worldly men to whome
all worldly goods are ryfe:
That haue no hope nor parte of ioye,
but in this preſent lyfe.
Thou of thy ſtore their bellies filſte
with pleaſures to their minde:
Their Children haue ynough, and leaue
to theirs the reſt behinde.

15 But I shall with pure conscience
beholde thy gracious face:
So when I wake, I shalbe full
with thine image and grace.

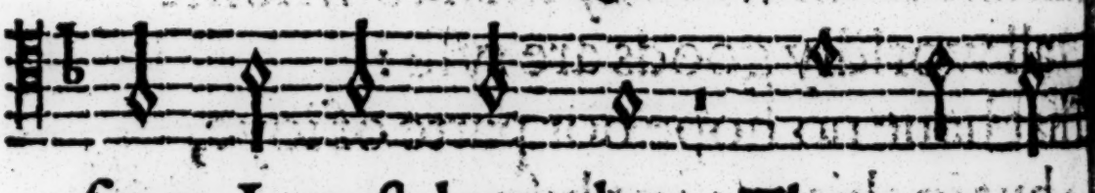
Diligam te Domine.

PSALME XVIII. Thō. Sternhold.
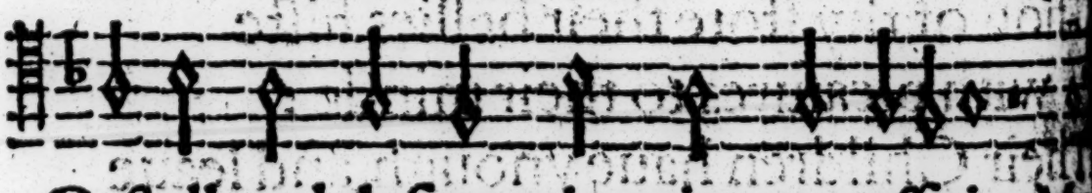
¶ This Psalme is the first beginning of Dauids gratulation, & thankesgeuing in the entring into Kingdome, wherein he extolleth and praiseth heighly the meruellous mercies and grace of G who hath thus preserued & defēded him. Also setteth furth the image of Christes Kingdom that the faithfull may be assured that Christ shalwayes conquere and ouercome by the vnspeakable power of his Father, though all the world shulde striue there against.



O God my strength and fortitude, of



force I must loue thee: Thou art my

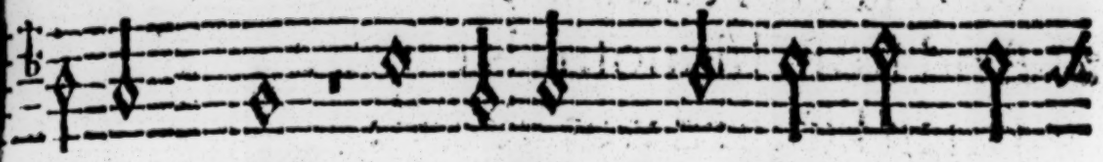


Castell and defence, in mine necessitie. My

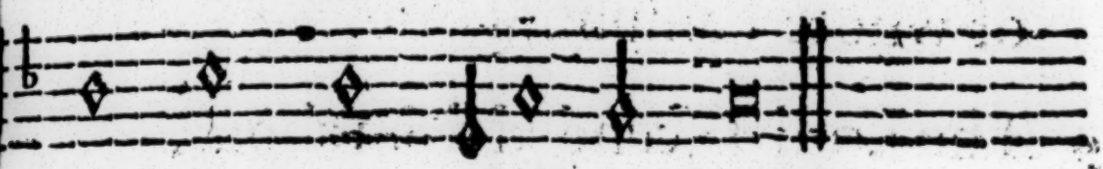
G



God, my Rocke, in whom I truſt, the worker



of my wealth, my refuge, bucklar and my



ſhield, the horne of all my health.

When I ſing laude vnto the Lord,
moſt worthie to be ſerued:
Then from my foes I am right ſure,
that I ſhalbe preſerued.
The panges of death did compaſſe me
and bound me euerie where:
The flowing waues of wickednes
did put me in great feare:

The ſlie and ſuttle ſnares of hell,
were rounde about me ſet:
And for my death there was prepard,
a deadlie trapping Net.
I thus beſet with paine and grief,
did pray to God for grace:
And he furthwith did heare my plaint,
out of his holy place.

7 Such is his power that in his wrath
he made the earth to quake:
Yea, the foundation of the Mount
of Basan for to shake.
8 And from his nostrels came a smoke,
when kindled was his ire:
And from his mouth came kindled coals
of whote consuming fire.

9 The Lord descended from aboue,
and bowd the heauens hie:
And vnderneath his feete he cast,
the darknesse of the skye.
10 On Cherubs, and on Cherubins,
full Royallie he rode:
And on the wings of all the winds
came fleing all abrode.

11 And like a denne most darke he made,
his Denne and secrete place:
With waters blacke and ayrie cloudes,
enuironned he was.
12 But when the presence of his face,
in brightnes shall appeare:
Then cloudes consume, and in their stead
come hayle and coales of fire.

13 These fierie dartes and thunderbolts
disperse them here and there:

nd with his often lighteninges,
he putteth them in great feare.
4 Lord at thy wrath and threatning,
and at thy chyding cheare,
he ſpring and the foundations,
of all the worlde appeare.

5 And from aboue the Lord ſent downe
to teache me from belowe:
nd pluckt me out of waters great,
that would me ouerflowe.
6 And me deliuered from my foes,
that would haue made me thrall:
ea, from ſuch foes as were to ſtrong,
for me to deale with all.

7 They did preuent me to oppreſſe,
in time of my great grief:
But yet the Lord wes my defence,
my ſuccour and relief.
8 He brought me furth in open place,
where as I might be free:
And kept me ſafe becauſe he had,
a fauour vnto me.

9 And as I was an innocent,
ſo did he me regarde:
And to the cleanes of my handes,
he gaue me my rewarde.

20 For that I walked in his wayes
and in his paths haue trod:
And haue not wauered wickedlie
against my Lord my God.

21 But euermore I haue respect,
to his Law and Decre:
His statutes and commandements,
I cast not out from me.
22 But pure and cleane and vncorrupt,
appearde before his face:
And did refraine from wickednes,
and sinne in any case.

23 The Lord therfore wil me rewarde,
as I haue done aright:
And to the cleanes of my handes,
appearing in his sight.
24 Thou wilt with him that holy is,
be holy Lord also:
And with the good and vertuous men,
right vertuously wilt do.

25 And to the louing and Elect,
thy loue thou wilt reserue:
And thou wilt vse the wicked men,
as wicked men deserue.
26 For thou doest saue the simple folke,
in trouble when they lye:

nd doeſt bring downe the countenance,
of them that loke full hye.

The Lord will light my candle ſo,
that it ſhall ſhine full bright:
he Lord my God will make alſo,
my darknes to be light:
For by thy helpe an Hoſte of men,
diſcomfite, Lord, I ſhall:
y thee I ſcale and ouerleape,
the ſtrength of any wall.

Vnſpotted are the wayes of God,
his worde is ſurely tride:
e is a ſure defence to ſuche,
as in his faith abyde.
For who is God? except the Lord,
for other there is none:
r els who is omnipotent,
ſauing our God alone?

The God that girdeth me with ſtrength,
is he that I did meane:
hat all the wayes wherein I walkt,
did euermore kepe cleane.
That made my fete euen like the hartes,
in ſwiftnes of my pace:
nd for my ſuretie brought me furthe,
into an open place.

33 He did in order put my handes,
to battell and to fight:
To breake in ſunder barres of braſſe,
he gaue mine armes the might.
34 Thou reacheſt me my ſauing health,
thy right hand is my tower:
Thy loue and familiaritie,
doeth ſtill increaſe my power.

35 And vnder me thou makeſt plaine,
the way where I ſhulde walke:
So that my fete ſhall neuer ſlip,
nor ſtumble at a balke.
36 And fearſely I purſew and take
my foes that me anoyed:
And from the field do not returne,
till they be all deſtroyed.

37 So I ſuppreſſe and wound my foes,
that they can riſe no more:
For at my fete they fall downe flat,
I ſtrike them all ſo ſore.
38 For thou doeſt girde me with thy ſtr
to warre in ſuch a wiſe:
That they be all ſcatred abrode,
that vp againſt me riſe.

39 Lord, thou haſt put into my hands

my mortall enemies yoke:
And all my foes thou doest deuide,
insunder with thy stroke.
40 They cald for helpe, but none wold heare,
nor yet giue them relief:
Yea to the Lord they cald for helpe,
yet heard he not their grief.

41 And still like dust before the winde,
I driue them vnder fete:
And tread them downe like filthy clay,
that lyeth in the streat.
42 Thou keptst me from seditious folke,
that still in strife be led:
And thou doest of the heathen folke,
appoint me to be head.

43 A people strange to me vnknowen,
and yet they shall me serue:
And at the first obey my worde,
where as myne owne will swerue.
44 I shalbe ircksome to myne owne,
they will not sie my light:
But wander wide out of the way,
and hide them out of sight.

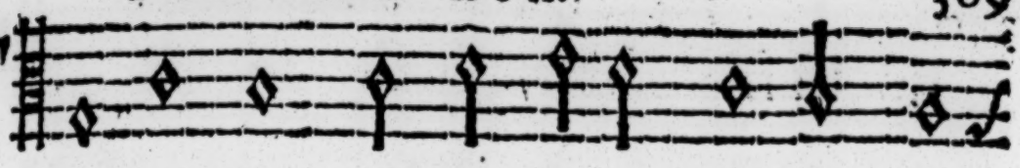
45 Bot blessed be the liuing Lord,
most worthy of all praise:

That is my rocke and ſauing health,
prayſed be he alwayes.
46 For God it is that gaue me power
reuenged for to be:
And with his onely worde ſubdued
the people vnto me.
47 And from my foe me deliuered,
and ſet me hyer then thoſe,
That cruell and vngodly were,
and vp againſt me roſe.
48 And for this cauſe, ô Lord my God,
to thee giue thankes I ſhall:
And ſing your praiſes to thy Name,
among the Gentils all.
49 That gaueſt great proſperitie,
vnto the King, I ſay:
To Dauid thy annoynted King,
and to his ſeede for aye.

Cœli enarrant gloriam.

PSALME XIX. Tho. Ster.

To the intent he might moue the faithfull to a dee cõſideratiõ of Gods glory, he ſetteth before their ey the moſt exquiſite workmãſhip of the heauens, w their proportiõ & ornamẽts. And afterward cal them to the Law, wherein God hath reuealed h ſelf more familiarly to his choſẽ people. The qu peculiare grace by commending the Law, he ſet furth more at large, and in the ende he concl with a prayer.



THe heauens and the firmamẽt do won-



drouſly declare, The glorie of God omnipo-



tent, his workes, & what they are: The won-



drous works of God appeare, by euery dayes



ſucceſſe: The nightes which likewiſe their



race rũne the ſelfe ſame thing expreſſe.

3 There is no language, tongue or ſpeache
where their ſound is not heard
4 In all the earth and coaſtes thereof,
their knoweldge is conferd.
In them the Lord made for the ſunne
a place of great renome:
Who like a bridgrome ready trimde

doeth from his chamber come.

5 And as a valiant champion,
who for to get a price,
With ioy doeth haſt to take in hand
ſome noble enterpriſe.
6 And all the ſkye from end to end
he compaſſeth about:
Nothing can hide it from his heat,
bot he will finde it out.

7 How perfect is the Law of God,
how is his couenaunt ſure:
Conuerting ſoules, and making wiſe,
the ſimple and obſcure.
8 Iuſt are the Lords commandements,
and glad both heart and minde:
His precept pure and giueth light
to eyes that be full blinde.

9 The feare of God is excellent,
and doeth indure for euer:
The iudgements of the Lord are true
and righteous altogether.
10 And more to be embraced alwayes,
then fined gold, I ſay:
The honie and the honie combe,
are not ſo ſweete as thay.

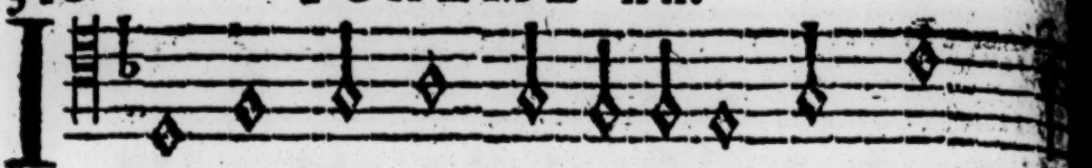
1 By them thy ſeruant is forwarnde
to haue God in regarde:
And in performance of the ſame
there ſhalbe great rewarde.
2 But, Lord, what earthly man doeth know
the errours of his life?
Then cleanſe my ſoule from ſecret ſinnes,
quhilk are in me moſte rife.

3 And kepe me, that preſumptuous ſinnes
preuaile not ouer me:
And then ſhall I be innocent,
and great offences flee.
4 Accept my mouth and eke myne heart,
my wordes and thoughts eche one:
For my Redemer and my ſtrength,
ô Lord, thou art alone.

Exaudiat te Deus.

PSALME xx. Tho. Stern.

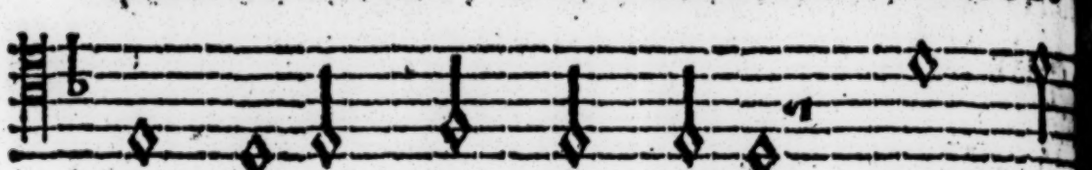
A prayer of the people vnto God, that it wolde pleaſe him to heare their King, and receiue his ſacrifice quhilk he offred before he went to battell againſt the Ammonites, declaring how that the heathen put their truſt in horſes and chariots, but they truſt onely in the Name of the Lord their God: wherfore the other ſhall fal, but the Lord will ſaue the King and his people.



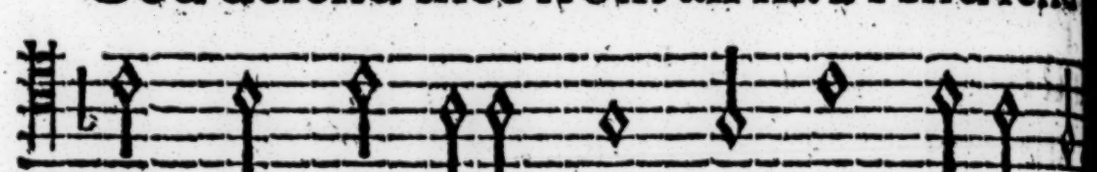
IN trouble and aduerſitie, the Lord God



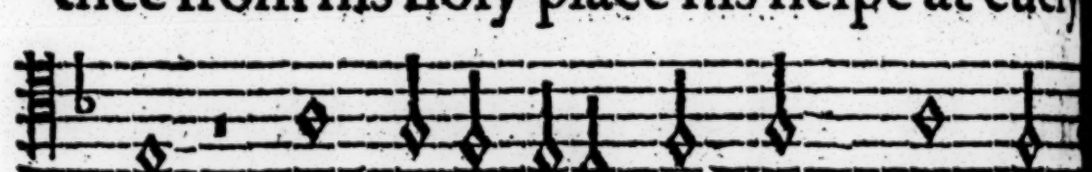
heare thee ſtill ; The Maieſtie of Iacobs



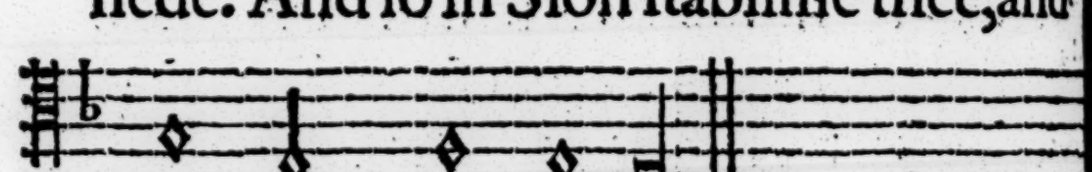
God defend thee from all ill. 2 And ſend



thee from his holy place his helpe at euery



nede. And ſo in Sion ſtabliſhe thee, and



make thee ſtrong in dede.

3 Remembring well the ſacrifice,
that now to him is done :
And ſo receiue right thankfully
thy brunt offrings eche one.
4 According to thine hearts deſire
the Lord graunt vnto thee:
And all thy counſell and deuiſe,

full well performe may he.

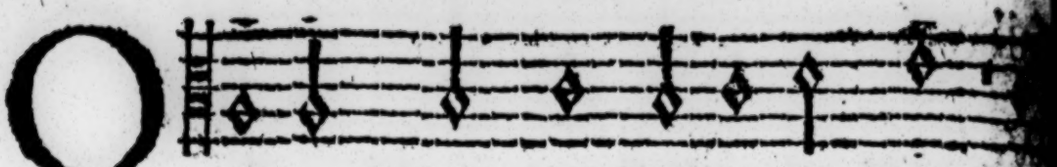
We ſhall reioyce when thou vs ſaueſt,
and our banners diſplay:
Vnto the Lord, quhilk thy requeſtes
fulfilled hath alway.
The Lord will his annoynted ſaue,
I know well by his grace:
And ſend him health by his right hand,
out of his holy place.

In Charets ſome put confidence,
and ſome in horſes truſt:
Bot we remember God our Lord,
that kepeth promiſe iuſt.
They fall downe flat, bot we do riſe,
and ſtand vp ſteadfaſtly:
Now ſaue and help vs, Lord and King,
on thee when we do cry.

Domine in virtute tua.

PSALME xxi. Tho. Sternhold.

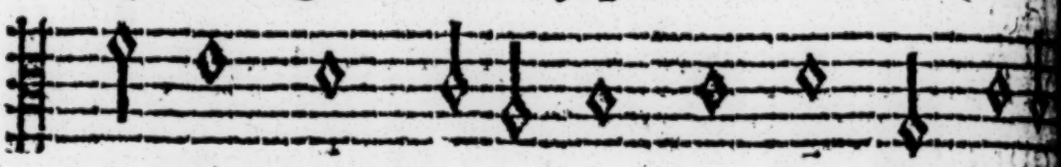
Dauid in the perſon of the people praiſed God for the victorie quhilk he gaue them againſt the Syrians and Ammonites. 2. Sa. 10. 11. wherein he had the riche crowne of the King of Ammon ſet vpon his head. 2. Sam. 12. and was indued with the manifolde bleſſings of God, and contrariwiſe his enemies deſtroyed.



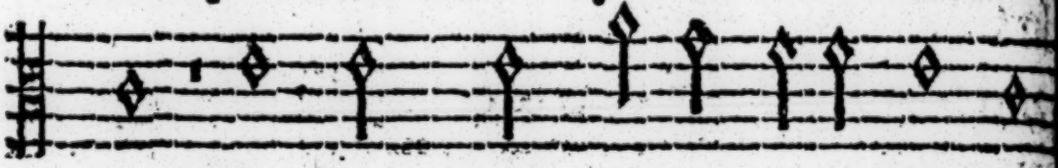
O Lord, how ioyfull is the King in



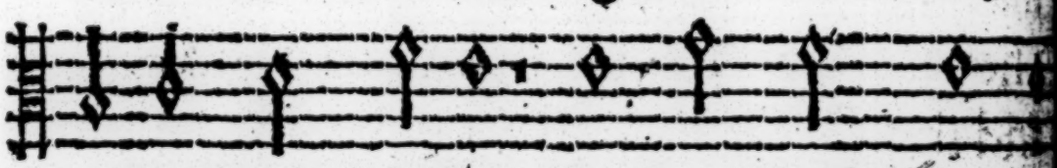
thy ſtrenght and thy power: How vehe



mently doeth he reioyce in thee his Sau



our. For thou haſte giuen vnto him, his



godly hearts deſire. To him haſte thou



thing denied, of that he did require.

3 Thou didſt preuent him with thy gifts,
and bleſſings manifolde:
And thou haſte ſet vpon his head,
a crowne of perfect golde.
4 And when he aſked life of thee,
thereof thou madſte him ſure:

haue long life, yea, ſuch a life,
as euer ſhulde indure.

Great is his glorie by thine helpe,
thy benefite and aide:
reat worſhip and great honour bothe,
thou haſte vpon him laide.
Thou wilt giue him felicitie,
that neuer ſhall decay:
nd with thy chearefull countenance,
wilt comforte him alway.

For why? the King doeth ſtrongly truſt
in God, for to preuail:
herfore his gudnes and his grace
will not that he ſhall quail.
Bot let thyne enemies fele thy force,
and thoſe that thee withſtand:
inde out thy foes, and let them fele
the power of thy right hand.

And like an ouen burne them, Lord,
in firie flame and fume:
Thine anger ſhall deſtroy them all
and fire ſhall them conſume.
10 And thou wilt rute out of the earth
their frute that ſhulde increaſe:
And from the nomber of thy folke,
their ſeede ſhall end and ceaſe.

11 For why? much miſcheif did they m
againſt thine holy Name
Yet did they faile, and had no power
for to performe the ſame.

12 Bot as a marke thou ſhalt them ſet,
in a moſte open place:
And charge thy boweſtrings readily
againſt thine enemyes face.

13 Be thou exalted, Lord, therefore
in thy ſtrength euery houre:
So ſhall we ſing right ſolemnly,
praiſing thy might and power.

Deus meus reſpice in me.

PSALME XXII. T. Stern.

*¶ Dauid cõplaineth him ſelfe to be broght into ſ
extremities, that he is lyke a man deſperate
all hope: after declareth where with he recou
himſelfe from the bottomleſſe pit of temptat
And vnder his owne perſone he ſetteth furth
figure of Chriſt, whome he did foreſie in the Sp
of Prophecie. So this Pſalme after two ſortes, a
declare that Prophecie of Eſay, he was t
furth of priſon and Iudgement.*

Sing this as the xxi. Pſalme.

O God my God, wherefore doeſt thou
forſake me vtterly?

nd helpeſt not, when I do make,
my great complaint and cry.
To thee, my God, euen all day long,
I do both cry and call:
ceaſe not all the nights, and yet,
thou heareſt not at all.

Euen thou that in thy Sanctuary,
and holy place doeſt dwell:
hou art the comfort and the ioye,
and glorie of Iſraell.
And he in whome our fathers olde,
had all their hope for euer:
nd when they put their truſt in thee,
thou didſt them aye deliuer.

They were deliuered euer, when
they called on thy Name:
nd for the faith they had in thee,
they were not put to ſhame.
But I am now become a worme,
more like then any man:
n outcaſt, whome the people ſcorne,
with all the ſpyte they can.

All me diſpyſe, as they beholde
me walking on the way:
hey girne, they mowe, they nod their heads
and in this wiſe they ſay:

8 This man did glorie in the Lord
his fauour and his loue:
Let him redeme and help him now,
his power gif he will proue.

9 Euen from my mothers wombe, ô Lo
to take me thou waſt preſt:
Thou didſt preſerue me ſtill in hope,
while I did ſuck her breſt.
10 I was committed from my birth,
with thee to haue abode:
Since I was in mothers wombe,
thou haſte bene aye my God.

11 Then Lord departe not now from me
in this my preſent grief:
Since I haue none to be my helpe,
my ſuccour and relief.
12 So many bulles do compaſſe me,
that be full ſtrong of head:
Yea, Bulles ſo fat as though they had,
in Baſan field bene fed.

13 They gape upon me greedilie
as though they would me ſlaye:
Muche like a Lion roaring out,
and ramping for his praye:
14 Bot I drop downe like water ſhed,
my ioyntes in ſunder breake:

My heart doeth in my body melt,
lyke wax againſt the heat.

15 And like a potſharde dryeth my ſtrength,
my toung it cleaueth faſt
Vnto my lawes, and I am brought,
to duſt of death at laſt.
16 And many dogges do compeſſe me,
and wicked couńcell eke:
Conſpire againſt me curſedly,
they pearſe my hands and fete.

17 I was tormented ſo, that I
might all my bones haue tolde:
Yet ſtill vpon me they do luke
and ſtill they me beholde.
18 My garments they deuided eke,
in partes among them all:
And for my coate they did caſte lottes.
to whome it might befall.

19 Therefore I pray thee be not farre,
from me at my great nede:
But rather ſith thou art my ſtrength,
to helpe me (Lord) make ſpede.
20 And from the ſword (Lord) ſaue my ſoule
by thy might and thy power:
And kepe my ſoule thy darling deare
from dogges that wolde deuoure,

21 And from the Lyons mouthe that w
me all in sunder shiuer.
And from the hornes of Vnicornes,
Lord, safely me deliuer.
22 And I shall to my brethren all
thy Maiestie record:
And in thy Kirk shall praise the Name
of thee, the liuing Lord.

23 All ye that feare the Lord, him praise,
exalt him Iacobs seede:
And thou, ô house of Israell,
luke thou him feare and dreede.
24 For he despiseth not the pure,
he turneth not away
His countenance, when they do call,
bot granteth to their cry.

25 Among thy flocke that feare the Lord,
I will therefore proclayme
Thy praise, and kepe my promise made
for setting furth thy Name.
26 The pure shall eat and be suffised,
and those that do their deuer:
To know the Lord, shall praise his Name
their hearts shall liue for euer.

27 All coastes of earth shall praise the Lor
and turne to him for grace:

he heathen folke ſhall worſhip him
before his bleſſed face.
8. The Kingdome of the Heathen folke,
the Lord ſhall haue therefore,
nd he ſhall be their gouernour,
and King for euermore.

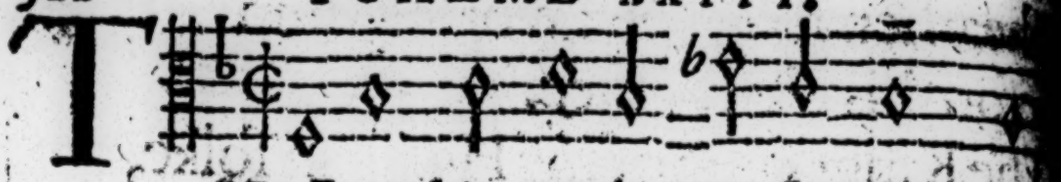
9 The riche men of his godly giftes,
ſhall fede and taſte alſo:
nd in his preſence worſhip him,
and bowe their knees full lowe.
0 And all that ſhall go downe to duſte
of lyfe by him muſt taſte.
My ſeede ſhall ſerue and praiſe his Name,
while any worlde ſhall laſte.

1 My ſede ſhall plainely ſhew to them,
that ſhalbe borne hereafter:
His iuſtice and his righteouſnes,
and all his warkes of wonder.

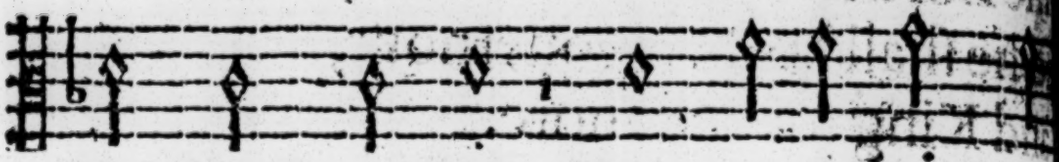
Dominus regit me, & nihil.

PSALME xxiii. Tho. Stern.
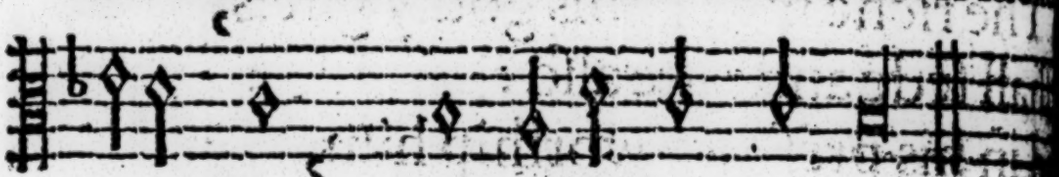
Becauſe the Prophet had proued the great mercies of God at diuers times, and in ſundry maners, hee gathereth a certaine aſſurance, fully perſuading him ſelfe, that God will continewe the verie ſame gudnes towards him for euer.



THe Lord is onely my ſupport, an



that doeth me fede: How can I then lack



any thing whereof I ſtand in nede?

2 He doeth me folde in cottes moſt ſafe,
the tender graſſe faſt by:
And after driueth me to the ſtreames,
quhilk runne moſte pleaſantly.

3 And when I feele my ſelfe neare loſt,
then doeth he me home take:
Conducting me in his right paths,
euen for his owne names ſake.

4 And though I were euen at deaths dore,
yet would I feare none ill:
For with thy rodde and ſhepherds cruke,
I am comforted ſtill.

5 Thou haſt my Table richly deckt,
in deſpite of my foe:
Thou haſte my heade with baume refreſht,
my cuppe doeth ouerfloe.

6 And finally while breath doeth laſt,

thy grace ſhall me defend:
nd in the houſe of God will I
my lyfe for euer ſpend.

Domini eſt terra, & plenitudo.

PSALME xxiiii. Tho. Stern.

Albeit the Lord God hath made, and gouerneth all the world, yet towards his choſen people his graciousgudnes doeth moſt aboundantly appeare: in that among them he will haue his dwelling place, quhilk though it was appointed among the Children of Abraham, yet onely they do enter aright into this Sanctuarie, quhilk are the trew worſhippers of God, purged from the ſinfull filth of this worlde. Finally he magnifieth Gods grace, for the building of the Temple, to the end he might ſtirre vp all the faithfull to the trew ſeruice of God.

Sing this as the 15. Pſalme.

TO God the earth doeth appertaine,
with all things great and ſmall:
he worlde alſo is his demaine,
with the indwellers all.
For he hath founded it full faſt,
aboue the ſalt ſea ſtrand.
nd ſtabliſht it t'abyde and laſt,
and on the fludes to ſtand.

Now, who is he that ſhall vp go,

into Gods holy hill.
And in his holy place alſo,
who ſhall continew ſtill.
4 The man whoſe handes no wrong
whoſe heart is pure and neat, (wro
Whoſe minde for vanitie not ſoght,
nor ſworne hath with deceat.

5 He that is ſuch, the Lord will ſend
his bleſſings him vpon:
And righteouſnes vnto him lend,
ſhall God his Saluation.
6 This is the ſtocke and offrings eke,
of thoſe that ſearche for thee:
Of them, ô Lord, that thy face ſeke,
who trew Iſraelites be.

7 Exalt your heades ye Gates on hie,
ye dures that laſt for aye,
Be lift: ſo the King of glorie,
ſhall through you make his way.
8 Who is this King ſo glorious?
the ſtrong and mightie Lord:
Euen he that is victorious,
in battels tryde by ſword.

9 Exalt your heads ye Gates on hie,
ye dures that laſt for ay:
Be lift, ſo the King of glorie

ſhall through you make his way.
Who is this glorious King, I ſay?
the Lord of Hoſtes moſt hie:
uen he is King, and ſhall be aye,
of euerlaſting glorie.

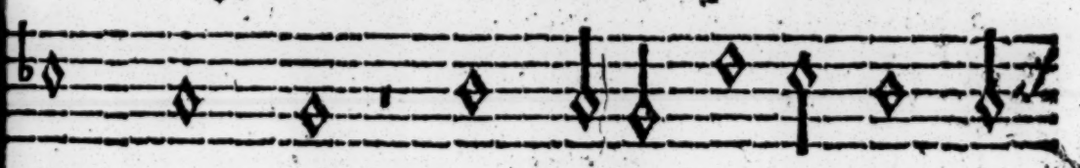
Ad te Domine leuaui animam meam.

PSALME xxv. Tho. Stern.

The Prophet touched with the conſideration of his ſinnes, and alſo greued with the cruell malice of his enemies, prayeth to God moſte feruently to haue his ſinnes forgiuen, eſpecially ſuch as he had committed in his youth, He beginneth euery verſe according to the Ebrew letters, 2. or 3. except.



Lift myne heart to thee, my God and



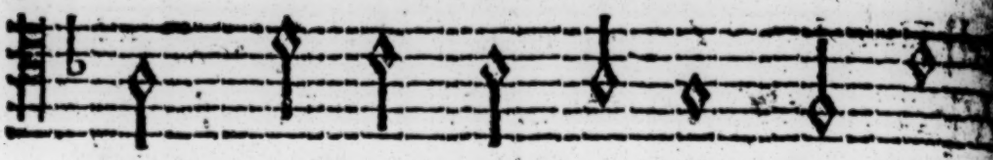
guide moſte iuſt: Now ſuffer me to take no



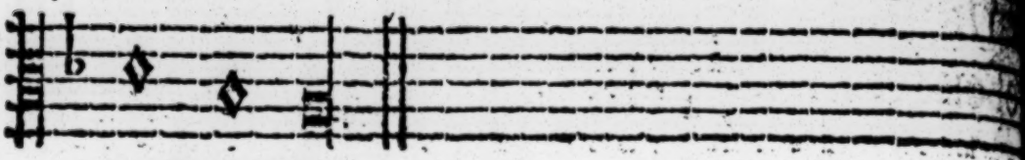
ſhame, for in thee do I truſt. Let not my foes



reioyce, nor make a ſcorne of me, And let



them not be ouerthrowen, that put



truſt in thee.

Bot ſhame ſhall them befall,
quhilk harme them wrangfully.
3 Therefore thy patlis and thy right way
vnto me Lord deſcry.
4 Direct me in thy trueth,
and teache me, I thee pray:
Thou art my God and Sauiour,
on thee I wayte alway.

5 Thy mercies manifolde,
I pray thee, Lord, remember:
And eke thy pitie plentifull:
for they haue bene for euer.
6 Remember not the fautes,
and frayltie of my youth:
Remember not how ignorant
I haue bene of thy trueth.

Nor after my deſerts,
let me thy mercy finde:
Bot of thine owen benignitie,

Lord haue me in thy minde.
His mercie is full ſwete,
his trueth a perfect gyde:
Therefore the Lord will ſinners teache,
and ſuch as go aſyde.

The humble he will teache
his precepts for to kepe:
He will direct in all his wayes,
the lowlie, and the meke.
For all the wayes of God,
are trueth and mercy bothe:
To them that kepe his Teſtament,
the witnes of his trothe.

10 Now for thine holy Name,
ô Lord I thee intreat:
To grant me pardon for my ſinne,
for it is wondrous great.
11 Who ſo doeth feare the Lord,
the Lord doeth him direct:
To lead his lyfe in ſuch a way,
as he doeth beſt accept.

12 His ſoule ſhall euermore
in gudnes dwell and ſtand:
His ſeede and his poſteritie,
inherite ſhall the Land.
All thoſe that feare the Lord,

knowe his ſecrete intent:
And vnto them he doeth declare
his will and Teſtament.

14 Myne eyes and eke mine heart
to him I will aduance:
That plukt my feete out of the ſnare,
of ſinne and ignorance:
15 With mercy me beholde,
to thee I make my mone:
For I am pure and deſolate,
and comfortles alone.

16 The troubles of mine heart
are multiplide in dede:
Bring me out of this miſerie,
neceſſitie and nede.
17 Beholde my pouertie,
myne anguiſh and my paine:
Remit my ſinne and mine offence,
and make me cleane againe.

18 O Lord, beholde my foes,
how they doe ſtill increaſe:
Purſewing me with deadly hate,
that faine would liue in peace.
19 Preſerue and kepe my ſoule,
and eke deliuer me:
And let me not be ouerthrowen,

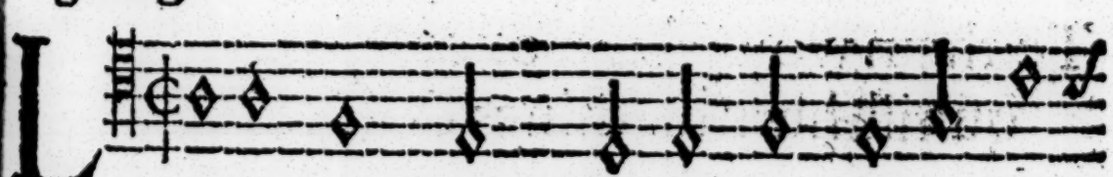
becauſe I truſt in thee.

20 Let my ſimple purenes,
me from myne enemies ſhend:
Becauſe I luke, as one of thine,
that thou ſhuldſt me defend.
21 Deliuer Lord thy folke,
and ſend them ſome releif:
(I meane thy choſen Iſraell)
from all their paine and greif.

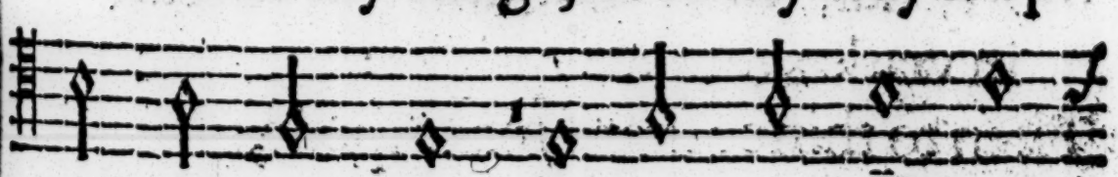
Iudica me Domine.

PALME xxvi. I.H.

Dauid oppreſſed with many iniuries, finding no helpe in the worlde, calleth for aide from God: and aſſured of his integritie towarde Saul, deſireth God to be his iudge, & to defend his innocencie. Finally he maketh mencion of his ſacrifice, quhilk he will offer for his deliuerance, and deſireth to be in the companie of the faithfull in the Congregation of God, whence he wes baniſhed by Saul, promiſing integritie of life, and open praiſes and thankeſgeuing.



LOrd be my Iudge, for lo my way is vp-

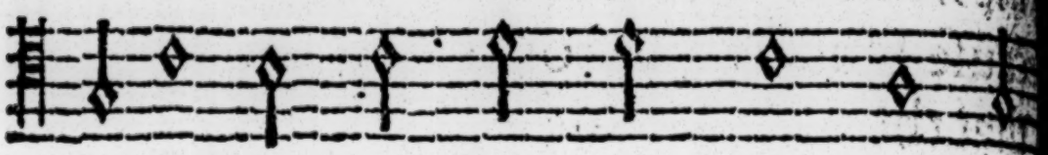


right, iuſt and plaine: In God my truſt hath

bene



bene for aye, who ſhal me ſtill ſuſtaine. P



me, ô Lord, trie thou my reines, my hear



examine eke, Sith in my ſight thy grac



remaines, thy treuth I ſue and ſeke.

4 I had no will to haunt or vſe,
with men, whoſe warkes are vaine:
The company I did refuſe,
of the deceitfull traine.

5 I muche abhorde the wicked ſorte,
their dedes did I refuſe:
To them wolde I not once reſort,
quhilk hurtfull things deuiſe.

6 My handes I waſhe and do procede,
in warkes that are vpright:
Then to thine Altar I make ſpede,
to offer there in ſight.

That I may ſpeake and preache the praiſe
that doeth belong to thee:
And ſo declare how wondrous wayes,
thou haſt bene good to me.

8 O Lord, thy houſe I loue moſte deare,
to me it doeth excell,
I haue delight and wolde be neare,
where as thy grace doeth dwell.
9 Oh, gather not my ſoule with them,
to ſinnē that bend their will:
Nor yet my lyfe amongſt thoſe men
that thirſte much blude to ſpill.

10 Whoſe handes are heapt and ſtuffed full
of fraude, deceit, and guile:
And their right hand for bribes doth pull,
and pluck with wrench and wyle.
11 But I in righteouſnes extende
my tyme and dayes to ſerue:
Haue mercy Lord, and me defende,
ſo that I do not ſwerue.
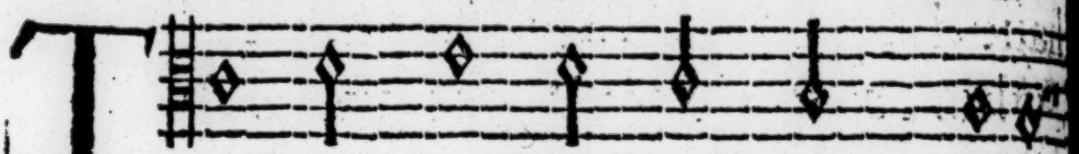
12 My fute is ſtayed gainſt all aſſayes,
it ſtandeth well and right:
Therfore, ô God thee will I praiſe,
in all the peoples ſight.

Dominus illuminatio mea.

PSALME

PSALME XXVII. W. Ke.

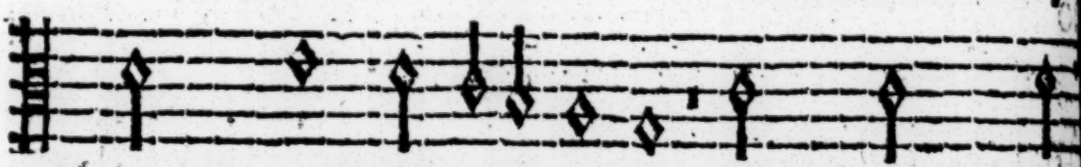
Dauid maketh this Psalme, being deliuered fro[m] perils, as appeareth by the praises & thankesgi[ving] annexed: wherein we may sie the constant fait[h] Dauid against the assaultes of all his enemies, [and] also the end wherfore he desireth to liue & to be deliuered, onely to worship God in his congregati[on]



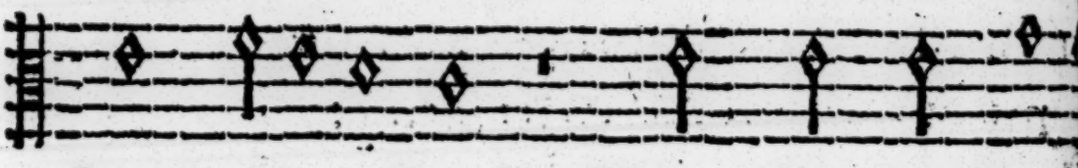
THe Lord my light and health will be,



For what then shulde I be dismaide? My



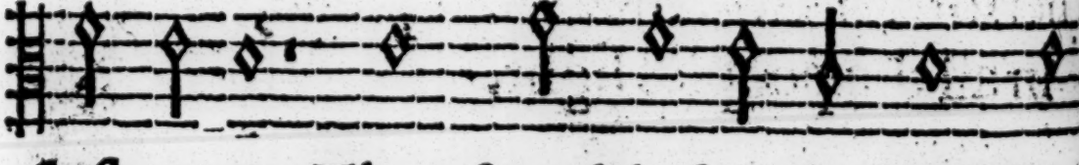
strength and life also is he: Of whome then



shulde I be affraide? When that my foes
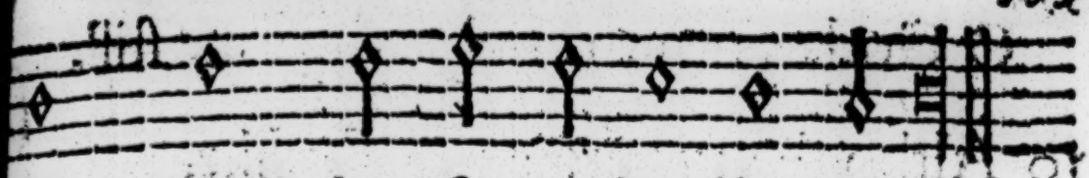


(men vile and vaine) Approched neare my



flesh to eat, They stumbled in the selfe same

traine



raine, quhilk they for me layd by deceat.

Againſt me thogh there pitcht an hoſte,
Myne heart from feare yet farre it is:
Thogh warres be raiſed with great boaſt
Yet will I ſurely truſt in this.
One thing I haue the Lord beſoght,
That I may in his houſe ſtill dwell:
To ſie his beautie paſſing thoght,
His Temple eke quhilk doeth excell.

For in the tyme of troubles great,
His Tabernacle ſhall hide:
His ſecret tentes ſhalbe my ſeat,
And on a rocke I ſhall abide.
And now myne head lift vp will he,
Aboue my foes quhilk worke ſuch fraude:
With ſacrifice, and offring free,
Within his tentes I will him laude.

My voyce, ô Lord, let it take place,
With mercy heare me when I cry:
When thou didſt ſay, Seke ye my face,
With full conſent, Lo, heare, quod I.
Hide not therfore thy face me fro.
Nor in thy wrath thy ſeruant ſpill,
Thou haſt me helpt: then leaue not ſo,

O God of health: helpe thou me still.

10 Althogh my parents me forsake,
The Lord yet will me rayse and stay:
My foes set snares me in to take,
But, Lord, lead me in the right way,
Vnto myne aduersaries lust,
Lord, giue me not in any wise:
For witnes false with wordes vniust
They seke against me to deuise.

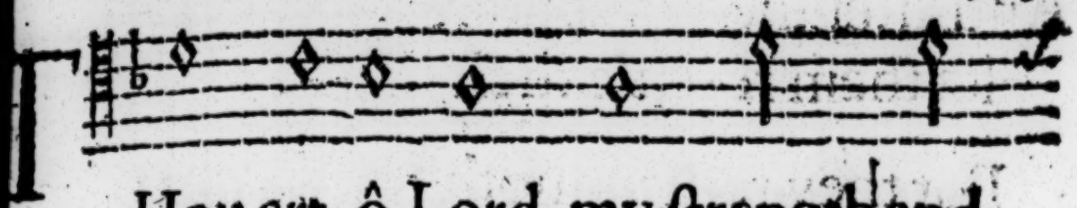
11 I shulde waxe faint and sore dismaide,
But that I did beleue to sie:
Gods gudnes in that land displayed,
Where as his faithfull seruants be.
Hope in the Lord, and be thou strong,
He comfort will thine heart in dede:
Trust in the Lord, and thinke not long,
For he will surely come with spede.

Ad te Domine clamabo.

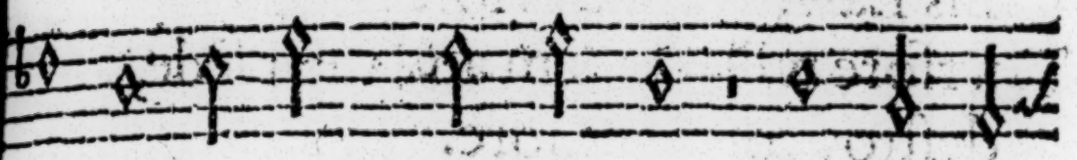
PSALME xxviii T.St.

¶ *Being in great feare and pensiuenes to sie God dis-honored by the wicked men, he desireth to be ri- of them, and cryeth for vengeance against the- and at length assureth him selfe that God ha- heard de his prayer: vnto whose tuition he comm- deth all the faithfull.*

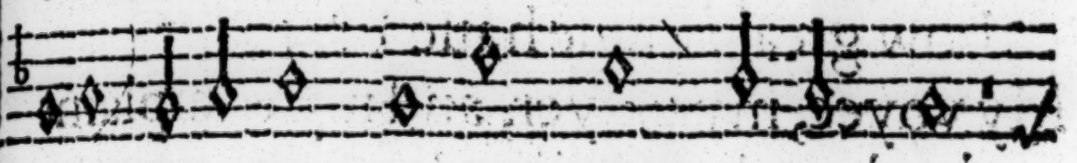
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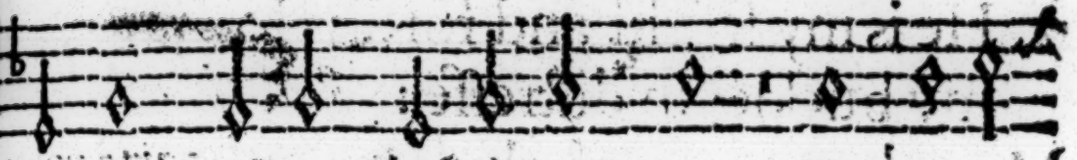


Hou art, ô Lord, my ſtrength and
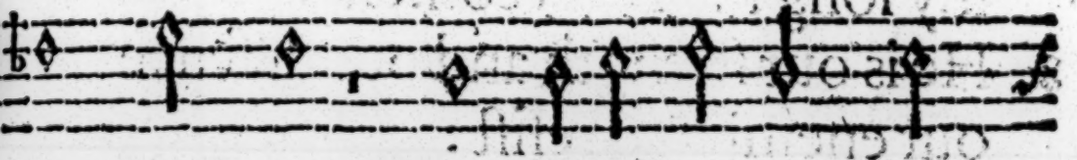


ſtay, the ſuccour quhilk I craue: Neglect me



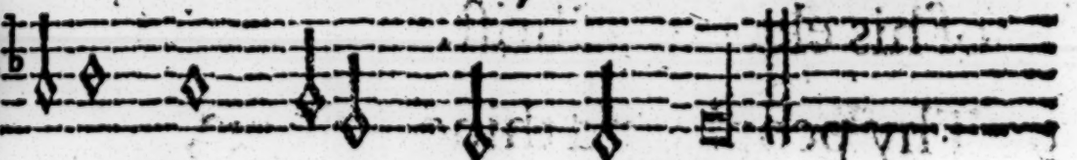
not leſt I be like, to thẽ quhilk go to graue.



The voyce of thy ſuppliant heare, that vnto



thee doeth cry: When I lift vp my handes



vn to thine holy Arke moſt hie.

Repute not me among the ſorte
of wicked and peruert:
That ſpeake right faire vnto their freindes
and thinke full ill in heart.
According to their handy warke,
as they deſerue in dede:

And

And after their inuentions,
let them receiue their mede.

5 For they regarde nothing Gods work
his Law, ne yet his lore:
Therfore will he them and their sede,
destroy for euermore.

6 To render thankes vnto the Lord,
how great a cause haue I?
My voyce, my prayer, and my complaint
that hearde so willingly.

7 He is my shield and fortitude,
my buckler in distresse:
Myne hope, myne helpe, myne hearts rest
my song shall him confesse.

8 He is our strength and our defence
our enemies to resist:
The health and the saluation,
of his elect by Christ.

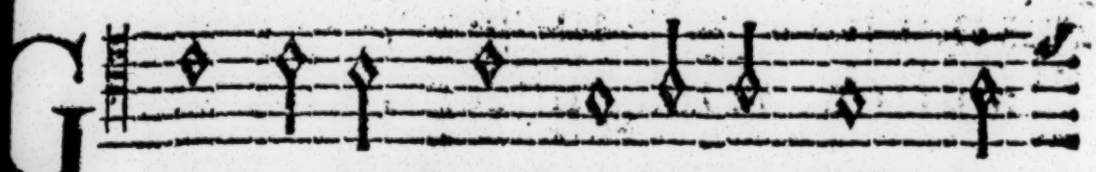
9 Thy people and thine heritage,
Lord, blesse, guide and preserue:
Increase them, Lord, and rule their hearts
that they may neuer swerue.

Afferte Domino.
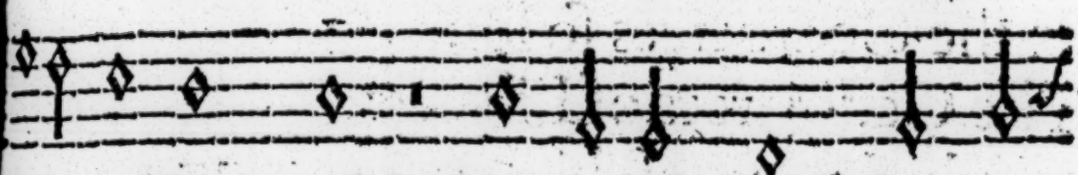
PSALME XXIX T.St.

¶ *An excellent Psalme, wherin the Prophet exhorteth the very Princes and Rulers of the world (that*
ther

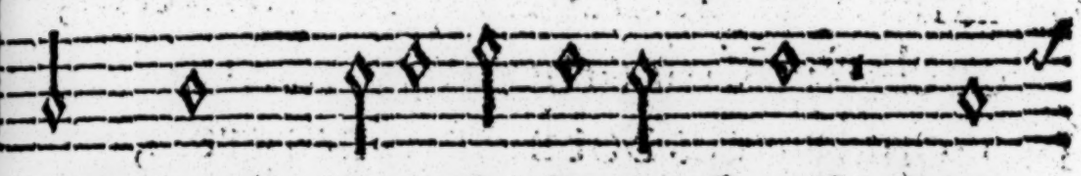
therwiſe for the moſt part thinke there is no God) at the leaſt to feare him for the thunders and tempeſtes, for feare whereof all creatures tremble. And though thereby God threatneth ſinners: yet he is alwayes mercifull to his, and moueth them therby to prayſe his Name.



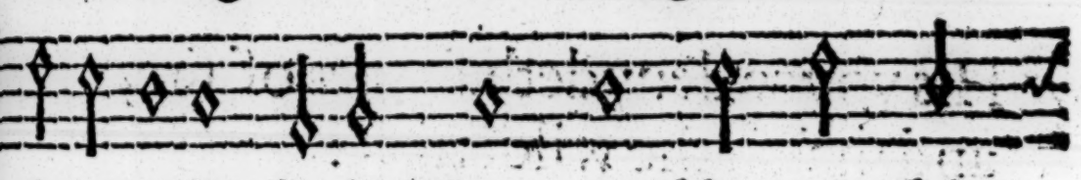
Giue to the Lord ye potentates, ye
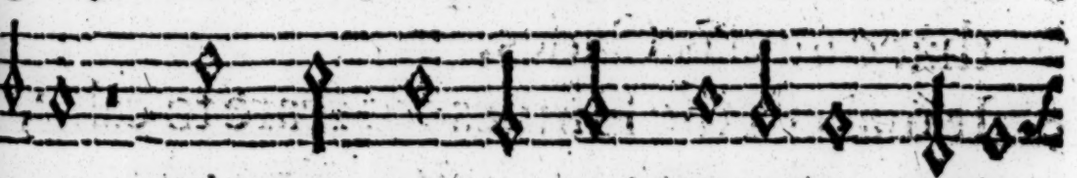


lers of the world. Giue ye al prayſe honour



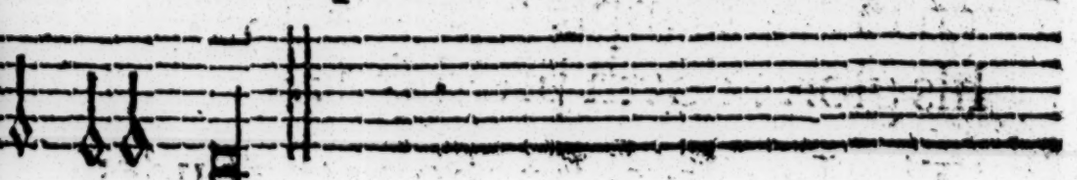
and ſtrength, vnto the liuing Lord: Giue



glory to his holy Name, and honour him



alone: Worſhip him in his Maieſtie, within



his holy throne.

3 His voyce doeth rule the waters all,
euen as him ſelfe doeth pleaſe:
He doeth prepare the thunder clappes,
and gouerneth all the ſeas.
4 The voyce of God is of great force,
and wondrous excellent:
It is moſte mightie in effect,
and muche magnificent.

5 The voyce of God doeth rent and bre
the Cedre trees ſo long:
The Ceder trees of Libanus,
which are moſt highe and ſtrong.
6 And maketh them leape like as a calfe,
or els the Vnicorne:
Not onely trees bot montaines great,
whereon the trees are borne.

7 His voyce deuydeth flames of fire,
and ſhakth the wildernes:
8 It maketh the deſert quake for feare,
that called is Cades.
9 It maketh the Hindes for feare to calue
and maketh the couert plaine:
Then in his Temple euery man,
his glorie doeth proclaime.

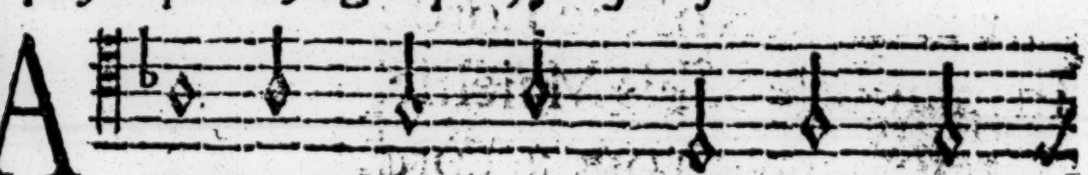
10 The Lord was ſet aboue the fludes,
ruling the raging ſea:

So ſhall he reigne as Lord and King,
for euer and for aye.
11 The Lord will giue his people power,
in vertue to increaſe:
The Lord will bleſſe his choſen folke,
with euerlaſting peace.
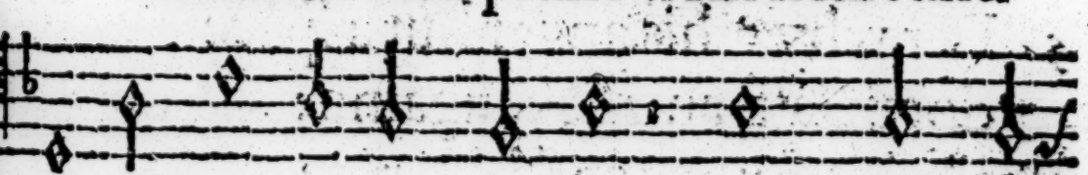
Exaltabo te Domine.

PSALME xxx. I.H.

When Dauid ſhuld haue dedicated his houſe to the Lord, he fell ſo extreme ſicke, that he was without all hope of lyfe, & therefore after his recouerie, he rendreth thankes to God, exhorting others to the like, and learne by his example, that God is rather mercifull then ſeuere and rigorous towordes his children: and alſo that the fall from proſperitie to aduerſitie, is ſudden. This done he returneth to prayer, promiſing to prayſe God for euer.



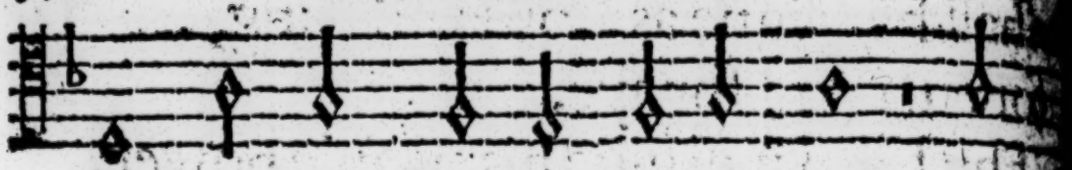
All laude and praiſe with heart and



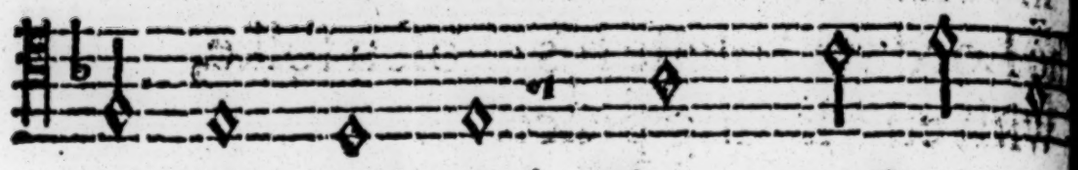
ioyce, ô Lord, I giue to thee, quhilk didſt not



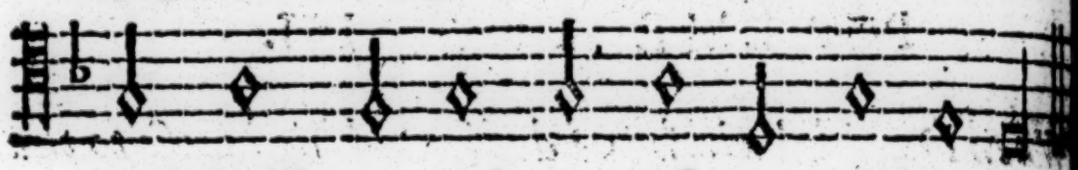
make my foes reioyce. Bot haſt exalted me



O Lord my God to thee I cryde, In all



my paine and grief: Thou gaueſt an eare



and didſt prouide to eaſe me with relief.

3 Of thy gud will thou haſte calde backe,
my ſoule, from Hell to ſaue:
Thou didſt reuiue when ſtrength did lacke,
and keptſt me from the graue.
4 Sing praiſe ye Saints that proue and ſie,
the gudnes of the Lord:
In memorie of his Maieſtie,
reioyce with one accord.

5 For why? his anger but a ſpace
doeth laſt, and ſlake againe:
Bot in his fauour and his grace,
alwayes doeth lyfe remaine.
Thogh gripes of grief and pangs full ſore
ſhall ludge with me all night:
The Lord to ioye ſhall vs reſtore,
before the day be light.

6 When I enioyed the world at will,
thus would I boaſt and ſay:
Tuſh, I am ſure to feele none ill,
this wealth ſhall not decay.
7 For thou, ô Lord, of thy gude grace,
hadſt ſent me ſtrength and aide:
Bot when thou turnedſt away thy face,
my minde was ſore diſmaide.

8 Wherefore againe yet did I cry
to thee, ô Lord of might:
My God with plaints I did apply,
and prayde both day and night.
9 What gaine is in my blude, ſaid I,
if death deſtroy my dayes?
Doeth duſt declare thy Maieſtie,
or yet thy trueth doeth prayſe?

10 Wherefore, my God, ſome pitie take,
ô Lord I thee deſire:
Doe not this ſimple ſoule forſake,
of helpe I thee require.
11 Then didſt thou turne my grief and wo
vnto a chearefull voyce:
The murning wede thou tokeſt me fro,
and madeſt me to reioyce.

Wherefore my ſoule vnceſſantly
ſhall ſing vnto thee prayſe:

My Lord, my God, to thee will I
giue laud and thankes alwayes.

In te Domine ſperaui.

PALME xxxi. I. H.

¶ *Dauid delyuered from ſome great danger, firſt hearſed what meditation he had by the power Fayth, whē death was before his eyes, his enemy ing ready to take him. Thē he affirmeth that the uour of God is alwayes ready to thoſe that fe him, Finally he exhorteth all the faithful to truſt God, and to loue him, becauſe he preſerueth ſtrengtheneth them, as they may ſie by his examp*

Sing this as the xviii. Pſalme.

O Lord I put my truſt in thee,
let nothing worke me ſhame:
As thou art iuſt deliuer me,
and ſet me quyte from blame.

2 Heare me (ô Lord) and that anone
to helpe me make gude ſpede:
Be thou my rocke, and houſe of ſtone,
my fence in time of nede.

3 For why: as ſtones thy ſtrength is tryde,
thou art my fort and towre:
For thy Names ſake be thou my gyde,
and lead me in thy power.

4 Pluck furth my fete, and breake the ſna
quhilk they for me haue laide.

Th

hou art my ſtrength, and all my care
is in thy might and aide.

Into thy handes Lord I commit,
my Spirite quhilk is thy dew:
or why? thou haſte redemed it,
ô Lord thou God moſt trew.
I hate ſuch folke as will not parte,
from things that be abhorde:
hen they on trifles ſet their heart,
my truſt is in the Lord.

For I will in thy mercy ioy,
I ſie it doeth excell:
hou ſeeſt when ought wolde me annoy,
and knoweſt my ſoule full well:
Thou haſt not left me in their hand,
that wolde me ouercharge:
ot thou haſt ſet me out of band,
to walke abrode at large.

Great grief (ô Lord) doeth me aſſaile,
ſome pitie on me take,
yne eyes wax dimme, my might doth faile,
my wombe for woe doeth ake.
My lyfe is worne with grief and paine,
my yeares are gone and paſt:
y ſtrength is gone, and through diſdaine
my bones corrupt and waſte.

11 Among my foes I am a ſcorne,
my friends are all diſmaide:
My nighbours and my kinſmen borne,
to ſie me are afraide.
12 As men once dead are out of minde,
ſo am I now forgot:
As ſmall effect in me they finde,
as in a broken pot.

13 I heard the bragges of all the rout,
their threats my minde did fray:
How they conſpirde and went about,
to take my lyfe away.
14 But (Lord) I truſt in thee for ayde,
not to be ouer trod:
For I confeſſe, and ſtill haue ſaide,
thou art my Lord and God.

15 The length of all my lyfe and age,
ô Lord is in thy hande.
Defend me from the wrathfull rage,
of them that me withſtand.
16 To me thy ſeruant (Lord) expreſſe,
and ſhew thy ioyfull face:
And ſaue me, Lord, for thy gudnes,
thy mercy and thy grace.

Lord let me not be put to blame,
for that on thee I call:

But let the wicked beare their ſhame
and in the graue to fall.
18 O Lord make dome their lippes outright
quhilk are addict to lies:
And cruelly with pride and ſpite,
againſt the iuſt deuiſe.

19 Oh, how great gude haſt thou in ſtore
laide vp, and done for them,
That feare and truſt in thee, before
the Sonnes of mortall men.
20 Thy preſence doth them fence and guide
from all proude bragges and wrongs:
Within thy place thou doeſt them hyde
from all the ſtrife of tongues.

21 Thankes to the Lord that hath declarde
on me his grace ſo farre:
Me to defend with watche and warde,
as in a towne of warre.
22 Though in myne haſte and greif, ſaid I,
lo, ſie, I am reiect:
Yet, Lord on thee when I did cry,
my playnt thou didſt accept.

23 Ye Saints, loue ye the Lord, I ſay,
the faithfull he doeth guide:
And to the proude he will repay,
according to their pride.

24 Be ſtrong and God ſhall ſtay your h
be bolde and haue a luſt:
For ſure the Lord will take your part,
ſith ye on him do truſt.

Beati quorum remiſſæ ſunt.

PSALME xxxii. Tho. Stern.

¶ *Dauid puniſhed with greiuous ſicknes for his ſin counteth them happie, to whom God doeth not i pute their tranſgreſſions: & after that he had co feſſed his ſinnes and obteined pardon, he exhorte the wicked mẽ to liue godly, & the gude to reioy*

Sing this as the xxix. Pſalme.

THe man is bleſt whoſe wickednes,
the Lord hath cleane remitted:
And he whoſe ſinne and wretchednes,
is hid and alſo couered.

2 And bleſt is he to whom the Lord,
imputeth not his ſinne:
Quhilk in his heart hath hid no guile,
nor fraude is found therein.

3 For whiles that I kept cloſe my ſinne,
by ſilence and conſtraint:
My bones did weare and waſt away,
with dayly mone and plaint.

4 For night and day thine hand on me,
ſo grieuous wes and ſmert:
That all my blud and humours moiſt:

to dryneſſe did conuert.

I did therefore confeſſe my faute,
and all my ſinnes diſcouer:
hen thou, ô Lord, didſt me forgiue,
and all my ſinnes paſſe ouer.
The humble man ſhall pray therfore,
and ſeke thee in due tyme:
o that the fluds of water great,
ſhall haue no power on him.

When trouble and aduerſitie,
do compaſſe me about:
hou art my refuge and my ioy,
and thou doeſt ridde me out.
Come hither and I ſhall thee teach,
how thou ſhall walke aright:
nd will thee guide as I my ſelfe,
haue learned by proue and ſight.

Be not ſo rude and ignorant,
as is the horſe and mule:
Whoſe mouth without a raine or bit,
from harme thou canſt not rule.
o The wicked man ſhall manifold
ſorowes and grief ſuſtaine:
Bot vnto him that truſteth in God,
his goodnes ſhall remaine.
ı Be mery therfore in the Lord:

ye iuſt lift vp your voyce:
And ye of pure and perfect heart,
be glad and eke reioyce.

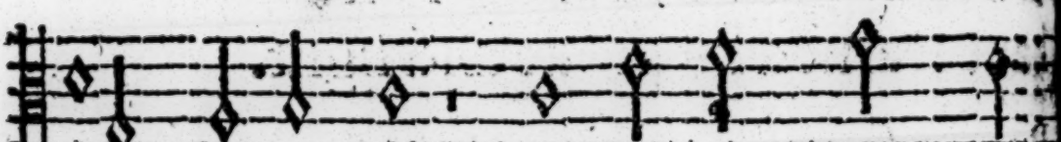
Exultate iuſti in Domino.

PSALME xxxiii. I. H.

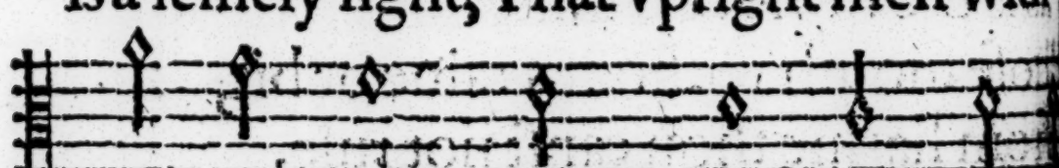
¶ *He exhorteth gud mẽ to praiſe God for that he*
not onely created all things, and by his proui
gouerneth the ſame, but alſo is faithful in his
miſes. He vnderſtandeth mans heart & ſcatt
the counſell of the wicked, ſo that no man ca
preſerued by any creature or mans ſtrength,
they that put their confidence in his mercy, ſha
preſerued from all aduerſitie.
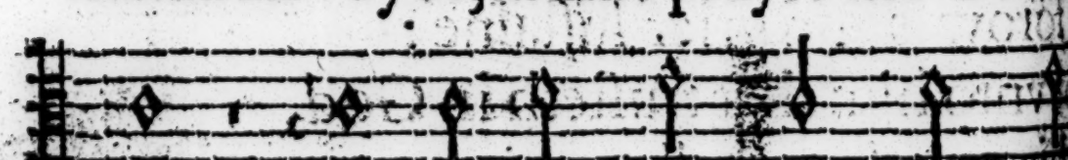


YE righteous in the Lord reioyce:



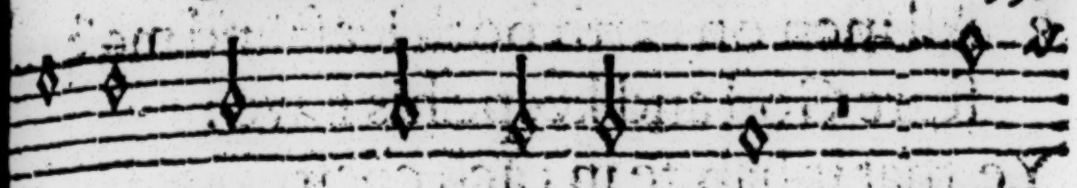
is a ſemely ſight, That vpright men with



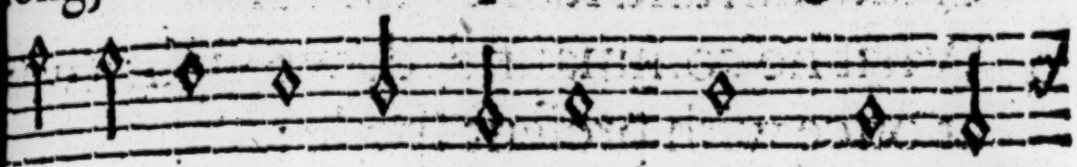
thankfull voyce, ſhulde prayſe the God



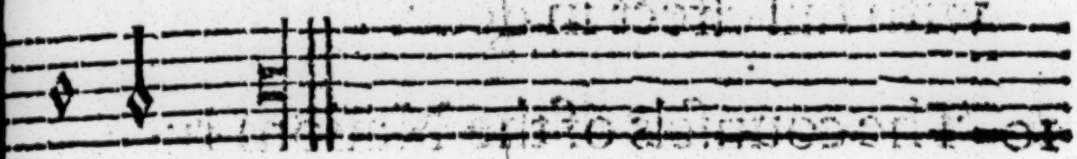
might. Prayſe ye the Lord with harpe a



ſong, in Pſalmes and pleaſant things: With



lute and inſtrument among, that ſoundeth



with ten ſtrings.

Sing to the Lord a ſong moſte newe,
with courage giue him prayſe.
For why? his worde is euer true,
his warkes and all his wayes.
To iudgement, equitie, and right,
he hath a great gude will:
And with his giftes he doeth delight,
the earth throughout to fill.

For by the worde of God alone,
the heauens all were wrought:
Their hoſtes and powers euerichone,
his breath to paſſe hath brought.
The waters great gathered hath he,
on heapes within the ſchore:
And hide them in the depth, to be
as in a houſe of ſtore.

8 All men on earth both least and most
feare God and keepe his lawe:
Ye that inhabite in each coast,
dread him and stand in awe.
9 What he commaunded, wrought it w
at once with present spede:
What he doeth will is brought to passe,
with full effect in dede.

10 The counsels of the Nations rude,
the Lord doth driue to nought:
He doeth defeate the multitude,
of their deuise and thought.
11 Bot his decrees continue still,
they neuer slake nor swage:
The motions of his minde and will,
take place in euery age.

12 And blest are they to whom the Lord,
as God and guide is knowen:
Whom he doeth chose of meere accord,
to take them as his owen.
13 The Lord from heauen casteth his sigh
on men mortall by birth:
14 Considering from his seat of might,
the dwellers on the earth.

15 The Lord I say, whose hand hath wro
mans heart, and doeth it frame:

For he alone doeth know the thought,
and working of the ſame.
16 A King that truſteth in his hoſte,
ſhall nought preuaile at length:
The man that of his might doeth boaſte,
ſhall fall for all his ſtrength.

17 The troupes of horſemen eke ſhall faile,
their ſturdie ſteedes ſhall ſterue:
The ſtrength of horſe ſhall not preuayle,
the rider to preſerue.
18 Bot lo, the eyes of God intend,
and watche to ayde the iuſt:
With ſuch as feare him to offend,
and on his gudnes truſt.

19 That he of death and all diſtreſſe,
may ſet their ſoules from dreede,
And if that dearth the land oppreſſe,
in hunger them to feede.
20 Wherefore our ſoule doeth ſtill depend
on God our ſtrength and ſtay:
He is the ſhield vs to defend,
and driue all dartes away.

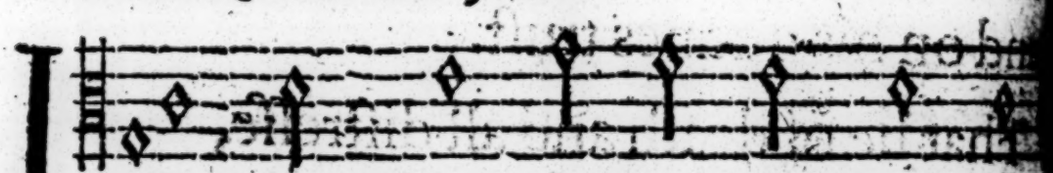
21 Our ſoule in God hath ioy and game,
reioycing in his might:
For why? in his moſt holy Name,
we hope and much delight:

22 Therefore let thy gudnes, ô Lord,
still preſent with vs be:
As we alwayes with one accord,
do onely truſt in thee.
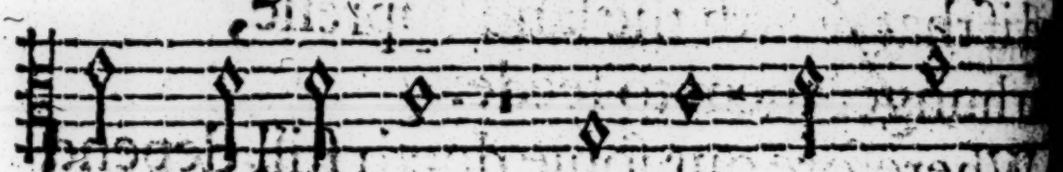
Benedicam Domino in omni.

PSALME. xxxiiii. Tho.

After Dauid had eſcaped Achis, according
written 1. Sam. 21. whom in this title he call
himeleoh (quhilk wes a generall Name to
Kinges of the Philiſtins) he prayſeth God fo
deliuerance, pronoking all others by his exam
truſt in God, to feare and ſerue him, who defe
the godly with his Angels, and vtterly deſtr
the wicked in their ſinnes.
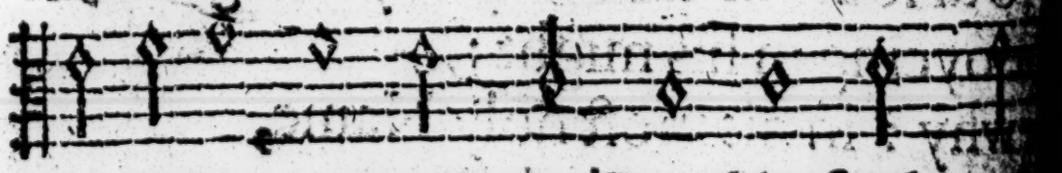


I Will giue laude and honour both, vn



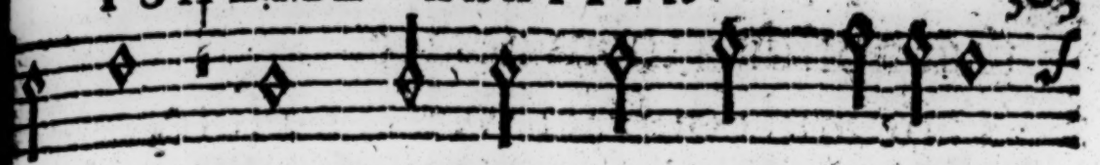
the Lord alwayes. And eke my mouth
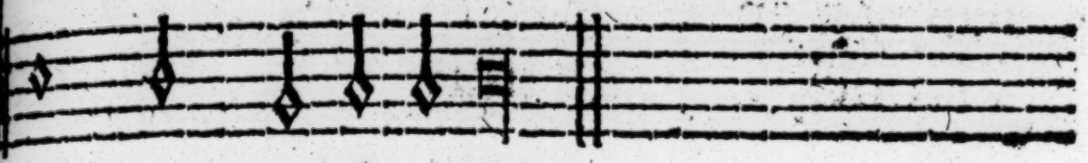


euermore ſhall ſpeake vnto his prayſe,



do delite, to laude the Lord in ſoule



in voyce, That humble men and mortified



may heare and ſo reioyce.

Therefore ſie that ye magnifie,
with me the liuing Lord:
And let vs now exalte his name
together with one accord.
For I my ſelfe beſoght the Lord,
he aunſwered me againe:
And me deliuered incontinent,
from all my feare and paine.

Who ſo they be that him beholde,
ſhall ſie his light moſte cleare:
Their countenance ſhall not be daſht,
they nede it not to feare.
This ſely wretch for ſome relief,
vnto the Lord did call:
Who did him heare without delay,
and ridde him out of thrall.

The Angell of the Lord doeth pitch
his tents in euery place,
To ſaue all ſuche as feare the Lord,

that nothing them deface.
8 Taſte and conſider well therefore,
that God is gud and iuſt:
O happy man that maketh him,
his onely ſtay and truſt.

9 Feare ye the Lord, his holy ones,
aboue all earthly thing:
For they that feare the liuing Lord,
are ſure to lacke nothing.
10 The Lyons ſhalbe hungerbit,
and pinde with famine much:
Bot as for them that feare the Lord,
no lacke ſhalbe to ſuch.

11 Come neare therefore my children dear
and to my worde giue eare:
I ſhall you teache the perfect way,
how you the Lord ſhulde feare.
12 Who is that man that wolde liue long,
and lead a bleſſed life?
13 Sie thou refraine thy tongue and lippes
from all deceit and ſtrife.

14 Turne backe thy face from doing ill,
and do the godly dede:
Inquire for peace and quietnes,
and follow it with ſpede.
15 For why? the eyes of God aboue,

vpon the iuſt are bent:
His eares likewiſe do heare the plaint,
of the pure innocent.

16 Bot he doth frowne and bend his browes
vpon the wicked traine:
And cutteth away the memorie,
that ſhulde of them remaine.
17 Bot when the iuſt do call and cry,
the Lord doeth heare them ſo:
That out of paine and miſerie,
furthwith he let them go.

18 The Lord is kind and ſtreight at hand,
to ſuch as be contrite:
He ſaueth alſo the ſorowfull,
the meke and pure in ſpirite.
19 Full many be the miſeries,
that righteous men do ſuffer:
Bot out of all aduerſities,
the Lord doeth them deliuer.

20 The Lord doeth ſo preſerue and kepe,
his very bones alway:
That not ſo much as one of them
doeth periſh or decay.
The ſinne ſhall ſlay the wicked man,
quhilk he him ſelfe hath wrought:
And ſuch as hate the righteous man,

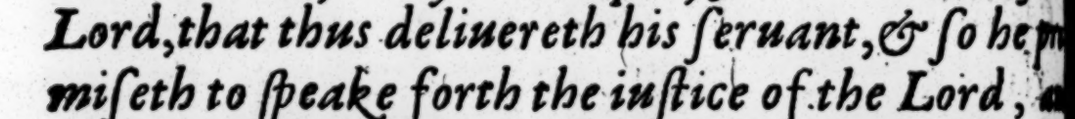
shall sone be brought to nought.

22 But they that serue the liuing Lord,
the Lord doeth saue them sound;
And who that put their trust in him,
nothing shall them confound.

Iudica Domine nocentes.

PSALME xxxv. I. H.

¶ So long as Saul wes enemy to Dauid, all that h any autoritie vnder him to flatter their King (a the course of the world) did also most cruelly pers ente Dauid: against whom he prayeth God to plea & to auenge his cause, that they may be takē in th owen nets and snares, that his innocencie may declared, and that the innocent quhilk taketh pa with him may reioyce and prayse the Name of t Lord, that thus deliuereth his seruant, & so he pr miseth to speake forth the iustice of the Lord, a to magnifie his Name all the dayes of his life.



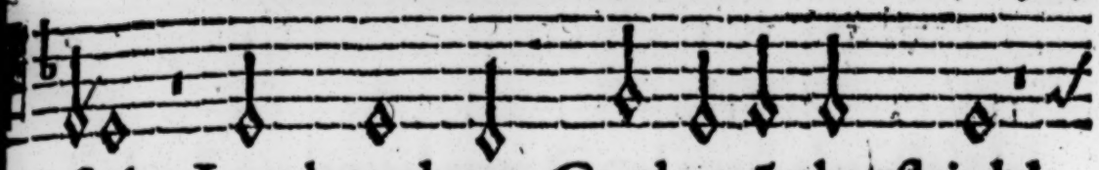
LOrd plead my cause against my foe



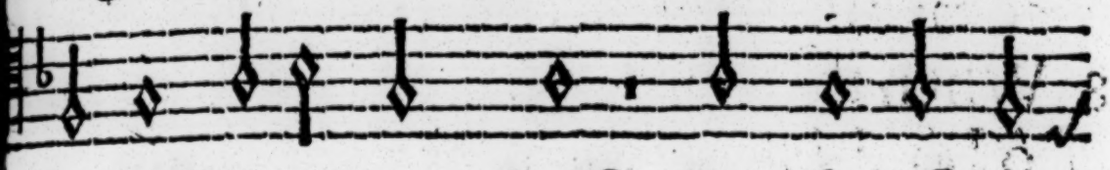
confound their force and might: Fight on



my part against all those that seke with m



to fight. Lay hand my God vpō thy ſhield,



thy ſelfe in armour dreſſe: Stand vp for me



& fight the feild, to helpe me frō diſtreſſe.

Bring forth the ſpeare and ſtoppe the way,
myne enemies to withſtand:
Then Lord vnto my ſoule thus ſay:
I am thy helpe at hand.
Confound them with rebuke and blame,
that ſeke my ſoule to ſpill:
Let them turne backe and flee with ſhame,
that thinke to warke me ill.

Let them be ſcatred all abrode,
as chaffe let them be toſte:
And by the Angell of our God,
diſperſt, deſtroyde, and loſte.
Let all their wayes be voyde of light,
and ſlippery like to fall:
And ſend thine Angell with thy might,
to perſecute them all.

7 For why? without my faulte they haue
in ſecret ſet their grinne:
And for no cauſe haue digde a caue,
to take my ſoule therein.
8 When they thinke leaſt and haue no c
O Lord deſtroy them all:
Let them be trapt in their owen ſnare,
and in their miſchief fall.

9 Then ſhall my ſoule, my heart, and voyc
in God haue ioy and wealth:
That in the Lord I may reioyce,
and in his ſauing health.
10 And then my bones ſhall ſpeake and ſa
my partes ſhall all agree:
O Lord though they do ſeme full gaye,
what man is like to theé?

That doeſt defend the weake from them,
that are both ſtout and ſtrong:
And ridde the pure from wicked men,
that ſpoyle and do them wrong.
11 Againſt me cruell men did riſe,
to witnes things vntrew:
And to accuſe me did deuiſe,
of that I neuer knewe.

12 And where to them I beare gud will,
they quite me with diſdaine.

or their intent wes how to ſpill,
and bring my ſoule in paine.
3 Yet I when they were ſicke, tuke thought,
and clad my ſelfe in ſacke:
Vith faſting I my ſelfe lowe brought,
to pray I wes not ſlacke.

4 As to my freind or brother deare,
I did my ſelfe behaue:
nd as one making wofull cheare,
about his mothers graue.
5 Bot in my troubles they did ioy,
an gather on a route:
ea, abiect ſlaues as me did toy,
with mocks and checks full ſtoute.

6 The belly gods and flattering traine,
at feaſtes did me deride:
hey gnaſht their teeth with great diſdaine,
and wride their mouth aſide.
7 Lord when wilt thou amend this geare?
why doeſt thou ſtay and pauſe?
Oh ridde my ſoule, repleat with feare,
out of theſe Lyons clawes.

8 So then will I geue thankes to thee,
before thy Kirke alwayes,
nd where in preaſe the people be,
there will I ſhewe thy prayſe.

19 Let not my foes preuaile on me,
quhilk hate me for no faulte,
Nor yet to winke or turne their eye,
that cauſeles me aſſaulte.

20 Of peace no worde they thinke or ſay,
their talkk is all vntrue:
They ſtill conſult and wolde betraye,
all thoſe that peace enſue.

21 With open mouth they runne at me,
they gape, they laugh, they fleere:
Well, well, ſay they, our eye doeth ſie
the thing that we deſire.

22 Bot Lord thou ſeeſt what wayes they t
ceaſe not this geare to mend:
Be not farre of, nor me forſake,
as men that faile their freind.

23 Awake, ariſe, and ſtirre abrode,
defend me in my right:
Reuenge my cauſe my Lord, my God,
and ayde me with thy might.

24 According to thy righteouſnes,
my Lord God ſet me free:
And let not them their pride expreſſe,
nor triumphe ouer me.

25 Let not their heartes reioyce and cry,
there, there, this geare goeth trimme:

Nor giue them cauſe to ſay on hie,
we haue our will on him.

26 Confound them with rebuke & ſhame,
that ioye when I do mourne:
And pay them home with ſpite and blame,
that brag at me with ſcorne.
27 Let them be glad and eke reioyce
which loue mine vpright way:
And they all tymes with heart and voyce,
ſhall praiſe the Lord and ſay.

28 Great is the Lord and doeth excell,
for why he doeth delight:
To ſie his ſeruants proſper well,
that is his pleaſant ſight.
29 Wherefore my tongue I will apply,
thy righteouſnes to praiſe:
Vnto the Lord my God will I,
ſing laud and thankes alwayes.

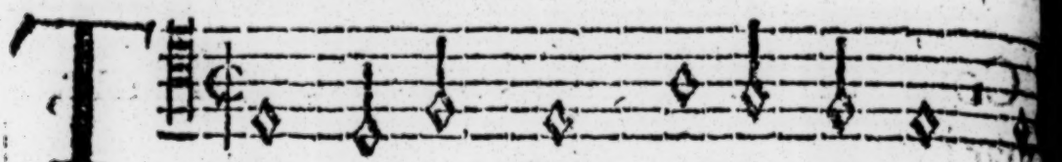
Dixit iniuſtus, vt relinquat.

PSALME. xxxvi. W. Ke.

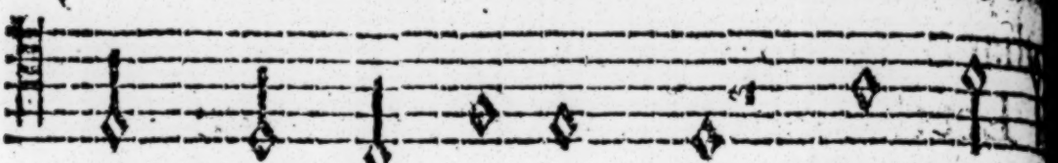
¶ The Prophet grieuouſly vexed by the wicked, doeth complaine of their malicious wickednes. Then he turneth to conſider the vnſpeakable gudnes of God towards all creatures, bot ſpecially towards his children, that by the faith thereof he may be cõforted, & aſſured of his delyuerance, by this ordinarie

courſe

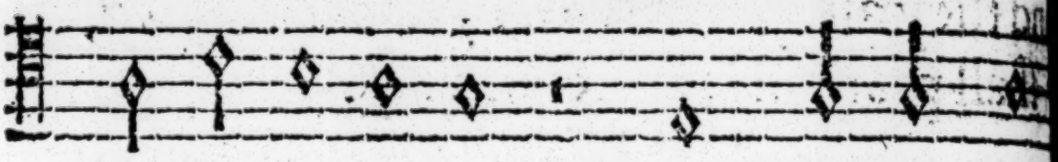
course of Gods warke, who in the end destroy the wicked, and saueth the iust.



THe wicked dedes of the ill man, V



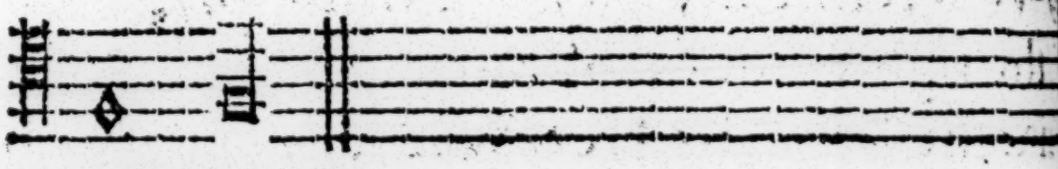
myne heart do witnes plaine. That feare



God in him is none, Though he him selfe



wolde flatter faine. His wickednes is iudg



and knowen.

3 His mouth is bent to vile deceat,
With ignorance he is repleat,
And to do gud he hath no will:
4 In bed he doeth for mischeif waite,
Full bent to seke the way most ill.

5 Thy mercies, Lord, to heauen reche,
Thy faithfulnes the cloudes do preache:

Thy righteouſnes as montaines huge,
Thy iudgements depe no tonge can teach
to man and beaſt thou art refuge.

O God how great thy mercies be,
The ſonnes of men do truſt in the:
With thee they ſhalbe fully fed,
And thou wilt giue them drinke full free,
Of pleaſant riuers largely ſpred.

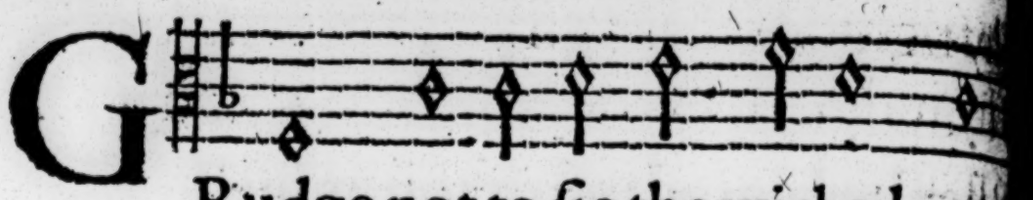
The well of lyfe is thine by right,
Thy brightnes doeth giue vs our light:
Thy fauour Lord, to ſuche extend,
As knowledge thee with heart vpright,
Thy righteouſnes to ſuch men ſend.

Let not the proude, ô Lord, preuaill,
Nor vaine mens power make me to quail.
Bot lo, they faill in their deuiſe:
They miſcheif warke with touth and naill,
And fall, but can by no meanes riſe.

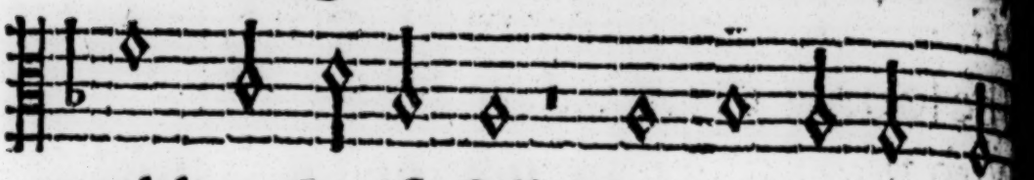
Noli æmulari in malignantibus.

PSALME. xxxvii. W. Whittingham

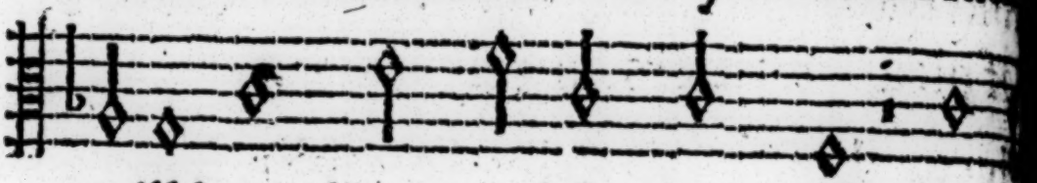
Becauſe the godly ſhulde not wonder to ſie wicked men proſper in this worlde: the Prophet ſheweth that all thinges ſhalbe granted accordinge to their hearts deſire, to them that loue and feare God: and they that do the contrary, although they ſeme to floriſhe for a tyme, ſhall at length periſhe.



GRudge not to ſie the wicked men



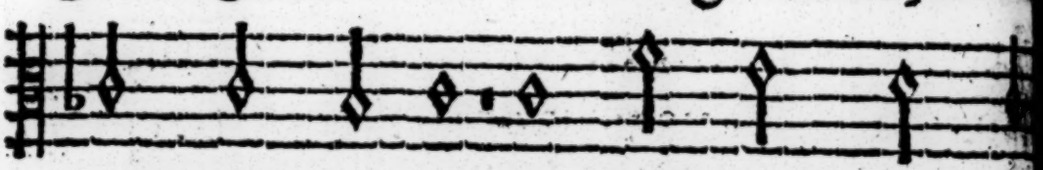
wealth to floriſh ſtill: Nor yet enuie ſuch



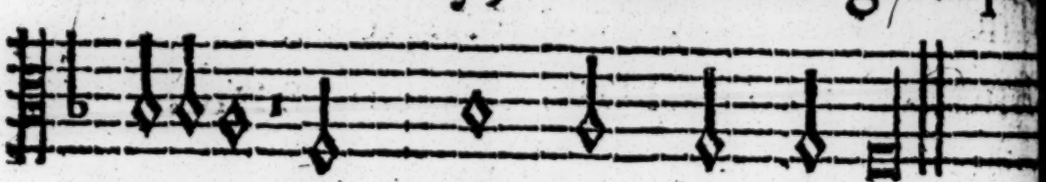
to ill haue bent and ſet their will. For as



grene graſſe and floriſhing herbes, are cut



and wither away, So ſhall their great pro-



ſperitie ſone paſſe, fade, and decay.

3 Truſte thou therefore in God alone,
to do well giue thy minde:
So ſhalt thou haue the land as thine,
and there ſure fude ſhall finde.
4 In God ſet all thine hearts delite,
and luke what thou woldſt haue,

els can wiſhe in all the worlde,
thou nedeſt it not craue.

Caſte both thy ſelfe and thine affaires,
on God with perfite truſt:
nd thou ſhalt ſie with patience
th'effect both ſure and iuſt.
Thy perfite lyfe and godly name,
he will cleare as the light:
that the Sunne euen at none dayes,
ſhall not ſhine halfe ſo bright.

Be ſtill therefore and ſtedfaſtly
on God ſee thou waite then:
ot ſhrinking for the proſprous ſtate,
of lewde and wicked men.
Shake of deſpite, enuie, and hate:
at leaſt in any wyſe,
heir wicked ſteppes auoyde and flee,
and follow not their gyſe.

For euerie wicked man will God
deſtroy, both more and leſſe:
ot ſuche as truſte in him, are ſure
the land for to poſſeſſe.
Watche bot a whyle, and thou ſhalt ſie,
no more the wickeds traine:
o, not ſo muche as houſe or place,
where once he did remaine.

11 Bot merciful and humble men,
enioy ſhall ſea and land:
In reſt and peace they ſhall reioyce,
for noght ſhall them withſtand.
12 The lewd men and malicious,
againſt the Iuſt conſpire:
They gnaſhe their teeth at him as men,
quhilk do his bane deſire.

13 Bot while that leud men thus do th
the Lord laugheth them to ſcorne:
For why? he ſeeth their terme approche,
when they ſhall ſighe and morne.
14 The wicked haue their ſword out dr
their bowe eke haue they bent:
To ouerthrowe and kill the pure,
as they the right way went.

15 Bot the ſame ſword ſhal pearce their h
quhilk wes to kill the Iuſt:
Likewiſe the bowe ſhall breake to ſhiuer
wherein they put their truſt.
16 Doutles the iuſt mans pure eſtate,
is better a great deale more:
Then all theſe lewd and wordlie mens,
riche pompe and heaped ſtore.

17 For be their power neuer ſo ſtrong,
God will it ouerthrowe:

Vhere contrarie he doeth preſerue
the humble men and lowe.
8 He ſeeth by his great prouidence,
the gud mens trade and way:
nd will giue them inheritance,
quhilk neuer ſhall decay.

9 They ſhall not be diſcouraged,
when ſome are heard beſted:
Vhen other ſhall be hungerbit,
they ſhall be clad and fed:
0 For whoſoeuer wicked is,
and enemie to the Lord,
hall quaill, yea melt euen as lambes greaſe,
or ſmuke that fleeth abrod.

1 Beholde the wicked borroweth much,
and neuer payeth againe:
Vhere as the iuſt by liberall giftes,
maketh many glad and faine.
2 For they whō God doth bleſſe, ſhall haue
the land for heritage:
And they whome he doeth curſe likewiſe,
ſhall periſhe in his rage.

3 The Lord the iuſt mans wayes doeth guide
and geueth him gud ſucceſſe,
ō eueire thing he taketh in hand,
he ſendeth gud addreſſe.

24 Though

24 Thogh that he fall, yet is he ſure,
not vtterly to quaile,
Becauſe the Lord ſtretcheth out his hand
at nede, and doeth not faile.

25 (I haue bene yong and now am olde,
yet did I neuer ſie:
The Iuſt man left, or els his ſede,
to begge for miſerie)
26 Bot giueth alwayes moſt liberally,
and lendeth whereas is nede:
His children and poſteritie,
receaue of God their mede.

27 Flee vice therefore and wickednes,
and vertew do embrace:
So God ſhall grant thee long to haue,
in earth a dwelling place.
28 For God ſo loueth equitie,
and ſheweth to his ſuche grace:
That he preſerueth them alway,
bot ſtroyth the wicked race.

29 Whereas the gud and godly men,
inherite ſhall the land:
Hauing as Lords all thing therein,
in their owen power and hand.
30 The Iuſt mans mouth doeth euer ſp
of matters wiſe and hie:

His tongue doeth talke to edifie,
with trueth and equitie.

31 For in his heart the Law of God,
his Lord doeth ſtill abyde:
So that where euer he goeth or walkthe,
his fute can neuer ſlyde.
32 The wicked like a rauening Wolfe,
the iuſt man doeth beſet:
By all meanes ſeeking him to kill,
if he fall in his net.

33 Thogh he ſhuld fall into his hands,
yet God wolde ſuccour ſend:
Thogh men againſt him ſentence giue,
God wolde him yet defend.
34 Waite thou on God and kepe his way,
he ſhall preſerue thee then:
The earth to rule, and thou ſhalt ſee,
deſtroyde theſe wicked men,

35 The wicked haue I ſeene moſt ſtrong,
and placed in high degree:
Floriſhing in all wealth and ſtore,
as doeth the Lawrell tree.
36 Bot ſuddenly I paſſed away,
and lo, he was quyte gone:
Then I him ſoght, bot culde ſcarſe finde,
the place where dwelt ſuch a one.

37 Marke and beholde the perfect man
how God doeth him increaſe:
For the iuſt man ſhall haue at length,
great ioy with reſt and peace.
38 As for tranſgreſſours, wo to them,
deſtroyde they ſhall all be:
God will cut of their budding race,
and riche poſteritie.

39 Bot the Saluation of the iuſt,
doeth come from God aboue:
Who in their trouble ſendeth them aide,
of his mere grace and loue.
40 God doeth them helpe, ſaue and delyu
from leud men and vniuſt:
And ſtill will ſaue them whiles that they
in him do put their truſt.

Domine ne in furore tuo.

PSALME XXXVIII.

*David lying ſicke of ſome grieuous diſeaſe, ack
todgeth him ſelfe to be chaſtiſed of the Lord fo
ſinnes, and therefore prayeth God to turne awa
wraith, He vttereth the greatnes of his gre
many wordes and circumſtances, as wounde
the arrowes of gods ire: forſakē of his freinds,
intreated of his ennemeis. Bot in the end,
firme confidence he commendeth his cauſe to G
and hopeth for ſpedie helpe at his hand.*

Sing this as the 6. Pſalme.

PVt me not to rebuke, ô Lord,
when kindled is thine ire:
Nor in thy furie me correct,
ô Lord I thee deſire.
For lo, on me pure wretche haue light,
thyne arrowes ſharpe and kene:
And on my backe thine heauy hand,
to lye may well be ſene.

Sith thou art angrie, Lord therefore,
no health my fleſhe is in:
Nor in my bones, reſt leſſe, or more,
by reaſon of my ſinne.
For lo, my wicked doings, Lord,
aboue my head are gone:
A greater lode then I can beare,
they lye me ſore vpon.

My wounds ſo ſtincke and feſtered are,
as lothſome is to ſie:
Quhilk all through mine owen fuliſhnes,
betideth vnto me.
I am bund downe, and crokt full ſore,
through this my great diſtres:
That I paſſe ouer all the day
with plaints and heauynes.

For why: with raging heat throughout,

my loyns are whole repleit:
And in my flesh no parte at all,
is sound or yet compleit.
8 So weake and feeble am I brogh̄t,
and broken eke so sore:
That euen for very grief of heart,
I am compelled to roare.

9 My whole requeſt, my sighes also,
are open in thy sight:
10 My heart doth pant, my stregth hath fa
mine eyes haue loſt their light.
11 My louers and my wonted friends,
flee this my plague and grief:
My kinsfolke they alufe do stand,
and shewe me no relief.

12 They that did seeke my lyfe laide snar
and that they sogh̄t the way,
To doe me hurt, spake lyes, and thoughᵗ
on treason all the day.
13 Bot as a deafe man I became,
that culde not heare at all:
And as one dumme that openeth not
his mouth, to speake withall.

14 Euen as the man both deafe and dum
that answereth not againe:
When he reproued is, such lyke,

am I become certaine:
5 For why? ô Lord, on thee with hope,
I waite and do attende:
Thou wilt me heare, my Lord, my God,
and ſuccour to me ſend:

6 Heare me in tyme, ſaid I, leaſt that
my foes ſhulde me deſpyſe:
Reioyſing when they ſie me ſlippe,
who then againſt me ryſe.
7 For lo, I am already brought,
to halte moſt ſhamefully:
And euer preſent me before,
is my great miſerie.

8 For while that I my wickednes,
in humble wiſe confeſſe:
And while I for my ſinfull dedes,
my ſorrowe doe expreſſe.
9 My foes doe ſtill remaine alyue,
and mightie are alſo:
And they that hate me wrongfully,
in nomber hugely growe.

10 They are mine aduerſaries eke,
who gude for ill repaye:
Becauſe I followe with myne heart,
and enſew gudnes ay.
11 Forſake not me therefore, ô Lord,

be not farre of away.
With ſpede make haſte vnto my helpe,
ô God my health and ſtay.

Dixi, cuſtodiam vias meas.

PSALME xxxix. I.H.

Dauid vttereth With what greif and bitterne mind he Was driuen to theſe outtrageous c plaints of his infirmitie. For he cõfeſſeth that w he had determined ſilence, that he braſt furth into Wordes that he Wolde not, through the gr nes of his grief. Then he rehearſeth certain queſtes quhilk taſte of the infirmitie of man. A mixeth With them many prayers, bot all do ſh minde wonderfully troubled, that it may plai appeare howe he did ſtryue mightelye aga death and deſperation.

Sing this as the xxix. Pſalme.

I Said I will luke to my wayes,
for feare I ſhuld go wrong:
I wil take hede all tymes, that I
offend not with my toung.
2 As with a bit I will kepe faſt,
my mouth with force and might:
Not once to whiſper all the while,
the wicked are in ſight.
3 I held my toung and ſpak no worde,
bot kept me cloſe and ſtill:

Yea from gude talke I did refraine,
bot ſore againſt my will.
4 My heart waxt hote within my breſt,
with muſing thought and dout:
Which did encreſſe, and ſtirre the fire,
at laſt theſe wordes braſt out.

5 Lord nomber out my lyfe and dayes,
which yet I haue not paſt:
So that I may be certified,
how long my lyfe ſhall laſt.
6 Lord thou haſte pointed out my lyfe,
in length much lyke a ſpanne:
Myne age is nothing vnto thee,
ſo vaine is euerie man.

7 Man walketh lyke a ſhade, and doeth,
in vaine himſelfe annoy,
In getting gudes and can not tell
who ſhall the ſame enioye.
Now, Lord, ſith things this wiſe do frame,
what helpe do I deſire?
Of treuth my hope doeth hange on thee,
I nothing els require.

8 From all the ſinnes that I haue done,
Lord quyte me out of hand:
And make me not a ſcorne to fules,
that nothing vnderſtand.

9 I ſhulde haue bene as dumme, and to
complaine, my lippes not moue:
Becauſe I knewe it was thy warke,
my pacience for to proue.

10 Lord take from me thy ſcurge and plagu
I can them not withſtand:
For I conſume and pyne for feare,
of thy moſte heauy hand.

11 When thou for ſinne doeſt man rebuke,
he waxeth woe and wanne,
As doeth a clothe that moths haue fret,
ſo vaine a thing is man.

12 Lord heare my ſute and giue gude hed
regarde my teares that fall:
I ſoiourne lyke a ſtranger here,
as did my fathers all.

13 Oh ſpare a litle, giue me ſpace,
my ſtrength for to reſtore,
Before I goe away from hence,
and ſhall be ſeene no more.

Expectans expectaui.

PSALME xl. I.H.

*¶ Dauid delyuered from great daunger, doeth mag-
nifie & praiſe the grace of God for his delyuera
and commendeth his prouidence towardes all ma
kinde. Then doth he promiſe to giue himſelf who
to Gods ſeruice, and ſo declareth how God is trew
worſhippe*

worshipped. Afterward he giueth thankes & prayseth God, and hauing complained of his enemies with gude courage he calleth for ayde & succour.

Sing this as the 35. Psalme.

I Waited long, and sought the Lord,
and paciently did beare:
At length to me he did accord,
my voyce and cry to heare.
2 He pluckt me from the lake so depe,
out of the mire and clay:
And on a rocke he set my feete,
and he did guide my way.
3 To me he taught a Psalme of praise,
quhilk I must shewe abrode:
And sing newe songs and thankes alwayes,
vnto the Lord our God.
4 When all the folke these things shall see,
as people much afrayde:
Then they vnto the Lord will flee,
and trust vpon his ayde.
O blest is he whose hope and heart,
doeth in the Lord remaine:
That with the proud doth take no part,
nor such as lye and faine.
5 For Lord my God thy wonderous dedes
in greatnes farre do passe:

Thy fauour towardes vs exceedes,
all things that euer was.

6 When I entend and do deuiſe,
thy warkes abroade to ſhowe:
To ſuch a rekening they do riſe,
thereof none end I knowe.
Brunt offrings thou didſt not deſire,
(mine eares well vnderſtand)
Nor ſacrifice for ſinne, with fire,
thou didſt at all demand.

7 But then ſaid I, behold and luke,
I come (O Lord) to thee:
For in the volume of thy buke,
thus is it writ of me.
8 That I (ô God) with my whole minde,
thy will to do lykewell:
For in my heart thy law I finde,
faſt placed their to dwell.

9 Thy iuſtice and thy righteouſnes,
in great reſorts I tell:
Beholde my toung no tyme doeth ceaſe,
ô Lord thou knoweſt full well.
10 I haue not hidde within my breſt,
thy gudnes as by ſtelth:
Bot I declare and haue expreſt,
thy trueth and ſauing health.

I kept not close thy louing minde,
that no man shulde it knowe:
The trust that in thy trueth I finde,
to all the Kirk I showe.
11 Thy tender mercy, Lord, fro me
withdrawe thou not away:
Bot let thy loue and veritie,
preserue me still for aye.

12 For I with mischiefes many one,
am sore beset about.
My sinnes such hold haue tane me on,
I can not once luke out.
Yea, they in nomber farre excede
the heares vpon myne head.
So that mine heart doeth faint for drede
that I almost am dead.

13 With spede send helpe and set me free,
ô Lord I thee require:
Make hast with ayde to succour me,
ô Lord at my desire.
14 Let them susteine rebuke and shame,
that seke my soule to spill:
Driue backe my foes and them defame,
that wishe and wolde me ill.

15 For their ill feates do them destroy,
that wolde deface my name:

Quhilk at me thus do raile and cry:
fie on him, fie for ſhame.
Let them in thee haue ioy and wealth,
that ſeke to thee alwayes:
That ſuch as loue thy ſauing health,
may ſay, to God be prayſe.

17 But as for me I am bot pure,
oppreſt and brought full lowe:
Yet thou ô Lord, wilt me reſtore
to health full well I knowe.
For why? thou art my hope and truſt,
my refuge, helpe and ſtay:
Wherfore my God, as thou art iuſt,
with me no tyme delay.

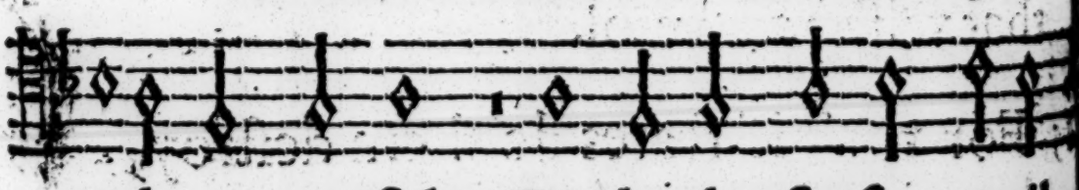
Beatus vir qui intelligit.

PSALME xLi. Tho.St.

¶ *Dauid being afflicted, bleſſeth them that pitie his caſe and complaineth of the treaſon of his freinds and familiars, as came to paſſe in Iudas. Ioh.13. After hauing felt Gods mercies in deliuering him he giueth moſt heartie thankes vnto God.*

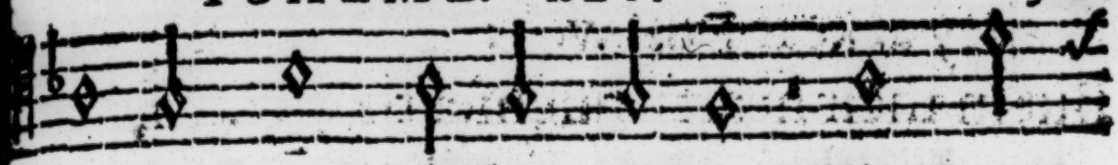


THe man is bleſt that carefull is, the
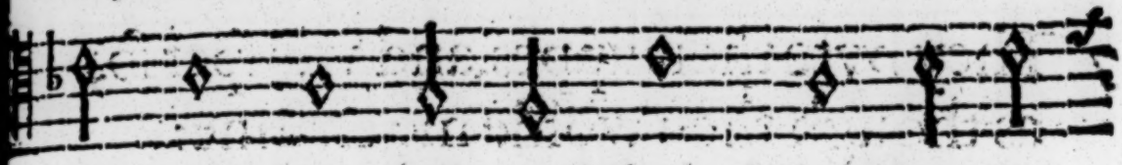


nedy to conſider. For in the ſeaſon peril-
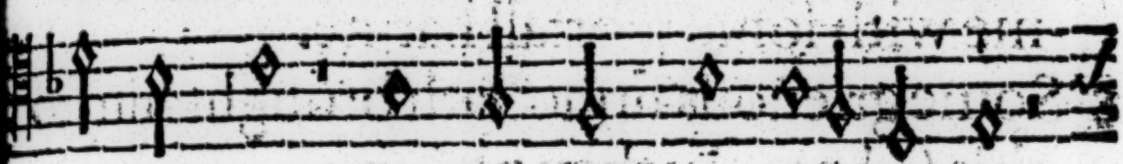
lous



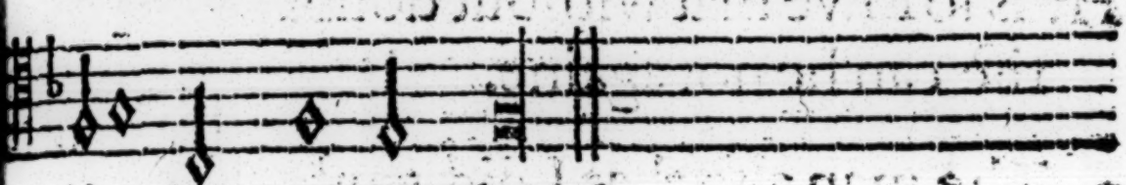
lous, the Lord will him deliuer: The Lord



will make him safe and sound, and happy



in the land: And he will not deliuer him,



into his enemies hand.

3 And in his bed when he lyeth sicke,
the Lord will him restore:
And thou, ô Lord, wilt turne to health
his sicknes and his sore.
4 Then in my sickenes thus say I,
haue mercy, Lord, on me:
And heale my soule quhilk is full wo,
that I offended thee.

5 Myne enemies wisht me ill in heart,
and thus of me did say:
When shall he dye, that all his name
may vanish quite away?
6 And when they come to visite me,

they

they aſke if I do well:
But in their hearts miſchief they hatch,
and to their mates it tell.

7 They byte their lippes, and whiſper ſo,
as though they wolde me charme:
And caſt their fetches how to trappe
me with ſome mortall harme.
8 Some grieuous ſinne hath brought him to
this ſicknes, ſay they plaine:
He is ſo lowe that without doubt
riſe can he not againe.

9 The man alſo that I did truſt,
with me did vſe deceite:
Who at my table eat my bread,
the ſame for me laide waite.
10 Haue mercy Lord on me therefore,
and let me be preſerude:
That I may render vnto them,
the things they haue deſerude.

11 By this I know aſſuredly,
to be beloued of thee:
When that myne enemies haue no cauſe
to triumphe ouer me.
12 Bot in my right thou haſt me kept,
and mainteined alwaye:

And in thy presence place assignde,
where I shall dwell for aye.

3 The Lord, the God of Israell,
be praised euermore:
Euen so be it, Lord, will I say,
euen so be it therefore.

Quemadmodum desiderat.

PSALME XLII. I.H.

¶ The Prophet grieuously cõplaineth, that beyng letted by his persecution, he coulde not be present in the Congregation of Gods people, protesting that although he was separate in bodie frõ them, yet his heart was thitherward affectioned. And last of all he sheweth that he was not so farre ouercome with these sorrowes and thoughtes, bot that he continually put his confidence in the Lord.

Sing this as the 33. Psalme.

LYke as the Hart doeth breath and bray,
the welsprings to obtaine:
So doeth my soule desire alwaye,
with thee, Lord to remaine.
2 My soule doth thirst & wold drawe nere
the liuing God of might:

Oh, when ſhall I come and appeare,
in preſence of his ſight.

3 The teares all tymes are my repaſt,
quhilk from mine eyes do ſlide:
When wicked men cry out ſo faſt,
where now is God thy guide?
4 Alas what grief is it to thinke,
what freedome once I had?
Therfore my ſoule as at pittes brinke,
is moſt heauie and ſad.

When I did marche in gud array,
furniſhed with my traine,
Vnto the temple wes our way,
With ſongs and hearts moſt faine.
5 My ſoule, why art thou ſad alwayes,
and freateſt thus in my breſt?
Truſt ſtill in God, for him to prayſe,
I hold it euer beſt.

By him I haue ſuccour at nede,
againſt all paine and grief:
He is my God, quhilk with all ſpede,
will haſt to ſend relief.
6 And this my ſoule within me, Lord,
doeth faint to thinke vpon,
The land of Iordan, and record
the litle hill Hermon.

7 One grief another in doeth call,
as clouds bruſt out their voyce:
The fluds of euils that do fall,
runne ouer me with noyſe.
8 Yet I by day felt his gudnes,
and helpe at all aſſayes:
Likewiſe by night I did not ceaſe,
the liuing God to praiſe.

9 I am perſuaded thus to ſay,
to him with pure pretence:
O Lord thou art my guide and ſtay,
my rocke and my defence:
Why doe I then in penſiuenes,
hanging the head, thus walke?
While that myne enemies oppreſſe,
and vexe me with their talke.



10 For why? they pearce myne inward parts
with pangs to be abhord:
When they cry out with ſtubburne hearts,
where is thy God, thy Lord?
11 So ſoone why doeſt thou faint and quaile
my ſoule, with paines oppreſt?
With thoughts why doeſt thy ſelfe affaile,
ſo ſore within my breſt?

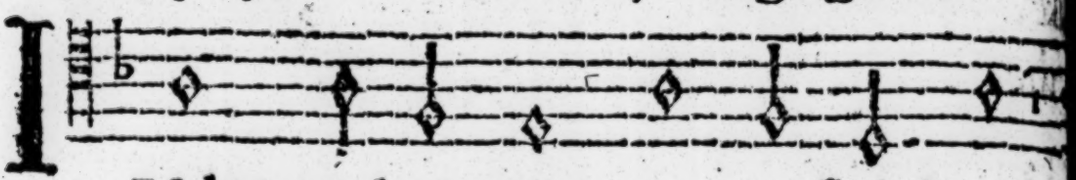
Truſt in the Lord thy God alwayes,
and thou the tyme ſhalt ſee,

To giue him thankes with laude and pra
for health restorde to thee.

Iudica me Deus.

PSALME. xLiii. Tho.St.

*¶ He prayeth to be deliuered from them which co
spire with Absolon, to the end that he might u
fully prayse God in his holy Congregation.*
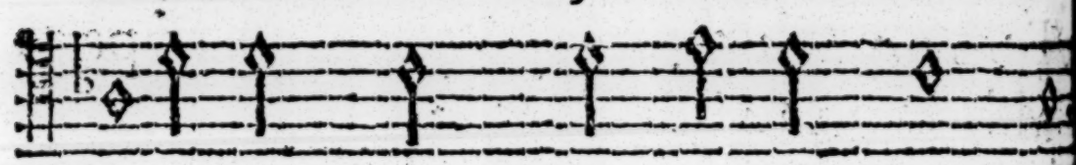


IVdge and reuenge my cause ô Lord,
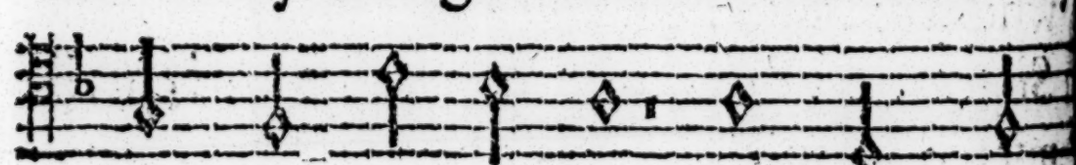


from them that euill be: From wicked



and deceitfull men, ô Lord deliuer me.



For of my strength thou art the God: why



putst thou me thee fro? And why walke



I so heauily oppressed with my foe?
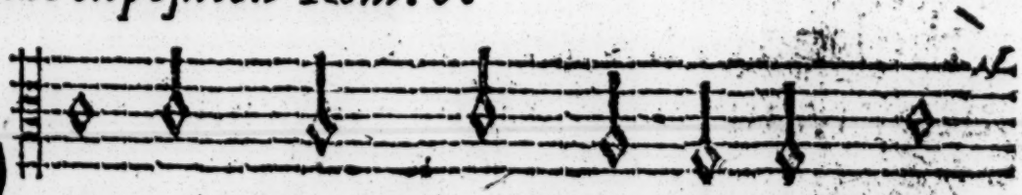
Send out thy light and eke thy trueth,
and lead me with thy grace:
Quhilk may conduct me to thy hill,
and to thy dwelling place.
Then ſhall I to the Alter go,
of God my ioye and cheare:
And on mine Harpe giue thankes to thee,
(ô God) my God moſt deare.

Why art thou then ſo ſad, my ſoule,
and freateſt thus in my breſt?
Till I truſt in God, for him to prayſe,
I holde it alwayes beſt.
By him I haue deliuerance
againſt all paynes and grief.
He is my God, quhilk doeth alwayes,
at neede ſende me relief.

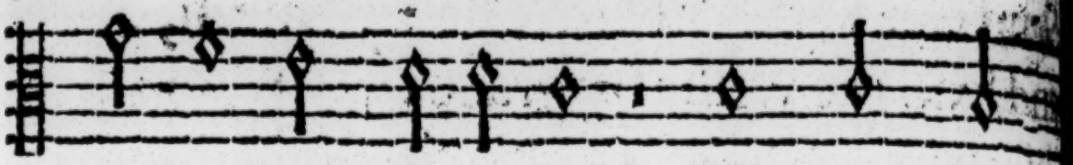
Deus auribus noſtris audiuimus.

PSALME XLIIII. Th. Ster.

A moſte earneſt prayer made in the name of the faithfull, when they are afflicted by their enimies for ſuſteyning the quarell of Gods word, according to the expoſition Rom. 8.



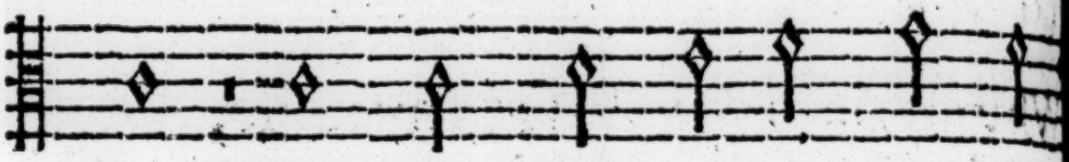
VR eares haue heard our fathers tell,



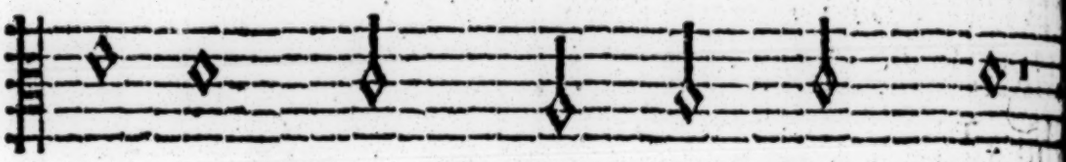
and reuerently record, The wondrous
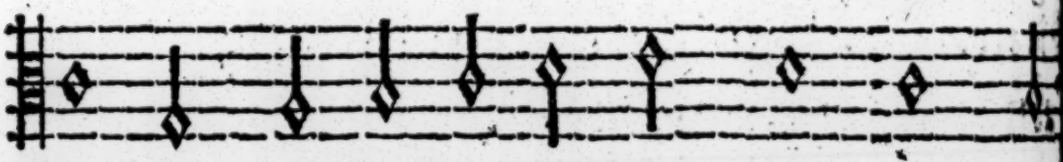


warkes that thou haſt done in alder tyme, ô
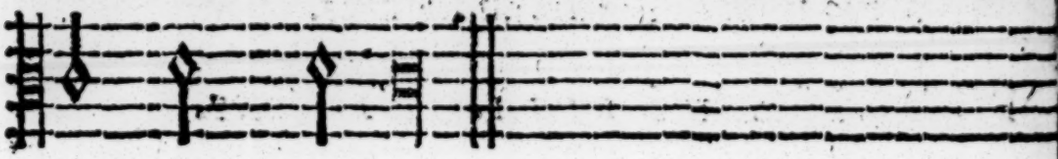


Lord, How thou didſt caſt the Gentiles



out, and ſtroydſt them with ſtrong hand,



Planting our fathers in their place, and gaue



to them their land.

3 They conquered not by ſword nor ſtreng
the land of thy beheſt:
But by thine hand, thine arme and grace,
becauſe thou loueſt them beſt.
4 Thou art my King, ô God, that holpe

Iacob in ſundry wiſe.
Led with thy power, we threw down ſuch
as did againſt vs riſe.

I truſted not in bowe, ne ſworde,
they could not ſaue me ſound:
Thou keptſt vs from our enemies rage,
thou didſt our foes confounde.
And ſtill we boaſt of thee our God,
and prayſe thine holy Name:
Yet now thou goeſt not with our hoſte,
but leaueſt vs to ſhame.

Thou madſte vs flee before our foes,
and ſo were ouertrode:
Our enemies robd and ſpoild our guds,
when we were ſparſt abrode.
Thou haſt vs giuen to our foes,
as ſheepe for to be ſlaine:
Amongſt the heathen euery where
ſcattred we do remaine.

Thy people thou haſt ſolde like ſclaues,
and as a thing of nought:
For profite none thou hadſt thereby,
no gaine at all wes ſought.
And to our neighbours thou haſt made,
of vs a laughing ſtocke:
And thoſe that round about vs dwell,

at vs do grinne and mocke.

14 Thus we ſerue for none other vſe,
but for a commune talke:
They mocke, they ſcorne & nod their head
where euer we go or walke.

15 I am aſhamed continually,
to heare theſe wicked men:
Yea I ſo bluſh, that all my face
with redde is couered then.

16 For why? we heare ſuch ſclandrous wor
ſuch falſe reportes and lyes:
That death it is to ſie their wrongs,
their threatnings and their cryes.

17 For all this we forgot not thee,
nor yet thy couenant brake:

18 We turne not backe our hearts from the
nor yet thy pathes forſake.

19 Yet thou haſt trode vs downe to duſt,
where dennes of dragons be:
And couered vs with ſhade of death,
and great aduerſitie.

20 If we had our Gods Name forgot,
and helpe of Idoles ſought:

21 Wold not God then haue tryde this ou
for he doeth knowe our thought.

22 Nay, nay, for thy Names ſake, ô Lord,
alway

alwayes are we ſlaine thus:
As ſheepe vnto the ſhambles ſent,
right ſo they deale with vs.
23 Vp, Lord, why ſlepeſt thou? awake,
and leaue vs not for all:
24 Why hideſt thou thy countenaunce,
and doeſt forget our thrall?
25 For downe to duſt our ſoule is brought,
and we now at laſt caſt:
Our bellie, like as it were glude,
vnto the grounde cleaueth faſt.
26 Riſe vp therefore for our defence,
and helpe vs, Lord, at nede:
We thee beſeeche for thy gudnes,
to reſcue vs with ſpede.

Eructauit cor meum verbum.

PALME xLv. W.Ke.

¶ *The Maieſtie of Salomon, his honor, ſtrength, beautie, riches and power are prayſed, and alſo his mariage with the Egyptian being an Heathen woman is bleſſed. If that ſhe can renounce her people, and the loue of her country, & giue her ſelf wholy to her huſbande. Vnder the quhilk figure the wonderfull Maieſtie, and increaſe of the kingdome of Chriſt and the Kirke his Eſpouſe nowe taken of the Gentiles is deſcribed.*

Sing this as the 25. Pſalme.

MY heart doeth take in hand,
some godly song to sing,
The prayse that I shall shewe therein,
perteineth to the King.
My tongue shalbe as quicke,
his honour to endite:
As is the penne of any scribe,
that vseth fast to write.

2 O faireſt of all men,
thy speache is pleasant pure:
For God hath blessed thee with gifts,
for euer to indure.
3 About thee girde thy sworde,
thou mightie Prince of fame:
Quhilk is the glorie and renoume,
and honour of thy Name.

4 Go furth with prosprous spede,
in meeknes, trueth and right:
And thy right hand shall thee instruct,
in warks of dreadfull might.
5 Thy shaftes are sharpe, ô King,
to pearce thy foes hearts all:
Therefore shall Nations thee obey,
and at thy feete downe fall.

6 Thy royall seate, ô Lord,
for euer shall remaine:

Becaus

Becauſe the Scepter of thy Realme,
doeth righteouſnes maintaine.
7 Thou righteouſnes doeſt loue,
and wickednes deteſt:
Becauſe God hath anoynted thee,
with ioye aboue the reſt.

8 Of Mirre and Caſſia
thy clothes moſte ſwete ſmell had:
When thou didſt from thy palace paſſe,
where they had made thee glad.
9 Amongſt thy Ladies are,
Kings doughters right demure:
At thy right hand the Queene doeth ſtand
arrayed in golde moſte pure.

10 O doughter take gude hede,
incline and giue gude eare:
Thou muſt forget thy kinred all,
and fathers houſe moſte deare.
11 So ſhall the King deſire,
thy beautie excellent:
He is thy Lord, therefore ſhalt thou,
to honour him be bent.

12 The doughters then of Tyre,
with giftes full riche to ſee:
And all the welthie of the land,
ſhall make their ſute to thee.

13 The doughter of the King,
is glorious to heholde:
Within her chamber she doeth sit,
deckt vp in brodred golde.

14 In robes by nedle wrought,
with many pleasant thing:
And Virgins faire on her to waite,
shee commeth to the King.

15 They shall be brought with ioye,
and myrth on euery syde:
Into the palace of the King,
and there they shall abyde.

16 In steede of parents left,
ô Queene, the change so stands:
Thou shalt haue Sonnes whome thou ma
as Princes in all landes.

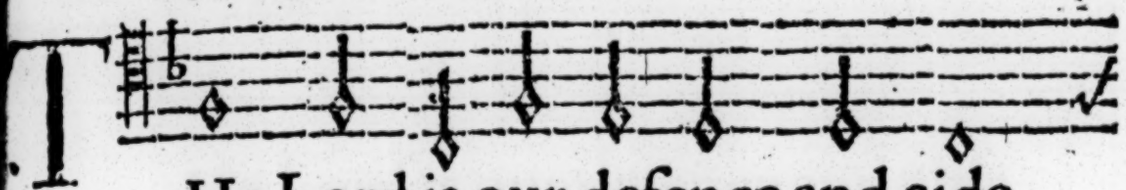
17 Wherefore thyne holy Name,
all ages shall recorde:
The people shall giue thankes to thee,
for euer more, ô Lord.

Deus nostri refugium.

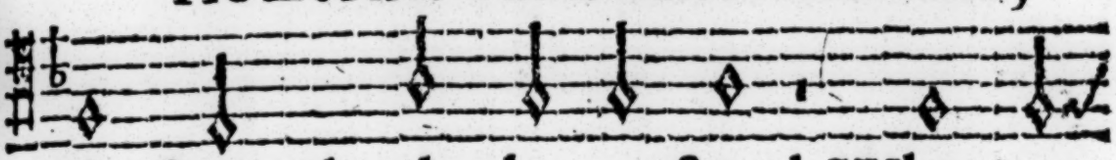
PSALME XLVI. I. H.

¶ *A song of triumph or thankesgiuing for the deli*
rance of Ierusalem after Sẽnacherib with his ar
was driuen away, or some other like sudden & m
uellous deliuerance by the mightie hande of G
wherby the Prophet cõmending this great bene
doeth exhore the faithfull to giue themselues wh

into the hand of God, douting nothing bot that vnder his protection they ſhalbe ſafe againſt all the aſſaults of their enemies, becauſe this is his delyte to aſſwage the rage of the wicked, where they are moſt buſie againſt the Iuſte.



THe Lord is our defence and aide,



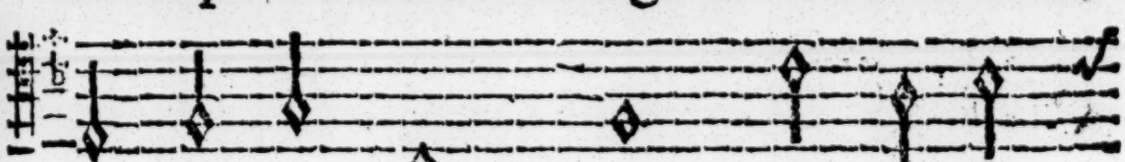
The ſtrength wherby we ſtand: When we



with woe were much diſmaide, We found



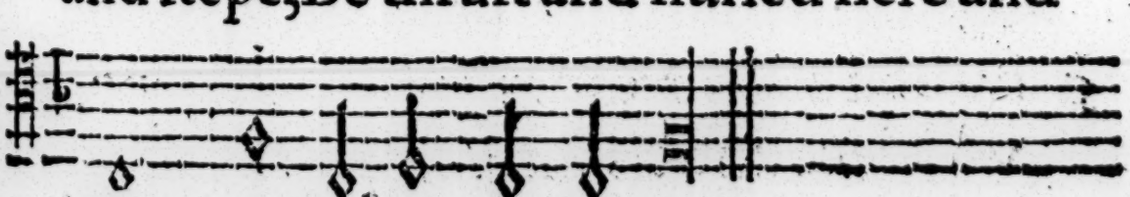
his helpe at hand. Though th'earth remoue



we will not feare, Though hilles ſo high



and ſtepe, Be thruſt and hurled here and



there, within the ſea ſo depe.

3 No though the waues do rage ſo ſore
that all the bankes it ſpilles:
And though it ouerflowe the ſhore,
and beat downe mightie hilles:
4 Yet one faire flude, doeth ſend abrode
his pleaſant ſtreames apace:
To freſhe the citie of our God,
And waſhe his holy place.

5 In middeſt of her the Lord doth dwell,
ſhe can no whit decay:
With ſpedie helpe thoſe that rebell,
againſt her, God will ſtay.
6 The heathen flocke the kingdomes feare
the people make a noyce:
The earth doth melt, and not appeare,
when God puttes furth his voyce.

7 The Lord of hoſtes, doeth take our part
to vs he hath an eye:
Our hope of health with all our heart,
on Iacobs God doeth lye.
8 Come here & ſie, with mynde and thought
the working of our God:
What wonders he himſelfe hath wrought
throughout the earth abrode.

9 By him all warres are huſht and gone,
which countreis did conſpire:
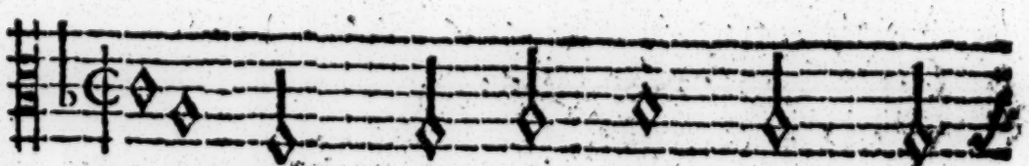
heir bowes he brake and ſpeares echone,
their charets brent with fire.
o Leaue of therefore (ſaith he) and knowe,
I am a God moſt ſtout:
will be praiſde of high and lowe,
euen all the earth throughout.

1 The Lord of hoſtes doeth vs defend,
he is our ſtrength and tower:
On Iacobs God doe we depende,
and on his mightie power.
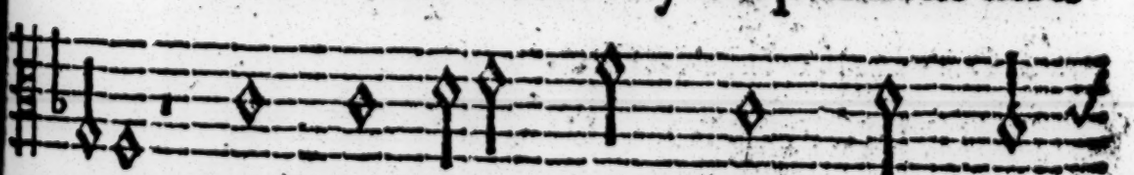
Omnes gentes plaudite manibus.

PSALME. xLvii. W.Ke.

The Prophet exhorteth all people to the worſhippe of the trew and euerliuing God, commending the mercy of God towards the poſteritie of Iacob: and after prophecieth of the kingdome of Chriſt in this tyme of the Goſpell.

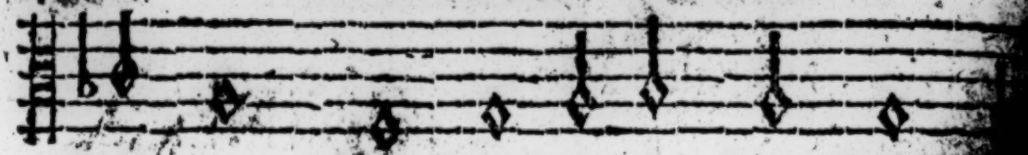


LEt all folke with ioy clap hands and

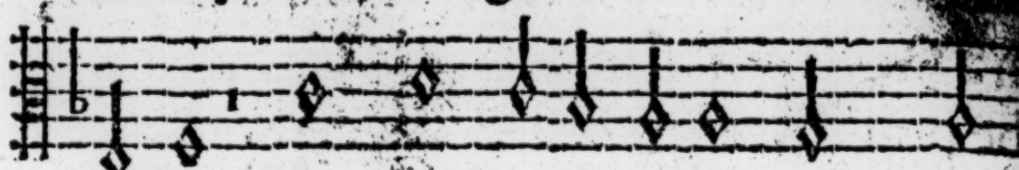


reioyce, And ſing vnto God with moſt chear-

full
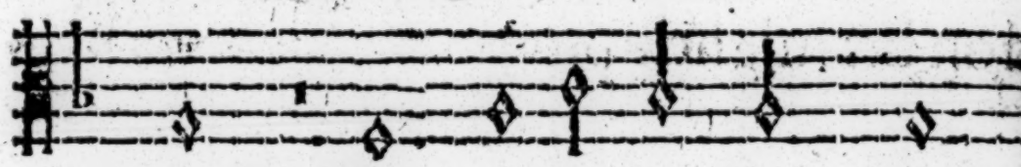


full voyce. For high is the Lord and



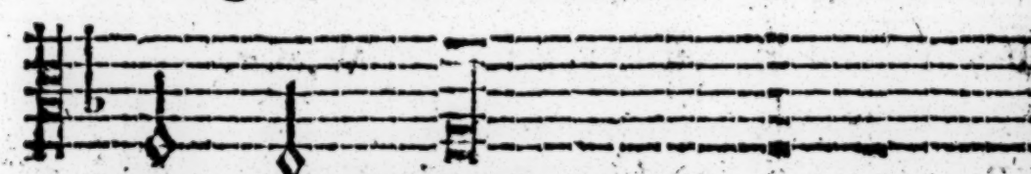
to be, The earth ouer all a great King



he: In daunting the folke, he hath ſo well



wrought, That vnder our fete, whole Na-



tions are brought.

4 An heritage faire
He choſe, vs to moue:
Quhilk Iacob enioyed,
Whome he ſo did loue.

5 Our God is gone vp,
With triumphe and fame,
With ſound of the trumpe,
To witnes the ſame.

6 Sing prayſes to God,
Sing praiſes, I ſay:

To this our great King,
Sing praiſes alway.

For of all the earth
Our God is the King,
Suche as vnderſtand,
Now praiſe to him ſing.
The heathen to rule,
God alſo doeth Reigne,
Who doeth ſtill vpon
His high throne remaine.

Strange Princes do come
Vnto the Lords folde:
Who are as his ſheilds
His Kirk vp to holde.
For ſheilds of the world,
Belong to the Lord:
His Name to exalt,
Let all men accorde.

** The laſt verſe is ſung with the laſt two clauſes.*

Magnus Dominus.

PSALME. xLviii. I. H.

A notable delyuerance of Jeruſalem frō the handes of many Kings is mencioned, for the quhilk thanks are giuen to God, and the eſtate of that citie is prayſed, that hath God ſo preſently at alltymes readye to defend them. This Pſalme ſemeth to be made in the time of Ahaz, Joſaphat, Aſa or Ezechias: for in their tymes chiefly was the citie by foraine Princes aſſaulted.

Sing

Sing this as the 46. Psalme.

GReat is the Lord and with great pr
to be aduanced still:
Within the citie of our God,
vpon his holy hill.

2 Mount Sion is a pleasant place,
it gladdeth all the land:
The citie of the mightie King,
on her North side doeth stand.

3 Within her palaces the Lord,
is knowen a refuge sure:

4 For lo, the Kings together came,
her ruine to procure.

5 Bot when they did beholde the same,
they wondred, and they were
Astonyed much, and suddenly,
were driuen backe with feare.

6 Great terrour there on them did fall,
for very wo they cry:
As doeth a woman when she shall
go trauell by and by.

7 As with the stormie Eastren windes,
thou breakest the shippes that saill,
Of Tarshish: so they scattred were,
destroyde and made to quaill.

8 Within the citie of the Lord,

we ſawe as it was tolde:
Yea, in the citie of our God,
quhilk he will ay vpholde.
9 O Lord we waite, and luke to haue
thy louing helpe and grace,
For quhilk all tymes we do attend,
within thyne holy place.

10 O Lord, according to thy Name,
for euer is thy prayſe:
And thy right hand, ô Lord, is full,
of righteouſnes alwayes.
11 Let for thy iudgements Sion Mount,
with ioyes filled be:
And let Iehudas doughters all,
be glad, ô Lord, in thee.

12 Go walke about all Sion hill,
yea, round about her go:
And tell the Bulwarkes, that thereon,
are buylded on a rowe.
13 Vewe and marke well the wall thereof,
beholde her towres hie:
That you of it may make reporte,
to your poſteritie.

14 For euen this God, our God is he,
for euer and for aye:

He shall direct, and vs conduct,
euen to our dying day.

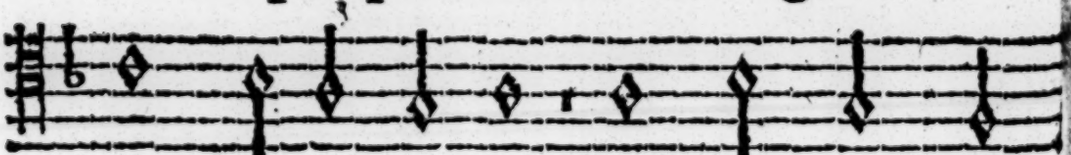
Audite hæc ommes.

PSALME. XLIX. Tho. Stern.

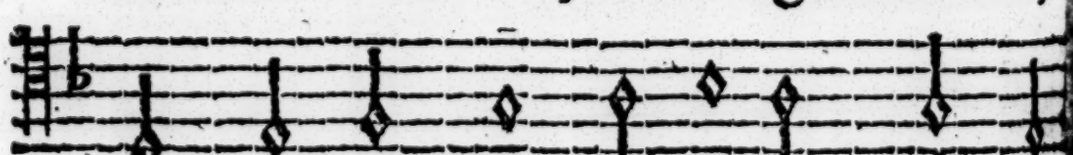
The holy Ghost calleth all men to the consideration of mãs lyfe, shewing them not to be most happie, that are most welthie, and therefore not to be feared: but contrarywise he lyfteth vp our myndes to consider how all things are ruled by Gods prouidence, who as he iudgeth the worldly misers to euerlasting torments, so doeth he preserue his, & wil reward them in the day of the resurrection, 2. Thess. 1.



A L people hearken and giue eare to



that that I shall tell, Both high and low,



both rich and pure that in the world do



dwell. For why? my mouth shall make dis-

cour



course of many things right wise: In vnder-



standing shal myne heart his study exercise.

4 I will inclyne mine eare to knowe,
the parables so darke:
And open all my doutfull speache,
in metre on myne harpe.
5 Why shulde I feare afflictions,
or any carefull toyle?
Or els my foes, quhilk at mine heiles.
are prest my lyfe to spoyle?

6 For as for suche as riches haue,
wherein their trust is moste:
And they quhilk of their treasures great,
them selues do bragge and boste.
7 There is not one of them that can,
his brothers death redeme,
Or that can giue a price to God,
sufficient for him.

8 It is to great a pryce to pay,
none can thereto attaine,
9 Or that he might his lyfe prolong,

or not in graue remaine.
10 They ſie wyſe men aſwell as fules,
ſubiect vnto deathes hands.
And being dead, ſtrangers poſſeſſe,
their gudes, their rents, their lands.

11 Their care is to buylde houſes faire,
and ſo determine ſure:
To make their name right great in earth
for euer to indure.
12 Yet ſhall no man alwayes enioye
high honour, wealth and reſt:
Bot ſhall at length taſte of deaths cuppe,
aſwell as the brute beaſt.

13 And thogh they try theſe fuliſhe thoghts
to be moſte leud and vaine:
Their children yet approue their talke,
and in lyke ſinne remaine.
14 As ſhepe vnto the folde are brought,
ſo ſhall they into graue:
Death ſhall them eate, and in that day,
the Iuſt ſhall Lordſhippe haue.

Their Image and their royall porte,
ſhall fade and quyte decay:
When as from houſe to pit they paſſe,
with wo and welaway.
15 Bot God will ſurely preſerue me,
from

from death and endles paine:
Becauſe he will of his gude grace,
my ſoule receaue againe.

16 If any man wax wondrous riche,
feare not, I ſay, therefore:
Althogh the glorie of his houſe,
increaſeth more and more.
17 For when he dyeth of all theſe things,
nothing ſhall he receaue:
His glorie will not follow him,
his pompe will take her leaue.

18 Yet in this lyfe he takth him ſelfe,
the happieſt vnder Sone:
And others lykewiſe flatter him,
ſaying, all is well done.
19 And preſuppoſe he lyue as long,
as did his fathers olde:
Yet muſt he nedes at length giue place,
and be broght to deaths folde.

20 Thus man to honour God hath calde,
yet doeth he not conſider:
Bot lyke brute beaſts ſo doeth he lyue,
quhilk turne to duſt and powder.

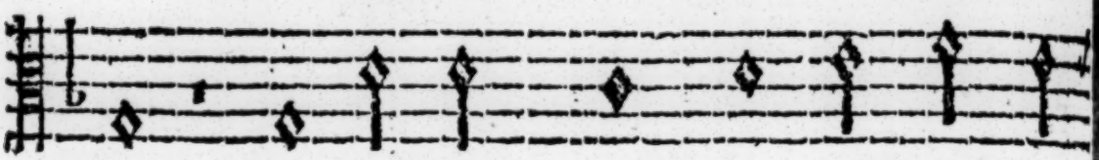
Deus Deorum.

PSALME L. W. Whir.

¶ He prophecieth how God will call all nations by the gospell, & require none other sacrifices of his people but confession of his benefites and thankesgiuing, & he deteſteth all ſuch as ſeme zealous of ceremonies and not of the pure word of God onely.



THe mightie God th'eternall hath thus



ſpoke: And all the worlde he will call, and



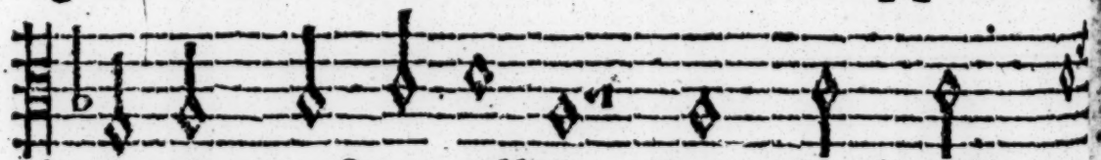
prouoke, Euen from the Eaſt and ſo furth



to the Weſt, From toward Sion quhilk



place him liketh beſt. God will appeare in



beautie moſt excellent. Our God will come



before, that long tyme be ſpent.

3 De

3 Deuouring fyre,
ſhall goe before his face:
A great tempeſt
ſhall round about him trace.
4 Then ſhall he call,
the earth and heauen bright,
To iudge his folke,
with equitie and right:
5 Saying, goe to,
and now my Saintes aſſemble:
My pact they kepe,
their giftes doe not diſſemble.
6 The heauens ſhall
declare his righteouſnes:
For God is Iudge,
of all things more and leſſe.
7 Heare my people,
for I will now reueill:
Liſt, Iſraell,
I will thee nought conceill,
Thy God, thy God
am I, and will not blame thee,
8 For giuing not
all maner offrings to me.
9 I haue not nede
to take of thee at all,
Goates of thy folde,

or calfe out of thy ſtall.
10 For all the beaſtes
are mine within the wuds:
On thouſand hilles,
cattell are mine owen guds.
11 I knowe for mine,
all birds that are on mountaines:
All beaſtes are myne,
quhilk haunt the feilds and fountaines.
12 Hungrie if I were,
I wolde not thee it tell:
For all is myne,
that in the worlde doeth dwell.
13 Eat I the fleſhe,
of great bulles, or bullockes?
Or drinke the blude,
of goates, and of the flockes?
14 Offer to God,
praiſe and hearty thankeſgeuing,
And pay thy vowes
vnto God euerliuing.
15 Call vpon me,
when troubled thou ſhalt be:
Then will I helpe,
and thou ſhalt honour me.
16 To the wicked,
thus ſaith th'Eternall God:

Why doeſt thou preache
my Lawes and Heſtes abrode,
Seing thou haſt
them with thy mouth abuſed,
17 And hatſt to be
by diſcipline reformed.

My wordes, I ſay,
thou doeſt reiect and hate.
18 If that thou ſie
a thief, as with thy mate
Thou runſt with him,
and ſo your praye do ſeke,
And art all one
with baudes and ruffians eke.
19 Thou giueſt thy ſelfe
to backbite and to ſclander,
And how thy tongue
deceiueth, it is a wonder.

20 Thou ſitteſt muſing,
thy brother how to blame,
And how to put
thy mothers Sonne to ſhame.
21 Theſe things thou didſt,
and whilſte I held my tongue,
Thou dideſt me iudge,
(becauſe I ſtayde ſo long)
Lyke to thy ſelfe:

yet though I kept long ſilence,
Once ſhalt thou feele
of thy wrongs iuſt recompenſe.

22 Conſider this,
ye that forget the Lord,
And feare not when
he threatneth with his worde,
Leaſt without helpe
I ſpoyle you as a praye:
23 Bot he that thankes
offreth, prayſeth me aye,
Saith the Lord God:
and he that walketh this trace,
I will him teache,
Gods ſauing health to embrace.

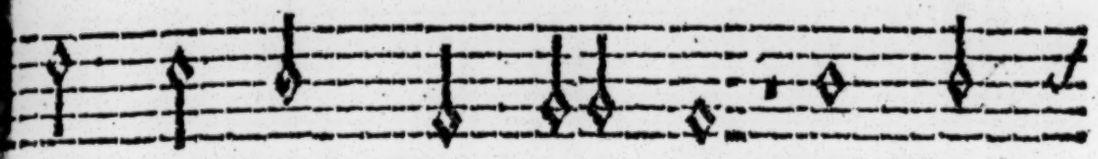
Miſerere mei Deus.

PSALME L 1. W. Whir.

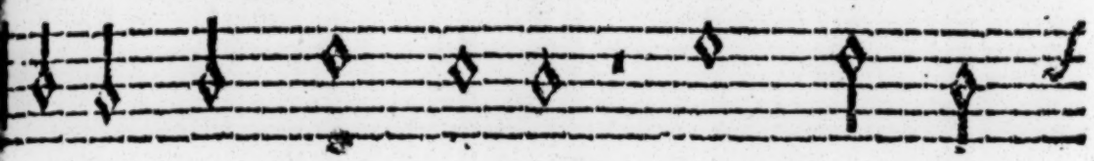
¶ When Dauid wes rebuked by the Prophet Nath for his great offences, he did not onely acknowle the ſame to God, with proteſtation of his na rall corruption and iniquitie, bot alſo left a me riall therof to his poſteritie. Therefore firſt he ſireth God to forgeue his ſinnes, and renue in his holy ſpirite, with promiſe that he will no vnmyndeful of thoſe great graces: finally, fear leſt God wold puniſh the whole kirk for his fa he requireth that he wold rather increaſe his g ces towardes the ſame.



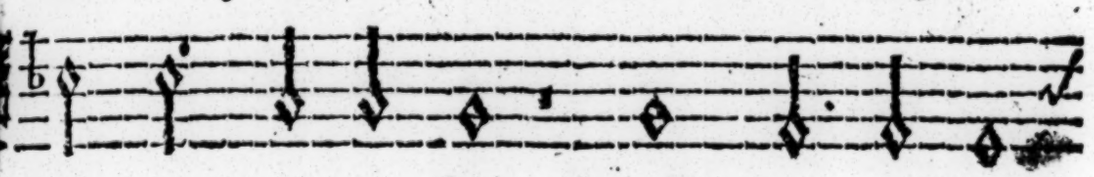
O Lord conſider my diſtreſſe, And



how with ſpede ſome pitie take: My ſinnes



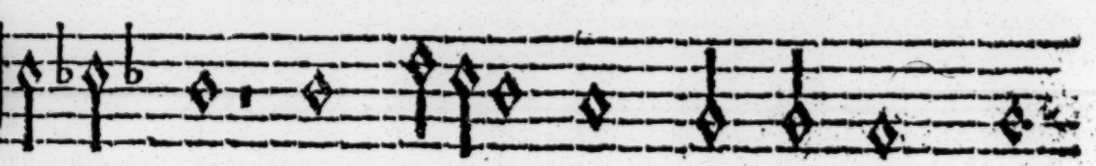
deface my fautes redreſſe, Gud Lord, for
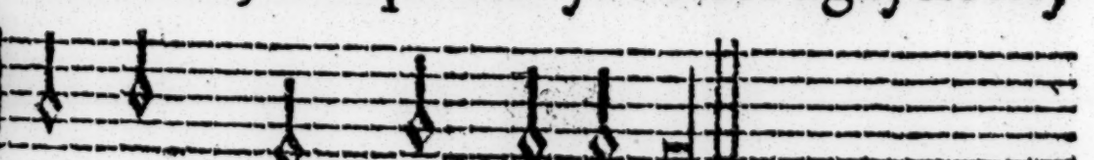


thy great mercies ſake. Waſhe me, ô Lord



and make me cleane, From this vniuſt and



ſinfull act, And purifie yet once agayne my



haynous crime and bludie fact.

Remorſe and ſorowe do conſtraine,
Me to acknowledge mine exceſſe:
My ſinne, alas, doeth ſtill remaine,

Before my face without releaſſe.
4 For thee alone I haue offended,
Committing euill in thy ſight:
And if I were therefore condemned,
Yet were thy iudgement iuſt and right.

5 It is to manifeſt, alas,
That firſt I was conceiued in ſinne:
Yea of my mother ſo borne was,
And yet vile wretche remaine therein.
6 Alſo beholde, Lord, thou doeſt loue,
The inwarde trueth of a pure heart:
Therefore thy wiſedome from aboue
Thou haſt reueiled me to conuert.

7 If thou with hyſſope purge this blot,
I ſhalbe cleaner then the glaſſe:
And if thou waſh away my ſpot,
The ſnowe in whitnes ſhall I paſſe.
8 Therefore, ô Lord, ſuch ioy me ſend,
That inwardly I may finde grace,
And that my ſtrength may now amend,
Quhilk thou haſt ſwagde for my treſpace.

9 Turne backe thy face and frowning ire,
(For I haue felt inough thine hand)
And purge my ſinnes I thee deſire,
Quhilk do in nomber paſſe the ſand.
10 Make newe myne heart within my bo

And frame it to thine holy will:
Thy conſtant Spirite in me let reſt,
Quhilk may theſe raging enemies kill.

1 Caſt not me out, Lord, from thy face:
Bot ſpeedely my torments end:
Take not from me thy Spirite and grace,
Quhilk may from dangers me defend.
2 Reſtore me to thoſe ioyes againe,
Quhilk I was wont in thee to finde:
And let me thy free Spirite retaine,
Quhilk vnto thee may ſtirre my minde,

13 Thus when I ſhall thy mercies knowe,
I ſhal inſtruct others therein:
And men that are likewiſe brought lowe
By myne enſample ſhall flee ſinne.
14 O God that of myne healt art Lord,
Forgiue me this my bludy vice:
Myne heart and tongue ſhall then accord,
To ſing thy mercies and Iuſtice.

15 Touche thou my lippes, my tongue vntie,
O Lord quhilk art the onely kay:
And then my mouth ſhall teſtifie,
Thy wondrous warkes and prayſe alway.
16 And as for outward ſacrifice,
I woulde haue offred many one:
Bot thou eſteemſte them of no price,

And therein pleaſure takſte thou no

17 The heauy heart, the mynde oppreſt,
O Lord thou neuer doeſt reiect:
And to ſpeake treuth it is the beſt,
and of all ſacrifice th'effect.

18 Lord vnto Sion turne thy face:
Powre out thy mercyes on thine hill:
And on Ieruſalem thy grace,
Buylde vp the walles and loue it ſtill.

19 Thou ſhalt accept then our offrings,
Of peace and righteouſnes, I ſay:
Yea, calues and many other things,
Vpon thine altar will we lay.

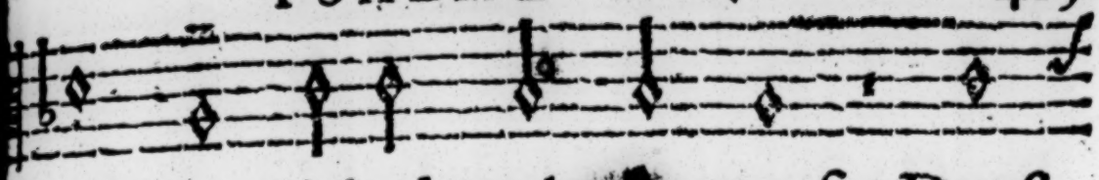
Quid gloriaris in malitia.

PSALME LII. I.H.
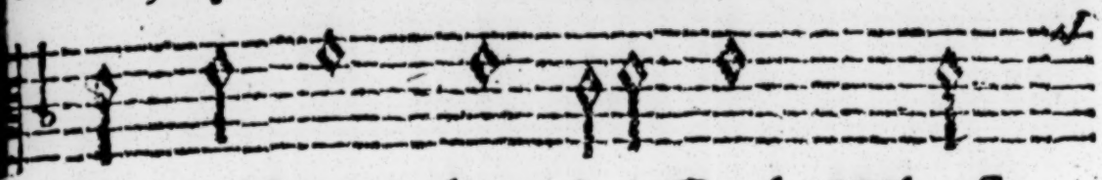
¶ Dauid deſcribeth the arrogant tyrannie of his uerſary Doeg Sauls chief ſhepeherd, whoſe falſ miſes cauſed Abimelech with the reſt of the Pr to be ſlaine. Dauid prophecieth his deſtructiõ, encourageth the faithfull to put their confiden God, whoſe iudgements are moſt ſharpe againſ aduerſaries. And finally he rendreth thank God for his deliuerance. In this Pſalme is li ſet furth the kingdome of Antichriſt.



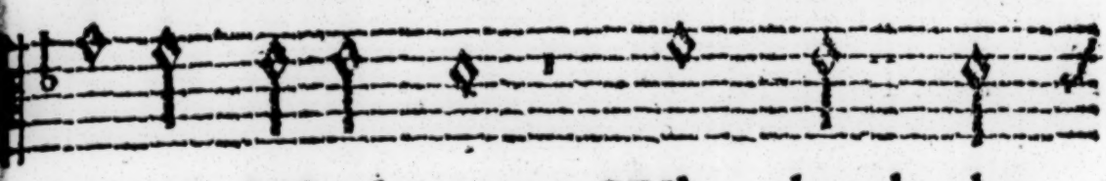
WHy doeſt thou tyrant boaſt a
bro



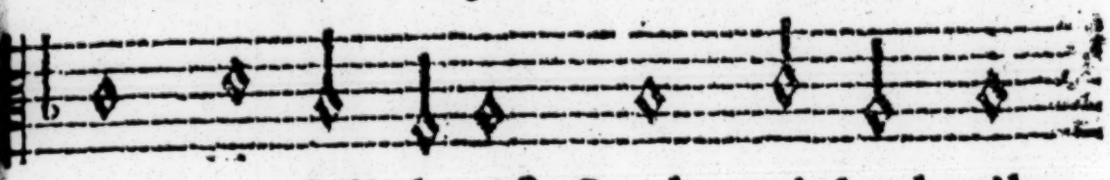
brode, thy wicked warke to prayse? Doest



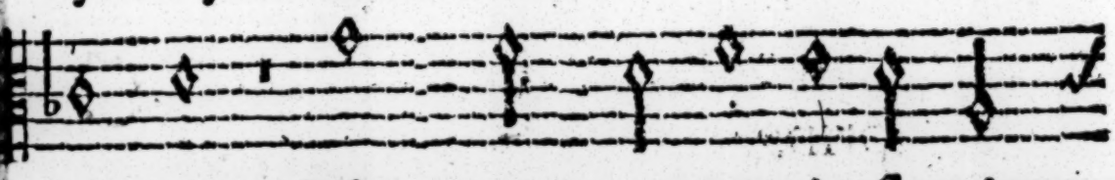
thou not know there is a God, Whose



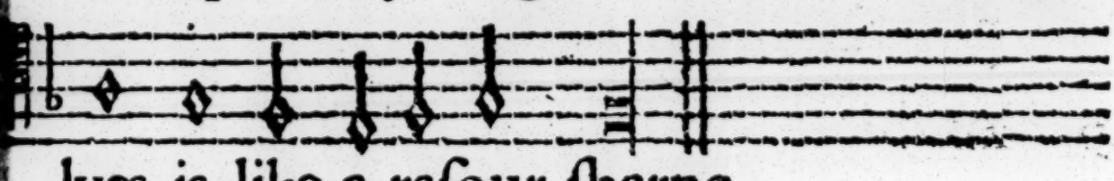
mercies last alwayes? Why doeth thy



mynde yet still deuise, Suche wicked wiles



to warpe? Thy tongue vntrue in forging



lyes, is like a rasour sharpe.

3 On mischief why setst thou thy mynde,
and wilt not walke vpright?
Thou hast more lust false tales to finde,
then bring the trueth to light.
4 Thou doest delite in fraude and guile,
in mischief, blud and wrong:
Thy lippes haue learnd the flattring stile,

ô falſe deceitfull tongue.

5 Therefore ſhall God for aye confounde
and plucke thee from thy place:
Thy ſeede rute out from of the grounde,
and ſo ſhall thee deface.
6 The iuſte when they beholde thy fall,
with feare will prayſe the Lord:
And in reproche of thee withall,
crye out with one accord.

7 Beholde the man quhilk wolde not take,
the Lord for his defenſe:
Bot of his guds his God did make,
and truſt his corrupt ſenſe.
8 Bot I, an oliue freſh and grene,
ſhall ſpring and ſpread abrod:
For why? my truſt all tymes hath bene
vpon the liuing God.

9 For this therefore will I giue prayſe,
to thee with heart and voyce:
I will ſet furth thy Name alwayes,
wherein thy Saintes reioyce.

Dixit inſipiens in corde ſuo.

PSALME LIII. T.N.

The Prophet deſcribeth the cruked nature, the eltie, & puniſhement of the wicked when they not for it and deſireth the deliuerance of the

that they may reioyce together.

Sing this as the 14. Pſalme.

THere is no God, as fuliſh men,
affirme in their mad mude:
Their driftes are all corrupt and vayne,
not one of them doeth gude.

2 The Lord beheld from heauen hye,
the whole race of mankinde:
And ſawe not one that ſought in dede,
the liuing God to finde.

3 They went all wyde and were corrupt,
and truely there wes none:
That in the world did any gud,
I ſay there wes not one.

4 Do not all wicked warkers knowe,
that they do feede vpon:
My people as they feede on bread:
the Lord they call not on.

5 Euen there they were afrayde, and ſtode
with trembling all diſmayde:
Where as there wes no cauſe at all,
why they ſhulde be afrayde.
For God his bones that thee beſegde,
hath ſcattred all abrod:
Thou haſt confounded them, for they
reiected are of God.

6 O Lord giue thou thy people health,
and thou, ô Lord, fulfill:
Thy promiſe made to Iſraell,
from out of Sion hill.
When God his people ſhall reſtore,
that erſt was captiue lad:
Then Iacob ſhall therein reioyce,
and Iſraell ſhalbe glad.

Deus in nomine tuo ſaluum.

PSALME LIIII. W. Ke.

Dauid brought into great danger by the reaſon the Ziphims, calleth vpon the Name of God to destroy his enemies: promiſing ſacrifice, and free fringes for ſo great deliuerance.

Sing this as the ten Commandements.

SAue me (ô God) for thy Names ſake,
And by thy grace my cauſe defend.
2 Oh, heare my prayers quhilk I make,
And let my wordes to thee aſcend.
3 For ſtrangers do againſt me riſe,
And tyrants ſeke my ſoule to ſpill:
They ſet not God before their eyes,
Bot bent to pleaſe their wilfull will.
4 Beholde, God is myne helpe and ſtay,
And is with ſuch as do me ayde:
5 My foes diſpyte he will repay:
Oh, cut them of as thou haſt ſaide.

6 The

6 Then Sacrifice (ô Lord) will I,
Preſent full freely in thy ſight,
And will thy Name ſtill magnifie,
Becauſe it is bothe gud, and right.

7 For he me brought from troubles great,
And kept me from their raging ire:
Yea, on my foes quhilk did me threat,
Myne eyes haue ſene myne hearts deſire.

Exaudi Deus orationem meam.

PSALME LV. I. Hop.

Dauid being in great heuines & diſtreſſe, cõplaineth of the great crueltie of Saul, & of the falſhode of his familiar acquaintãce, vttering moſt ardent affectiõ to moue the Lord to pitie him: After being aſſured of deliuerance, he ſetteth furth the grace of God, as thogh he had already obteined his requeſt.

Sing this as the 35. Pſalme.

O God giue eare and do apply,
to heare me when I pray:
And when to thee I call and cry,
hid not thy ſelfe away.

2 Take hede to me, graunt my requeſt,
and aunſwer me againe:
With plaints I pray full ſore oppreſt,
great grief doeth me conſtraine.

3 Becauſe my foes with threats and cryes,
oppreſſe me through deſpight:

And ſo the wicked ſorte likewiſe,
to vexe me haue delight:
For they in counſell do conſpire,
to charge me with ſome ill:
And in their haſty wrath and ire,
they do perſue me ſtill.

4 My heart doeth faint for want of breath,
it panteth in my breſt:
The terrours and the dread of death,
do warke me much vnreſt.
5 Such dreadfull feare on me doeth fall,
that I therewith do quake:
Such horrour whelmeth me withall,
that I no ſhift can make.

6 Bot I did ſay who will geue me,
the ſwift and pleaſaunt winges,
Of ſome faire doue, then wolde I flee,
and reſt me from theſe things.
7 Lo then I wolde go farre away,
to flee I wolde not ceaſe:
And I wolde hid my ſelfe and ſtay,
in ſome great wildernes.

8 I wolde be gone in all the haſt,
and not abide behinde:
That I were quite and ouer paſt,
theſe blaſtes of boiſtrous winde.

9 Deuid

9 Deuide them, Lord, and from them pull,
their deuiliſh double tongue:
For I haue ſpied their citie full,
of rauine, ſtriue and wrong.

10 For they both night and day about,
do walke vpon her wall:
In middes of her is miſchief ſtout,
and ſorow eke with all.

11 Her inwarde partes are wicked playne,
her dedes are much to vile:
And in her ſtretes there doeth remaine,
all craftie fraude and guile.

12 If that my foes had ſought my ſhame,
I might it well abide:
From open enimies checke and blame,
ſome where I could me hide.

13 But thou it wes, my fellow deare,
quhilk freindſhip did pretend:
And didſt my ſecret counſell heare,
as my familiar freind.

14 With whom I had delight to talke,
in ſecret and abrod:
And we together oft did walke,
within the houſe of God.

15 Let death in haſt vpon them fall,
and ſend them quicke to hell:

For miſchief reigneth in their hall,
and parlour, where they dwell.

16 Bot I vnto my God will cry,
to him for helpe I flee:
The Lord will heare me by and by,
and he will ſuccour me.
17 At morning, nune, and euening tyde,
vnto the Lord I pray:
When I ſo inſtantly haue cryde,
he doth not ſay me nay.

18 To peace he ſhall reſtore me yet,
thogh warre be now at hand:
Althogh the nomber be full great,
that wolde againſt me ſtand.
19 The Lord that reigneth ere and late,
ſhall heare, and wracke them ſore:
For ſith no chaunge is of thier ſtate,
they feare not God therefore.

20 Vpon his friends he laide his hands,
which were in couenant knit:
Of friendſhip to neglect the bands,
he paſſeth not a with.
21 Thogh warre within his heart did boyle,
like butter were his wordes:
Althogh his words were ſmuthe as oyle,
they cut as ſharpe as ſwordes.

22 Cal

22 Caſt thou thy care vpon the Lord,
and he ſhall nouriſhe thee:
For he will not for ay accorde,
the iuſt in thrall to be.
23 Bot God ſhall caſte them depe in pit,
that thirſt for blude alwayes:
He will no gylefull man permit,
to liue out halfe his dayes.

Thogh ſuche be quyte deſtroyde and gone,
in thee (ô Lord) I truſt:
I ſhall depend thy grace vpon,
with all my heart, and luſt.

Miſerere mei Deus, Miſerere.

PSALME. LVI. I. C.

¶ *Dauid being brought to Achis the King of Gath. 2. Sa. 21. 12. coplaineth of his enimies, demadeth ſuccour, putteth his truſt in God and his promiſe. And promiſeth to performe his vowes quhilk he hath taken vpon him, whereof this was the effect, to praiſe God in his Kirk.*

Sing this as the 70. Pſalme.

O God to me thy mercy ſhewe,
whom men wolde ſwallow & deuour,
Eche day they ſtriue to bring me lowe,
Vexing me ſore fro houre to houre.
2 Myne enemies daylie wolde me eate,
For many do againſt me fight:

O thou moſt high, yet in this ſtrait,
3 In thee my hope is ſurely pight.

4 I will reioyce in God for aye,
Becauſe his wordes are true and iuſt:
And feare no whit what fleſh doe may
To me, ſith I in God do truſt.

5 The wordes quhilk I my ſelfe did ſpeake,
Are turned to my ſmart and grief:
Their thoughts echone tēd thē to wreake
On me cauſeles to my miſchief.

6 In companys conuene do they,
Keping them ſecret in their ſtrait:
They to my ſteppes take hede alway,
For why? to trappe my ſoule they waite.

7 They thinke they ſhall eſcape at laſt,
Becauſe they warke iniquitie:
Bot thou ô God, in wrath downe caſt,
Theſe wicked folke, and them deſtroy.

8 My wandrings thou haſt nombred all,
And in thy bottell put my teares:
Are they not written great and ſmall,
As thy regiſter witnes beares.

9 What tyme to thee I call and cry,
Myne enemies then abacke ſhall flee:
This know I moſt aſſuredly,

For

For God the Lord, he is with me.

10 For this will I in God reioyce,
Becauſe his promiſes are ſure:
To him will I lift vp my voyce,
Whoſe worde for euer doth indure.

11 And ſince my truſt on God doeth ſtand,
I will mans power not feare at all.
12 O Lord thy vowes are in mine hand,
To thee I praiſes render ſhall.

13 Fot thou from death my ſoule madeſt free,
And keptſt my fete from ſlip or fall:
That I may walke, Lord before thee,
With ſuch as light haue ouer all.

Miſerere mei Deus, miſerere.

PSALME. LVII. R.P.

¶ *Dauid being in the deſert of Ziph, where the inhabitants did betray him, and at length in the ſame caue with Saul. 2. Calleth moſt earneſtly vnto God, with full confidence, that he will performe his promiſe and take his cauſe in hand. 5. Alſo that he will ſhew his glorie in the heauens and the earth againſt his cruell enemies. 9. Therefore doeth hee render laude and praiſe.*

Sing this as the ten Commandements.

BE mercifull to me, ô God,
be mercifull to me:

For why? my ſoule in all aſſaultes,
ſhall euer truſt in thee.
And till theſe wicked ſtormes be paſt,
Quhilk ryſe on euerie ſyde:
Vnder the ſhadowe of thy wings,
my hope ſhall alwayes byde.

2 I will therefore call to the Lord,
who is moſte highe alone:
To God who wil his warke in me,
bring to perfection.
3 He will ſend doun from Heauen aboue
to ſaue me, and reſtore:
From the rebukes of wicked men,
that faine wolde me deuore.

God will his mercy ſurely ſend,
and conſtant treuth alſo:
To comforte me, and to defend,
againſt my cruelll fo.
4 Alas to long my ſoule dothe ly,
amongeſt theſe Lyons kene:
That rage and fume lyke flame of fyre,
the ſonnes of men I mene.

Whoſe teith are lyke the grunden ſpeare,
lyke arrowes are their words:
And eke their tongues, in forging lies,
are ſharpe as any ſwords,

Exalt thy ſelfe, ô God therefore,
aboue the heauens hight:
And ouer all the earth declare,
thy glorie and thy might.

6 To trappe my ſteps, where I ſhulde paſſe,
a ſnare they did lay out:
My ſoule was preſſed doun for feare,
quhilk compaſt me about.
Before me they did digge, and caſt,
a depe and vglye pit:
Yet they now fallen are at laſt,
them ſelues in middes of it.

7 My heart is ready bent, ô God,
my heart is ready bent:
I will ſing ſonges, and Pſalmes of praiſe,
to the I will preſent.
8 Awake my toung my great delyte,
my Viole, and my Harpe:
I will get vp by break of day,
and of my God will carpe.

9 I will thee praiſe, ô Lord of might,
the people all among:
And eke amid the nations great,
of thee ſhall be my ſong.
10 For thy gudnes is wondrous great,
and to the heauens doth reache:

The cloudes and elements aboue,
thy faithfulnes do preache.

11 Exalt thy ſelfe, ô Lord, therefore,
aboue the heauens hight:
And ouer all the earth declare,
thy glorie and thy might.

Si verè vtique Iuſticiam.

PSALME LVIII. W. Ke.

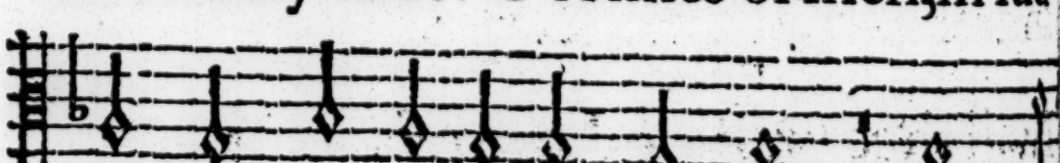
*¶ Dauid deſcribeth the malice of his enimies the ſ
terers of Saull, who both ſecretly and openlye ſou
his deſtructiõ, from whom he appealeth to Gods ju
gement, ſhewing that the Iuſt ſhall reioyce, when h
ſie the puniſhmẽt of the wicked to the glorie of G*



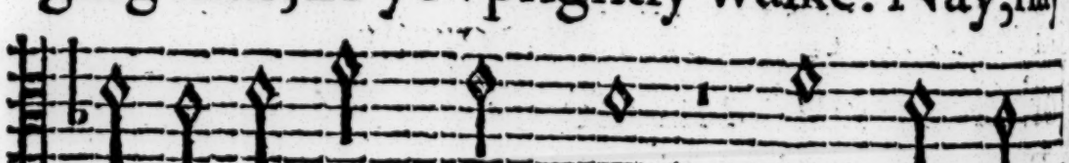
BOt is it true ô froward folke, do ye



now iuſtly talke? O ſonnes of men, in iud-

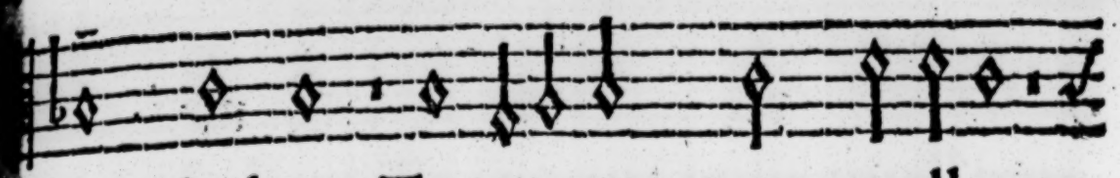


ging thus, do ye vprightly walke? Nay, nay

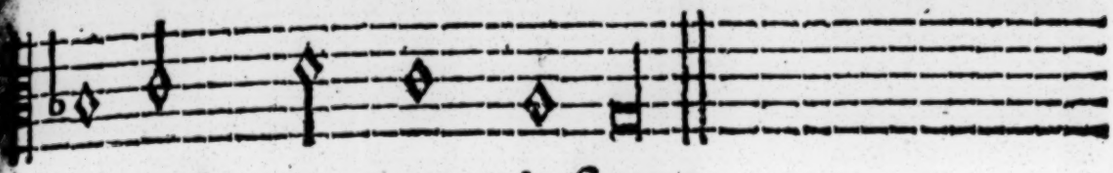


ye rather miſchief muſe, where to your

hea



heartes be bent, To execute your cruell rage



on earth your tyme is ſpent.

3 Bot what? the wicked ſtrangers are,
and from the wombe they ſtray:
Yea, from their birth they leudly erre,
and none ſo lye as they.
4 Their ſubtile malice doth ſurmount,
the crafty ſerpents ſpeare:
5 Who could th'inchanters charmes auoyd,
by ſtopping cloſe his eare.

6 Breake thou, ô Lord, the teith of ſuch,
as do the trueth deuoure:
The iawes of theſe young lyons, Lord,
breake downe and ſwage their power.
7 And as the waters do decreaſe,
away ſo let them paſſe:
When that thou doeſt thine arrowes ſhute,
then let them breake as glaſſe.

8 Let ſuche conſume as doth a ſnaill,
whoſe nature is to melt:
Or lyke vntymely frute, whoſe eyes

no Sunne hath ſene, nor felt.

9 As fleſhe red rawe, vnmete for meat,
till chaunge be made by fyre,
So let them, Lord, fade hence, as with
a whirlewinde in thine ire.

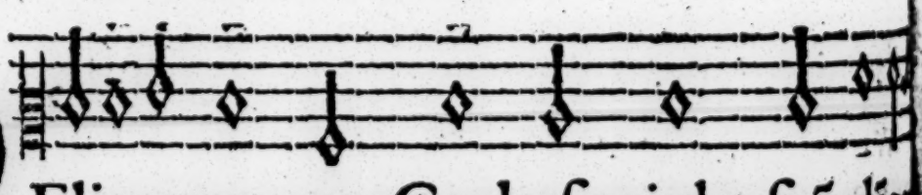
10 The righteous ſhall in heart reioyce,
thy vengeance this to ſie:
And bath his fete in ſuch mens blude,
with pure affect ſhall he.

11 And men ſhall ſay, now of a trueth,
the righteous frute may haue,
By ſeing God to iudge the earth,
and yet his flocke to ſaue.

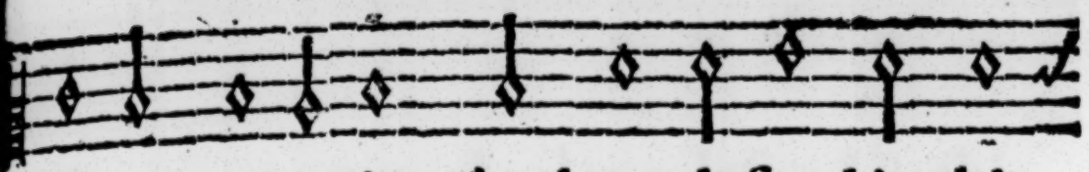
Eripe me de inimicis meis.

PSALME LIX. R.P.

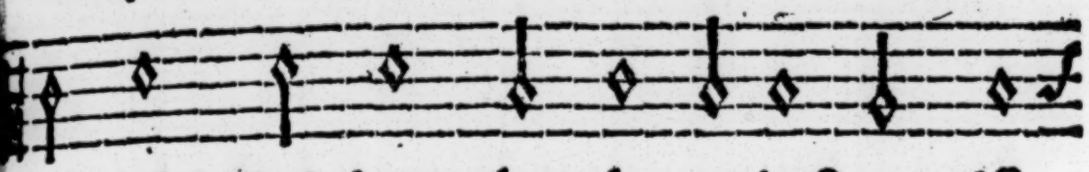
¶ Dauid being in great danger of Saul, who ſent to ſlay him in his bed, prayeth vnto God: declareth his innocencie, and their furie, deſiring God to deſtroy all thoſe that ſinne of malicious wickednes: whom thogh he kepe alyue for a tyme, to exerciſe his people, yet in the end he wil conſume thē in his wraith, that he may be knowen to be the God of Iaacob, vnto the end of the worlde. For this he ſingeth prayſe to God, aſſured of his mercyes.
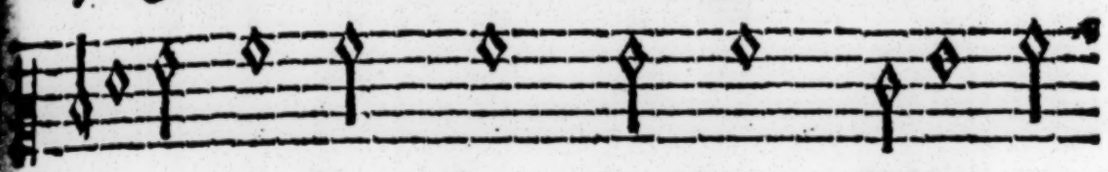


DEliuer me my God of might, frō dāg
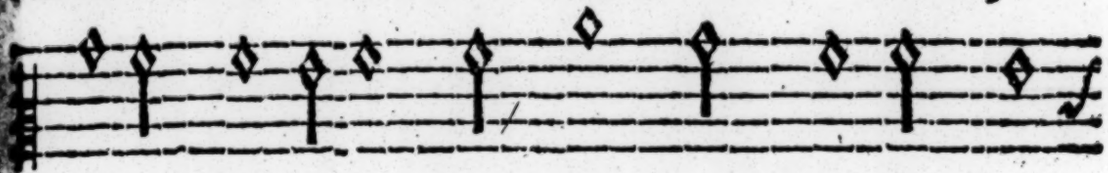


of myne enemies: And me defend in this



my right, Frō them that do againſt me riſe.



Deliuer me from them that haue delite, to



worke iniquitie: And frō theſe bludie men



me ſaue, That ſeke my ſoule with crueltie:

3 For lo, they waite my ſoule to take,
Strong men againſt me do conuene:
Not for no fault that I did make,
That they, ô Lord, in me haue ſene.

4 They runne, on faſt, for none offence,
Prepare themſelues with brags and boſtes,
Ariſe therefore in my defence,
And them beholde, Lord God of Hoſtes:

5 O God of Iſraell awake,
That thou all nations ſo mayeſt try:
To puniſh them no pitie take,
That thus tranſgreſſe maliciouſly.

6 At night they ſtirre and ſeke about,
As hungrie hounds they houle and cry,
All the citie clene throughout,
From place to place they ſeke and ſpy.

7 Beholde their lippes, ſuch ſpitefull wo
Caſte out, as they ſhulde ſeme to beare,
Within their mouth ſharpe edged ſwor
For what regarde they who doth heare:

8 Bot Lord, thou haſte their wayes eſpyd
And at the ſhame ſhalt laugh apace:
The heathen folke thou ſhalt deryde,
Yea, mocke and ſcorne them to their fac

9 His force therefore that wold me wrong,
I will referre, ô Lord, to thee:
For thogh for me he be to ſtrong,
Yet God will my defender be.

10 God will preuent me with his grace,
Whoſe mercyes I haue found of olde:
God will my foes eche one deface,
So that myne eyes ſhall it beholde.

11 Bot slay them not, least their decay,
My people shuld forget, and light:
Disperse them, Lord our shield and stay,
And bring them low by thy great might.

12 Let them be taken in their pride,
The sinnes of their own mouth, euen that
Whereto their lippes were aye applide,
Curses and lyes then let them prat.

13 Consume, consume them in thine ire,
That they hence furth no more be kend:
That men may knowe how great impyre
Hath Iaacobs God to the worlds end.

14 And they in th'euening shall turne backe
Like barking dogs quhilk houle and cry,
Whē they runne here and there for lacke:
The toun about their praye to spy.

15 They wander shall for hunger great,
To seeke their fude with neede oppreſt,
Before they filled be with meat,
Although the night driue them to reſt.

16 Bot I will sing of thy great power,
And early will thy mercie praise:
For thou hast aye bene my strong towre,
And refuge in my troublous dayes.

17 To thee my onely ſtrength, I will
Therefore ſing Pſalmes vnceſſantlie,
For God is my defence, and ſtill
A God moſt mercifull to me.

Deus repuliſti nos & deſtru.

PSALME Lx. I. H.

¶ Dauid being nowe King ouer Iudah, and hauing had many victories, ſheweth by euident ſignes that God elected him king, aſſuring the people that God will proſper them, gif they approue the ſame. After he prayeth vnto God to finiſhe that he hath begun.

Sing this as the 59. Pſalme.

O Lord thou didſt vs cleane forſake,
and ſcatteredſt vs abroade:
Such great diſpleaſure thou didſt take,
returne to vs, ô God.

2 Thy might did moue the lande ſo ſore,
that it in ſunder brake:
The hurt thereof, ô Lord, reſtore,
for it doth bow and quake.

3 With heauy chance, thou plagedſt thus,
the people that are thyne:
And thou haſt giuen vnto vs,
a drinke of giddie wyne.

4 Bot yet to ſuch as feare thy name,
a banner thou didſt ſhew:

That they may triumphe in the ſame,
becauſe thy word is trew.

So that thy might may kepe and ſaue,
thy folke that fauour thee:
That they thy helpe at hand may haue,
ô Lord graunt this to me.

6 I will reioyce for God hath ſaide,
within his holy place:
That I ſhall Sichem land deuide,
and Succoth vale by pace.

7 Gilead is giuen to my hand,
Manaſſes myne beſyde:
Ephraim the ſtrength of all my land,
my lawe doth Iuda gyde.

8 In Moab I will waſhe my fete,
ouer Edom throwe my ſhoe:
And thou Paleſtine ſie thou ſeke,
for fauour me vnto.

9 Bot who will bring me at this tyde,
Vnto the citie ſtrong?
Or who to Edom will me gyde,
ſo that I go not wrong.

10 Wilt thou not God? quhilk didſt forſake
thy folke, their land, and coſtes.
Our warres in hand, that woldſt not take,
nor walke among our hoſtes.

11 Giue aide, ô Lord and vs releue,
from them that vs disdaine:
The helpe that hostes of men can giue,
it is bót all in vaine.
12 Bot through our God, we shal haue might,
to take great things in hand:
He will tread doun and put to flight,
all those that vs withstand.
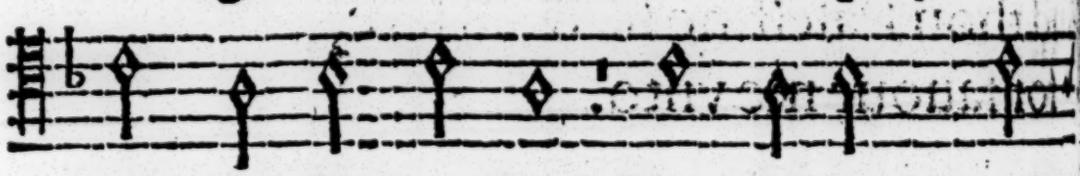
PSALME lxi. I. H

Exaudi Deus deprecationem.

¶ Whether that he were in dãger of the Ammonites, or being persewed of Absalom, here he cryeth to be heard: and delyuered, and confirmed in his kingdome, He promiseth perpetuall praises.



REgarde (ô Lord) for I complayne. And



make my sute to thee: Let not my words



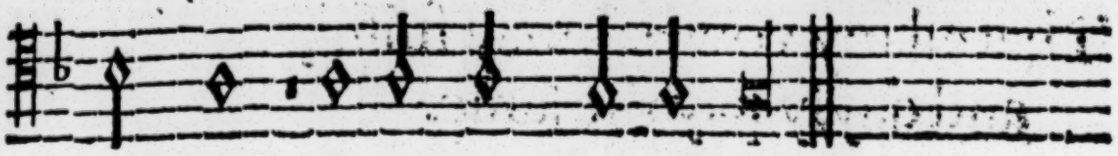
returne in vayne, But giue an eare to me.



From of the costes and vtmoste partes of



all the earth abrode, In grief & anguiſh of



my hearte, I crye to thee, ô God.

Vpon the rocke of thy great power,
my wofull mynde repoſe.
3 Thou art my hope, my forte and tower,
my fence againſt my foes.
4 Within thy tent I luſt to dwell,
for euer to indure.
Vnder thy wings I know right well,
I ſhall be ſaif and ſure.

5 For thou ô God heardſt my requeſt,
and grantedſt eke the ſame:
And with an heritage haſt bleſt,
all ſuche as feare thy Name.
6 This ſhalt thou grant the King alwayes,
a lyfe full long to ſie.
To many ages ſhall his dayes
and yearis prolonged be,
7 That he may haue a dwelling place,
before the Lord for aye:
O let thy mercy treuth and grace,

defend him from decaye.

8 Then ſhall I ſing for euer ſtill,
with praiſe vnto they Name:
That all my vowes I may fulfill,
and dayly pay the ſame.

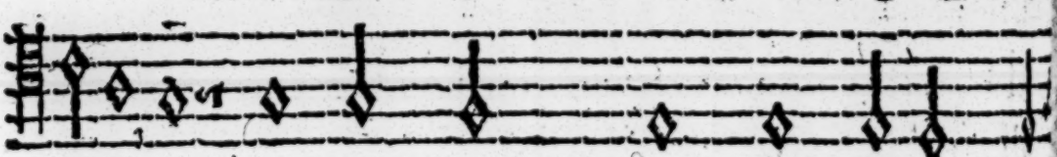
Nonne Deo ſubiecta erit?

PSALME. LXII. W. K.

*¶ This Pſalme partely conteineth meditations, Whe[re]
by Dauid incourageth him ſelfe to truſt in Go[d]
againſt the aſſaultes of tẽtations. And becauſe o[ur]
mindes are eaſilye drawen frõ God by allurem[ents]
of the worlde, he ſharpely reproueth this vanitie
the intent he might cleaue faſt to the Lord.*



ALthough my ſoule hath ſharpely bene



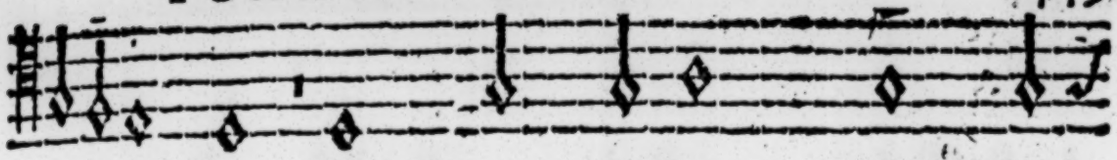
aſſalted, yet towardes God with ſilẽce haue



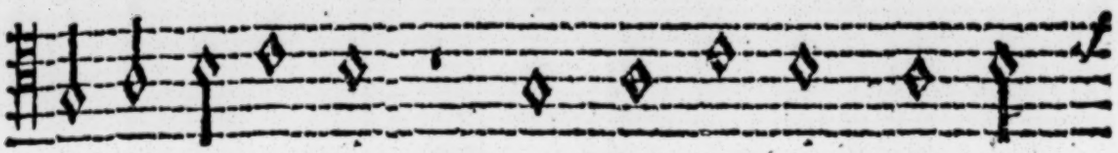
I walked: In whome alone all health &



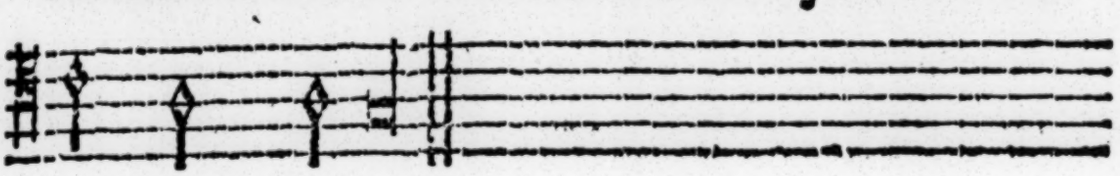
hope I ſie: He is myne health and my ſal-



uation ſure, My ſtrong defence, quhilk ſhal



for euer indure: Therefore afrayde I nede



not muche to be.

3 How long will ye,
of miſchief thus be muſing,
Thereby not myne,
but your owen deaths procuring?
For ye ſhall be,
lyke to a rotten wall.
4 Yet lo, how they
conſult for to diſplace him,
And by their lyes,
from dignitie to chaſe him,
With mouth they bleſſe,
their hearts repleat with gall.

5 Bot thou, my ſoule,
in ſilence waite Gods leaſure:
6 Who is myne hope,
my ſtrength and onely treaſure:

Therefore my foes,
I nede nothing to feare.
7 In God the Lord,
my ſauing health is certaine:
My glorie doth
to him alſo appertaine:
He is my rocke:
I truſt he will me heare.
8 Truſt in this Lord,
ye people ſore oppreſſed:
Shewe him your grief:
he will it ſie redreſſed:
For he alone,
our hope muſt be and ſtay.
9 Bot yet, alas,
mens ſonnes are mere vanitie:
Such lyars are,
as pretend moſte grauitie.
Yea, vanitie,
in weight them doun will waye.
10 Put then no truſt,
in wicked oppreſſion,
And be not vaine,
nor yet want diſcretion:
If riches growe,
ſet not your hearts thereon.
11 God once or twyſe,

ſpake thus within my hearing,
That power to him
alone, was apperteining,
And that all ſhulde
depende well therevpon.

12 But thou, ô Lord,
to thyne thy mercy ſheweſt,
And as men be,
ſo thou their workes rewardeſt.

Vſque ad Deum ſilet anima mea.

PSALME LXIIII. T. Ster.

¶ *Dauid, after he had bene in great danger by Saul in the deſert of Ziph, made this Pſalme, wherein he giueth thankes to God for his wonderfull deliuerance: in whoſe mercies he truſted, euen in the middes of his miſeries, prophecying the deſtruction of Gods enemies and contrariwiſe, happines to all them that truſte in the Lord. 1. Sam. 23.*

Sing this as the 44. Pſalme.

O God, my God, I watche betyme,
to come to thee in haſte:
For why? my ſoule and body bothe
do thirſt of thee to taſte.
And in this barren wildernes,
where waters there are none,
My fleſh is parcht for thought of thee,
for thee I wiſhe alone.

2 That I might ſee yet once againe
thy glorie, ſtrength, and might:
As I was wont it to beholde,
within thy Temple bright.
3 For why? thy mercies farre ſurmount
this lyfe and wretched dayes:
My lippes therefore ſhall giue to thee,
due honour, laud and prayſe.

4 And whiles I liue, I will not faile,
to worſhip thee alway:
And in thy Name I ſhall lift vp
mine handes when I do pray.
5 My ſoule is filde as with marow,
which is bothe fat and ſwete:
My mouth therefore ſhall ſing ſuch ſongs
as are for thee moſt mete.

6 When as on bed I thinke on thee,
and eke all the night tide:
7 (For vnder couert of thy winges,
thou art my ioyfull guide.)
8 My ſoule doth ſurely ſticke to thee:
thy right hand is my power,
9 And thoſe that ſeeke my ſoule to ſtroy,
them death ſhall ſone deuour.

10 The ſworde ſhall them deuour echone,
their carcaſes ſhall fede

The hungrie foxes, quhilk do rone
their preye to ſeeke at nede.
11 The King, and all men ſhall reioyce,
that do profeſſe Gods worde.
For liers mouthes ſhall then be ſtopt,
quhilk haue the treuth diſturbde.

Exaudi Deus vocem meam.

PSALME LXIIII. I. H

¶ Dauid prayeth againſt the furie and falſe reports of his enemies: he declareth their puniſhment and deſtruction to the comforte of the iuſte, and the glorie of God.

Sing this as the 18. Pſalme.

O Lord, vnto my voyce giue eare,
with plaint when I do pray:
And rid my lyfe and ſoule from feare,
of foes that threat to ſlay.
2 Defend me from that ſorte of men,
quhilk in deceites do lurke:
And from the frowning face of them,
that all ill feates do worke.

3 Who whet their tongues, as we haue ſene
men wet and ſharpe their ſwordes:
They ſhute abrode their arrowes kene,
I meane moſte bitter wordes.

4 With priuie ſleight ſhute they their ſh
the vpright man to hit:
The iuſt vnware to ſtryke by craft,
they care, or feare no whit.

5 A wicked warke haue they decreede,
in counſell thus they crye:
To vs deceit let vs not dreede,
what? who can it eſpye?
6 What wayes to hurte they talke & muſe,
all tymes within their heart:
They all conſult what feates to vſe,
eche doeth inuent his parte.

7 But yet all this ſhall not auayle,
when they thinke leaſt vpon:
God with his dart ſhall them aſſaile,
and wounde them euery one.
8 Their craftes and their ill tounges withall
ſhall warke themſelues ſuche blame:
That they ſhall flee quhilk ſie their fall,
and wonder at the ſame.

9 Then all ſhall ſie, and know right well,
that God the thing hath wrought:
And praiſe his wittie warkes, and tell,
what he to paſſe hath brought.
10 Yet ſhall the iuſt in God reioyce,
Still truſting in his might:

So shall they ioy with mynde, and voyce,
whose heart is pure and right.

Te decet hymnus Deus in Sion.

PSALME LXV. I. Hop.

¶ A praise and thankesgiuing vnto God by the faithfull, who are signified by Sion and Ierusalem, for the chosing, preseruation, & gouernance of them, & for the plentiful blessings powred forth vpo all the earth.

Sing this as the 30. Psalme.

THy praise alone, ô Lord, doth reigne,
in Sion thyne owne hill:
Their vowes to thee they do maintaine,
and their behestes fulfill.

2 For that thou doest their prayer heare,
and doest thereto agree:
Thy people all bothe farre and neare,
with trust shall come to thee.

3 My wicked dedes preuaile, ô Lord,
they power haue ouer me:
But thou shalt mercy vs accord,
although we sinfull be.

4 The man is blest whom thou doest chuse,
within thy court to dwell:
Thy house and Temple he shall vse,
with pleasures that excell.

5 Thou wilt in iustice heare vs God,

our health of thee doeth riſe:
The hope of all the earth abrode,
and the ſea coaſtes likewiſe.
6 With ſtrength he is beſet about,
and compaſt with his power:
He maketh the mountaines ſtrong and ſt
to ſtande in euery ſtoure.

7 The ſwelling ſeas he doeth aſſwage,
and makth their ſtreames full ſtill:
He doth reſtrayne the peoples rage,
and rulthe them at his will.
8 The folke that dwell full farre on earth,
ſhall dreade thy ſignes to ſie:
Thou ſhalt the morne and euen with mirth,
make paſſe with praiſe to thee.

9 When that the earth is chapt and drie,
And thirſteth more and more:
Then with thy droppes thou doeſt apply,
And muche increaſe her ſtore.
The floud of God doth ouerflowe,
And ſo doeth cauſe to ſpring:
The ſede and corne quhilk men do ſowe,
For he doth guide that thing.

10 With wette thou doeſt her forrowes fill
whereby her cloddes do fall:
Thy droppes to her, thou doeſt diſtill

and blesse her frute withall.

11 Thou deckst the earth of thy gud grace,
with faire and pleasant crop:
Thy cloudes distill their dewe a pace,
great plentie they do drop.

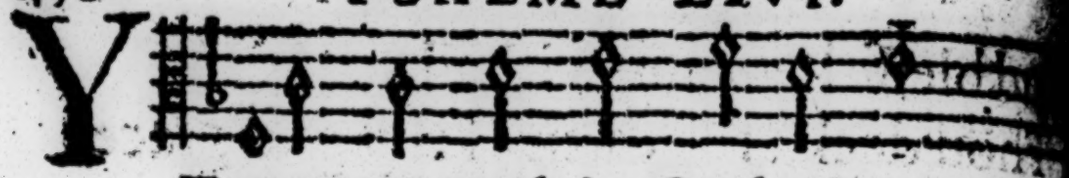
12 The pastures of the desert drop,
with fatnes they abound:
The hilles also for ioy shall hop,
so fertill is their ground.

13 In pastures plaine the flockes do fede,
and couer all the earth:
The vales with corne shall so excede,
that men shall sing for mirth.

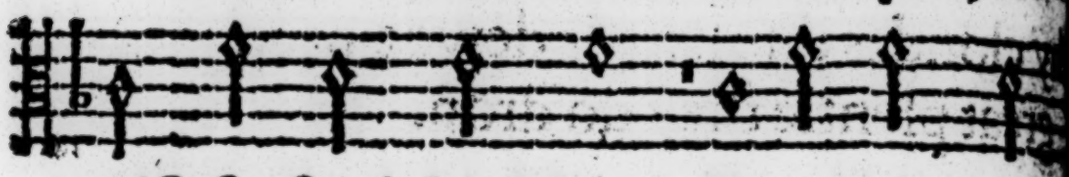
Iubilate Deo omnis terra.

PSALME LXVI. I.H.

¶ He prouoketh all men to prayse the Lorde, and to consider his warkes. He setteth furth the power of God to affraye the rebels, and sheweth howe God hath delinered Israell from great bondage and afflictions. He promiseth to giue sacrifice. And prouoketh all men to heare what God hath done for him: and to prayse his Name.



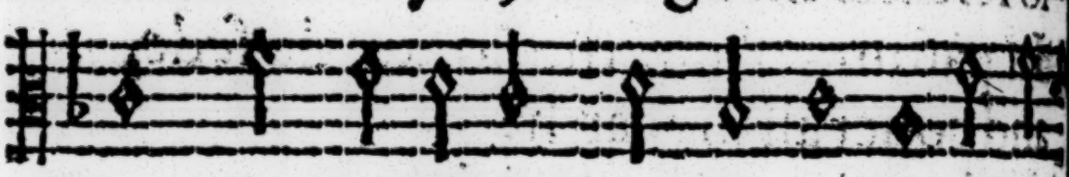
YE men on earth in God reioyce, Wi



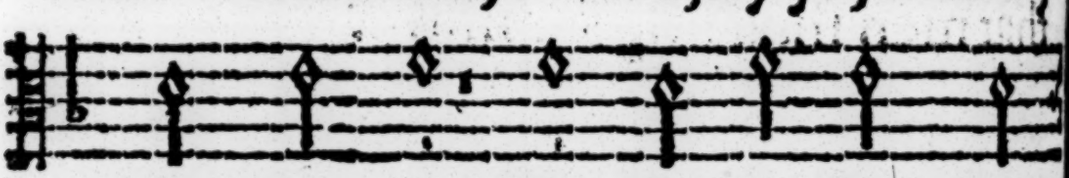
praiſe ſet furth his Name: Extol his migh
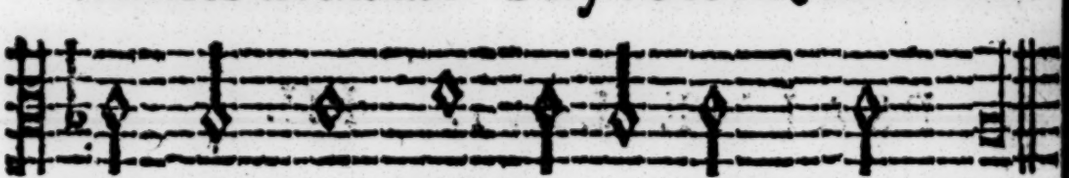


with heart & voyce, Giue glorie to the ſam



How wonderfull, ô Lord, ſay ye, In all thy



warkes thou art: Thy foes for feare ſhall



ſeeke to thee, Ful ſore againſt their heart

4 All men that dwel the earth throughout,
ſhall prayſe the Name of God:
The laude thereof the world about,
they ſhall ſhewe furthe abrode.
5 All folke come furth, beholde and ſee,
what things the Lord hath wrought:

Mar

Marke well the wondrous workes that he,
for man to passe hathe brought.

6 He laide the sea lyke heapes on hie,
therin a way they had,
One fute to passe both faire and drie,
whereof our heartes wer glad.
7 His might doth rule the worlde alway
his eyes all things beholde:
All suche as wolde him disobey,
by him shall be controlde.

8 Ye people giue vnto our God,
due laude and thanks alwayes:
With ioyfull voyce declare abrode,
and sing vnto his praise.
9 Which doeth endue our soule with life,
and it preserue with all:
He stayeth our fete so that no strife,
can make vs slippe, or fall.

10 The Lord doth proue our dedes with fire,
if that they will abyde:
As workemen do, when they desire,
to haue their siluer tryde.
11 Thou hast vs taken in the snare,
where we haue bene full long,
Our loyns likewise they compast are
with chaines, and fetters strong.

12 And thou alſo didſt ſuffer men,
on vs to ryde, and reigne:
We went through fyre and water then,
for very griefand paine.
Yet ſure thou doeſt of thy gude grace,
diſpoſe it to the beſt:
And bring vs out into a place,
to liue in wealth, and reſt.

13 Vnto thy houſe reſort will I,
to offer and to pray:
And there I will my ſelfe apply,
my vowes to thee to pay.
14 The vowes that with my mouth I ſpake,
in all my griefand ſmart:
The vowes (I ſay) quhilk I did make,
in dolour of my heart.

15 Burnt offring I will giue to thee,
of incenſe and fat rammes:
Yea, this my ſacrifice ſhalbe
of bullockes, goates, and lambes.
16 Come furthe and hearken here full ſone
all ye that feare the Lord:
What he for my pure ſoule hath done,
to you I will record.

17 Full oft I calde vpon his grace,
this mouth to him did crye:

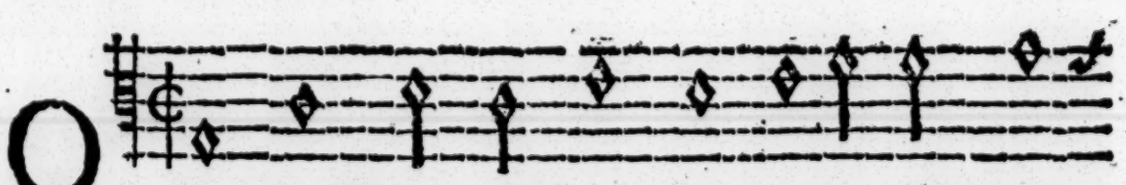
My tongue likewiſe did ſpede apace,
to praiſe him by and by.
18 Bot if I fele my heart within,
in wicked warkes reioyce:
Or if I haue delite to ſinne,
God will not heare my voyce.

19 Bot ſurely God my voyce hath heard,
and what I did require:
My prayer he did wel regarde,
and graunted my deſire.
20 All praiſe to him that hath not put,
nor caſt me out of mynde:
Nor yet his mercy from me ſhut,
quhilk I do euer finde.

Deus miſereatur noſtri.

PSALME. LXVII. W. Whi.

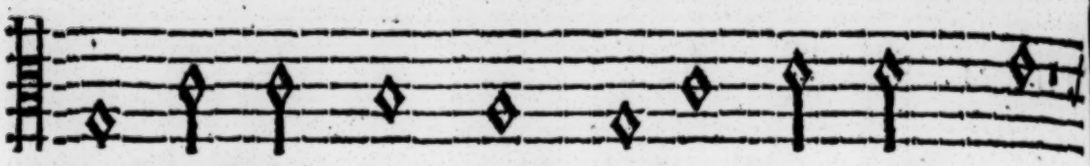
¶ A prayer for the proſperous eſtate of the Kirk: not onely that God wolde defend the ſame in Iurie, but alſo that he wolde increaſe it: wherein briefly is ſet furth the kingdome of Chriſt, quhilk ſhuld be erected at Chriſtes comming through all the worlde.
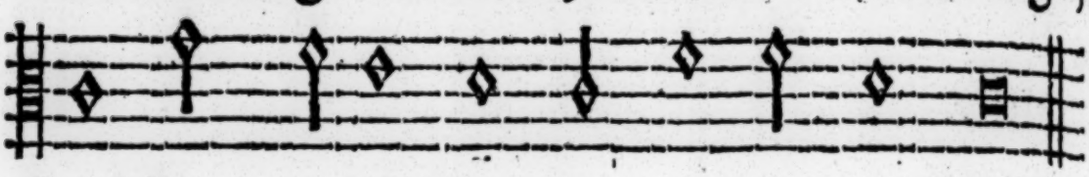


O Vr God that is Lord, & autor of grace,



Turne to vs pure ſoules, his mercifull face:



His bleſſings increaſe, defend vs with might,



And ſhew vs his loue, & countenance bright.

2 That whiles in this earth
we wander and walke:
Thy wayes may be knowen,
in thought, dede, and talke
And how thy great loue
towarde mankinde is bent,
Since thy ſauing health
to all folkes is ſent.

3 The people therefore,
ô God, let hem praiſe,
Thy wonderfull warkes
and merciful wayes.
Yea, let all the worlde
bothe farre, wide and neare,
Praiſe thee their Lord God,
whih reuerence and feare.

4 Oh, let the wole worlde
be glad, and reioyce,
And praiſe thee their God
with heart, and with voyce:
For thou ſhalt iudge all,
with iudgement moſte right,
And lykewyſe on earth,
ſhalt rule by thy might.

5 O Souereigne God,
whoſe warkes paſſe all fame,
Let all people praiſe,
thy glorious Name:
All people, I ſay,
in euerie place,
Let them giue thee praiſe,
and extoll thy grace.

6 So ſhalt thou then cauſe
the earth frute to beare,
Moſte plentifully,
and euerie where:
And God, euen God,
on whome we do call,
His bleſſings ſhall giue,
and proſper vs all.

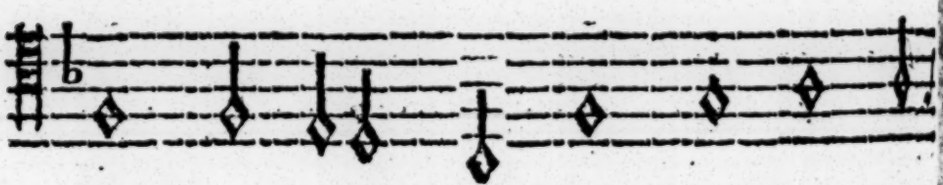
7 So then we ſhall fele,
Gods bleſſings eche one:

And ſo of his grace,
there ſhall complaine none:
Then all the worldes endes,
and countries throughout,
His marueilous power,
ſhall feare, and redoubt.

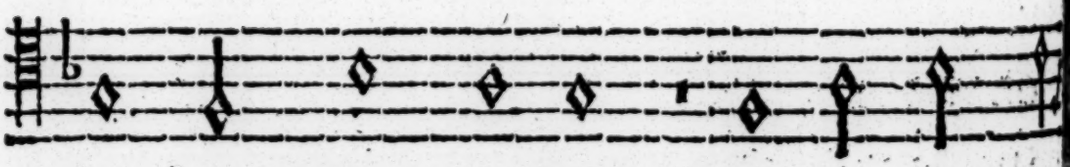
Exurgat Deus. & diſſipentur inimici.

PSALME LXVIII. Tho. Stern.

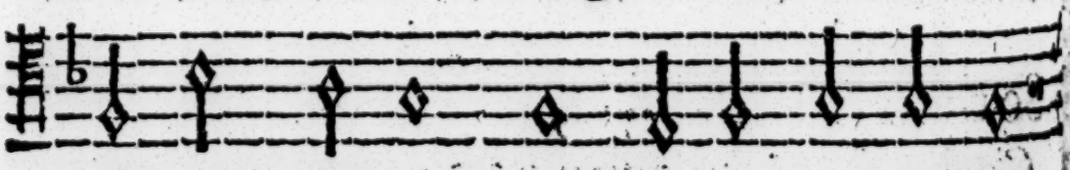
In this Pſalme Dauid ſetteth furth as in a glaſſe, the wõderful mercies of God towardes his people, who by all meanes & moſt ſtrange ſortes declard him ſelf to them. And therefore Gods Kirk by reaſon of his promiſes, graces, and victories, doeth excell without compariſon al worldly things, he exhorteth therfore all men to praiſe God for euer.



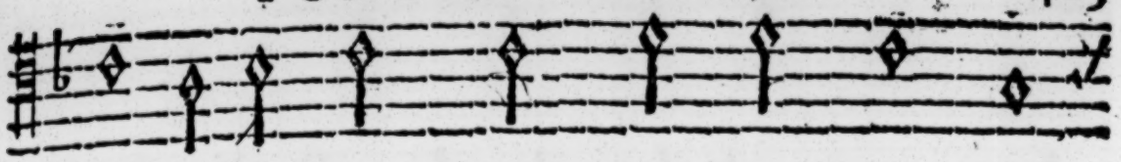
LEt God ariſe, and then his foes will
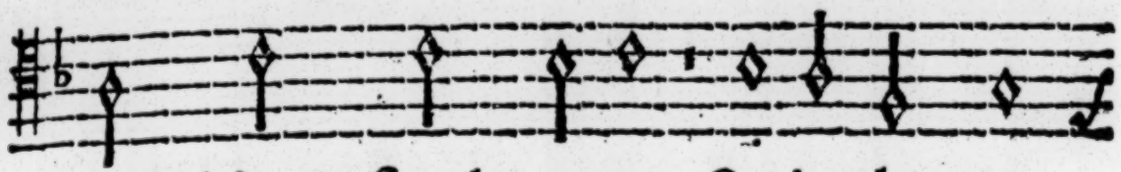


turne themſelues to flight: His enemies then



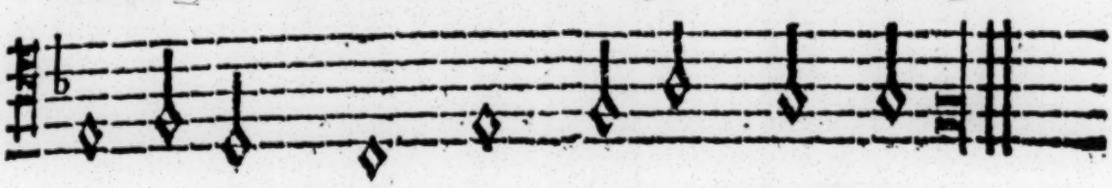
will runne abrode, and ſcatter out of ſight:



And as the fyre doeth melt the waxe, and



winde blowe ſmoke away, So in the pre-



ſence of the Lord, the wicked ſhall decay.

3 But righteous men before the Lord
ſhall hartely reioyce:
They ſhalbe glad, and merie all,
and chearefull in their voyce.
4 Sing praiſe, ſing praiſe vnto the Lord,
who rydeth on the ſkye:
Extoll this name of Iah our God,
and him do magnifie.

5 That ſame is he that is aboue,
within his holy place,
That Father is of fatherles,
and Iudge of widowes caſe.
6 Houſes he giueth, and iſſue both
vnto the comfortles.
He bringeth bondmen out of thrall,
and rebelles to diſtres.

7 When thou didſt marche before thy folk
th'Egyptians from among:
And broughſt them throgh the wildernes,
quhilk was both wide and long.
8 The earth did quake the raine powred down
heard were great clappes of thunder:
The mount Sinai ſhooke in ſuch ſorte,
as it wolde cleaue a ſunder.

9 Thyne heritage with droppes of raine,
aboundantly was weſht:
And if ſo be it baren waxt,
by thee it was refreſht.
10 Thy choſen flocke doeth there remaine,
thou haſt preparde that place:
And for the pure thou didſt prouide,
of thyne eſpeciall grace.

11 God will giue women cauſes iuſte,
to magnifie his Name:
When as his people tryumphes make,
and purchaſe brute and fame.
12 For puiſſant kings for all their power
ſhall flee, and take the foile:
And women quhilk remaine at home,
ſhall helpe to parte the ſpoyle.

13 And thogh ye were as blacke as pottes,
your hewe ſhulde paſſe the doue:

Whose wings and fethers seme to haue
siluer and golde aboue.
14 When in this land God shall triumphe,
ouer Kings both high and lowe.
Then shall it be lyke Salmon hill,
as white as any snowe.

15 Thogh Basan be a frutefull hill,
and in height others passe:
Yet Sion Gods most holy hill,
doeth farre excell in grace.
16 Why bragge ye thus, ye hilles most high,
and leape for pride together?
This hill of Sion God doeth loue,
and there will dwell for euer.

17 Gods armie is two millions,
of warriours gude and strong:
The Lord also in Sinay,
is present them among.
18 Thou didst, ô Lord, ascend on high,
and captiues led them all:
Who in tymes past thy chosen flocke
in prison kept, and thrall.

Thou madst them tribute for to pay:
and such as did repine,
Thou didst subdew, that they might dwell,
in thy Temple diuine.

19 Now praiſed be the Lord, for that
he powred on vs ſuche grace:
From day to day he is the God,
of our health and ſolace.

20 He is the God from whome alone,
Saluation commeth plaine:
He is the God by whome we ſcape,
all dangers, death, and paine.
21 Thus God will wound his enemies head
and breake the hearie ſcalpe:
Of thoſe that in their wickednes,
continually do walke,

22 From Baſan will I bring, ſaid he,
my people and my ſhepe,
And all myne owne as I haue done,
from danger of the depe.
23 And make them dippe their fete in blude
of thoſe that hate my Name:
And dogges ſhal haue their toũges embrude
with licking of the ſame.

24 All men may ſie how thou ô God,
thine enemies doeſt deface,
And how thou goeſt, as God and King,
into thine holy place.
25 The ſingers go before with ioye,
the minſtrels follow after,

And

And in the middes the damsels playe,
with timbrell, and with taber.

26 Nowe in thy Congregations,
ô Israell, praise the Lord:
And Iacobs whole posteritie,
giue thankes with one accorde:
27 Their chief was litle Beniamin,
but Iuda made their hoste:
With Zabulon, and Neptalim,
which dwelt about their coste.

28 As God hath giuen power to thee,
so, Lord, make firme and sure,
The thing that thou hast wrought in vs,
for euer to indure.
29 And in thy Temple giftes will we,
giue vnto thee, ô Lord,
For thine vnto Ierusalem,
sure promise made by worde.

Yea, and strange Kings, to vs subdude,
shall do lyke in those dayes:
I meane, to thee, they shall present
their giftes of laude and praise.
30 He shall destroye the spearemens rankes,
these calues and bulles of might,
And cause them tribute pay and dant,
all suche as loue to fight.

31 Then ſhall the Lords of Egypt come,
and preſents with them bring:
The Mores moſt black ſhal ſtretch their hãd
vnto their Lord and King.
32 Therefore ye Kingdomes of the earth,
giue praiſe vnto the Lord:
Sing Pſalmes to God with one conſent,
thereto let all accord.

33 Who thogh he ryde, and euer hath,
aboue the heauens bright,
Yet by the fearefull thunder clappes,
men may well know his might.
34 Therefore the ſtrength of Iſraell,
aſcribe to God on hye:
Whoſe might and power doth farre extend
aboue the cloudie ſkye.
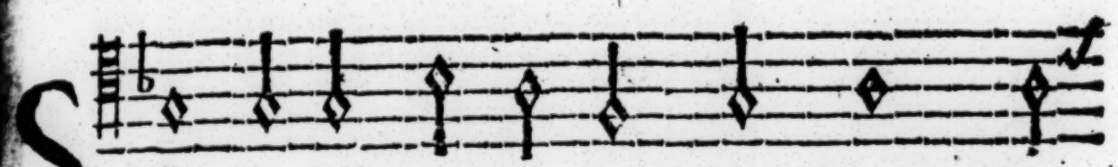
35 O God thine holynes and power,
is drade for euermore:
The God of Iſraell giueth vs ſtrength,
prayſed be God therefore.

Saluum me fac, Deus.

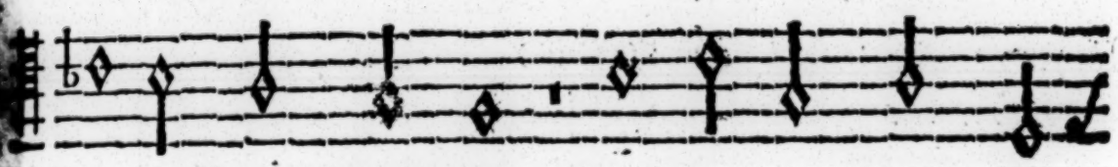
PSALME LXIX. I.H.

¶ *The cõplaints, prayers, feruent zeale, & great anguiſh of Dauid, is ſet furth as a figure of Chriſt, & all his members, the malicious crueltie of his enemies, & their puniſhment alſo: where Iudas & ſuch traitors are accurſed. He gathereth courage in his af-*

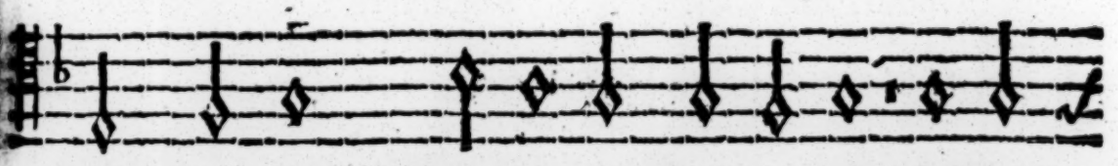
affliction, and offereth praiſes vnto God, quhilk are more acceptable thẽ ſacrifices: whereof al the afflicted may take comfort. Finally he doeth prouoke all creatures to praiſes, prophecying of the kingdome of Chriſt, and the preſeruation of the Kirk, where all the faithfull and their ſede ſhall dwell for euer.



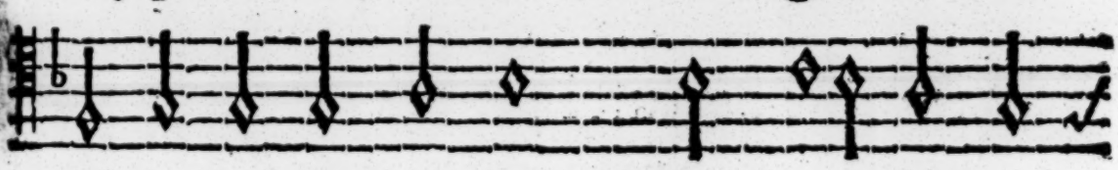
SAue me, ô God, & that with ſpede, The



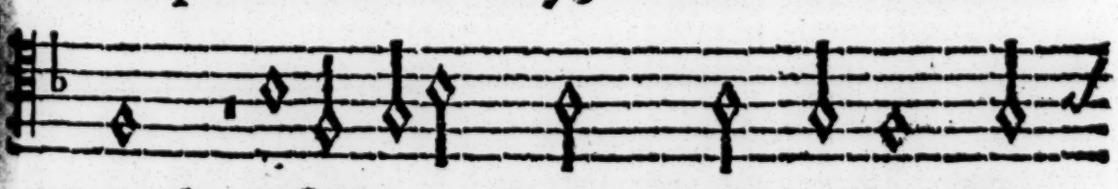
waters flowe full faſt: So nie my ſoule do



they procede, That I am ſore agaſt. I ſtick



full depe in filth & clay, Where as I fele no



grounde: I fall into ſuche fludes I ſay, That



I am lyke be drounde.

3 With crying oft I faint and quaill,
my throate is hoarſe and dry:
With luking vp my ſight doth fail,
for helpe to God on hie.

4 My foes quhilk ſeke for to oppreſſe,
my ſoule, with hate are led:
In number ſure they are no leſſe,
then heares are on my head.

Thogh for no cauſe, they vexe me ſore,
they proſper, and are glad:
They do compell me to reſtore,
the things I neuer had.

5 What I haue done for want of wit,
thou Lord all tymes canſt tell:
And all the ſinne that I commit,
to thee is knowen full well.

6 (O God) of Hoſtes, defend and ſtay,
all thoſe that truſt in thee:
Let no man doubt, or ſhrinke away,
for ought that chaunceth me.

7 It is for thee and for thy ſake,
that I do beare this blame:
In ſpite of thee, they wold me make,
to hyde my face for ſhame.

8 My mothers ſonnes, my brethren all,
forſake me on a rowe:

And as a ſtranger they me call,
my face they will not knowe.
9 Vnto thy houſe ſuch zeale I beare,
that it doth pyne me muche:
Their cheks and taunts at thee to heare,
my very heart doth grutche.

10 Thogh I do faſt, my fleſhe to chaſte,
yea gif I wepe and mone:
Yet in my teeth this geare is caſt,
they paſſe not thereupon.
11 Gif I for grief, and paine of heart,
in ſacke clothe vſe to walke:
Then they anone will it peruert,
therof they ieſt and talke.

12 I was a talke to all the throng
that ſat within the gate:
The drunkards lykewyſe in their ſong,
of me did talke and prate.
13 Bot thee, the while, ô Lord I pray,
that when it pleaſeth thee,
For thy great treuth, thou wilt alway,
ſend doun thyne ayde to me.

14 Plucke thou my fete out of the mire,
from ſinking do me kepe:
From ſuch as me perſew with ire,
and from the waters depe.

15 Leſt with the waues I ſhulde be droun
and depth my ſoule deuower,
And that the pit ſhulde me confounde,
and ſhute me in her power.

16 O Lord of Hoſtes, to me giue eare:
as thou art gude, and kynde:
And as thy mercy is moſt deare,
Lord haue me in thy mynde.

17 And do not from thy ſeruant hide,
nor turne thy face away:
I am oppreſt on euerie ſide,
in haſt giue eare I ſay.

18 O Lord vnto my ſoule drawe nye,
the ſame with aide repoſe:
Becauſe of their great tyrannye,
acquyte me from my foes.

19 That I abyde rebuke and ſhame,
thou knoweſt, and thou canſt tell:
For thoſe that ſeke and worke the ſame,
thou ſeeſt them all full well.

20 Whē they with bragges do brek my hea
I ſeke for helpe anone,
Bot find no freinds to eaſe my ſmart,
to comfort me, not one.

21 Bot in my meat they gaue me gall,
to cruell for to thinke:

An

And gaue me in my thirſt withall,
ſtrong vineger to drinke.

22 Lord turne their table to a ſnare,
to take them ſelues therein:
And when they thinke full well to fare,
then trap them in the gin.
23 And let their eyes be dark and blind,
that they may nothing ſie:
Bow downe their backes, and do them bind,
in thraldome for to be.

24 Powre out thy wrath, as hote as fyre,
that it on them may fall:
Let thy diſpleaſure in thyne yre,
take holde vpon them all.
25 As deſert drye, their houſe diſgrace,
their offspring eke expell:
That none thereof poſſeſſe their place,
nor in their tents do dwell.

26 Gif thou doeſt ſtrike, the man to tame,
on him they lay full ſore:
And gif that thou do wound the ſame,
they ſeke to hurt him more.
27 Lord let them heape vp miſchief ſtill,
ſith they are all peruert:
That of thy fauour and gude will,
they neuer haue no parte.

28 And daſhe them clene out of the buke,
of lyfe, of hope, of truſt:
That for their names they neuer luke,
in nomber of the Iuſt.

29 Thogh I, ô Lord, with wo and grief,
haue bene full ſore oppreſt,
Thy helpe ſhall giue me ſuch relief,
that all ſhall be redreſt.

30 That I may giue thy Name the praiſe,
and ſhewe it with a ſong:
I will extoll the ſame alwayes,
with heartie thankes among:

31 Which is more pleaſant vnto thee,
(ſuch mynde thy grace hath borne)
Then ether Oxe, or Calfe can be,
that hath both hufe and horne.

32 When ſimple folke do this beholde,
it ſhall reioyce them ſure:
All ye that ſeeke the Lord, be bolde,
your lyfe for aye ſhall dure.

33 For why? the Lord of Hoſtes doth hear
the pure when they complaine:
His priſoners are to him full deare,
he doeth them not diſdaine.

34 Wherefore the ſkye, and earth below
the ſea with flude and ſtreame:

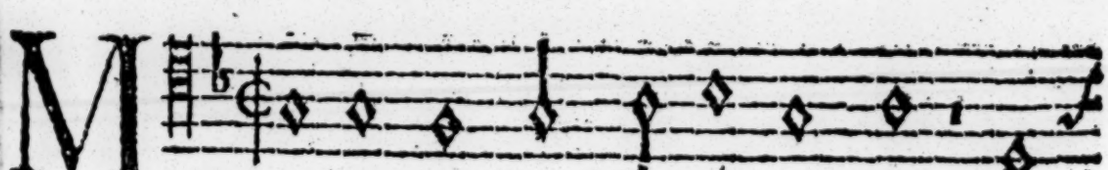
His praiſe they ſhall declare and ſhowe,
with all that liue in them:
35 For ſure our God will Sion ſaue,
and Iudas cities buylde:
Muche folke poſſeſſion there ſhall haue,
her ſtretes ſhall all be filde.

36 His ſeruants ſede ſhall kepe the ſame,
all ages out of mynde:
And there all they that loue his Name,
a dwelling place ſhall finde.

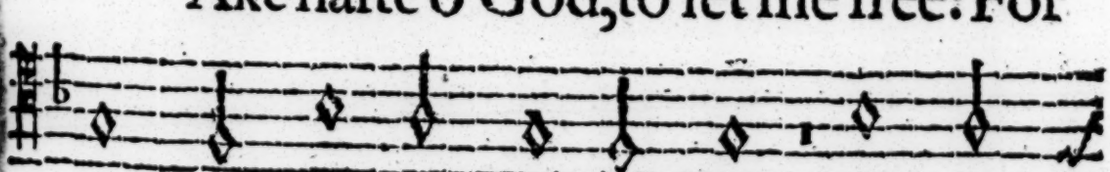
Deus in adiutorium meum intende.

PSALME LXX. W.K.

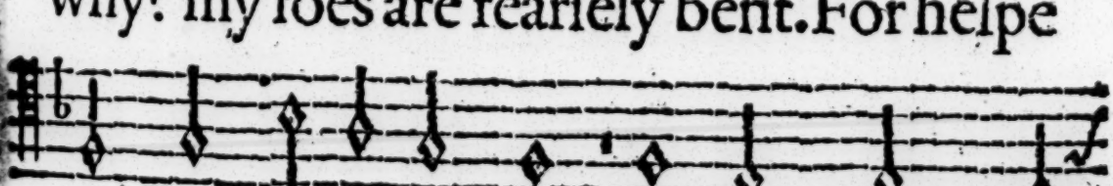
¶ He prayeth to be ſpedely deliuered: he deſireth the ſhame of his enemies, and the ioyfull comfort of all thoſe that ſeeke the Lord.



Make haſte ô God, to ſet me free: For



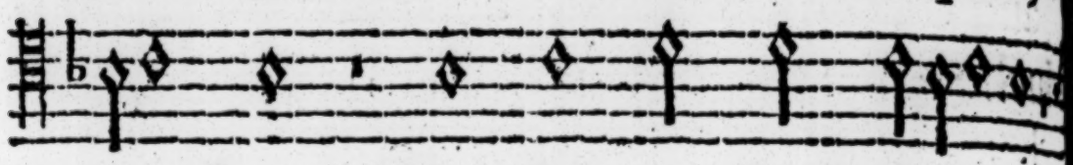
why? my foes are fearſely bent. For helpe



with ſpede I call to thee: O Lord make haſte



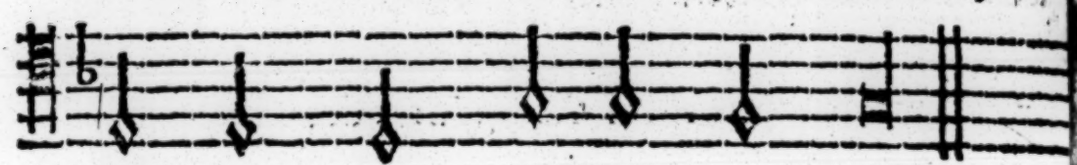
my foes preuent. Confound them quite,&



put to ſhame: That ſeke my ſoule furiouſly:



Let them be turned back with blame, That



wiſhe me harme without cauſe why.

3 Let them be, Lord, as men forlorne,
And turned backe with ſhame in dede:
Quhilk cry, Aha, Aha, in ſkorne,
as thogh thou couldſt not help at nede:

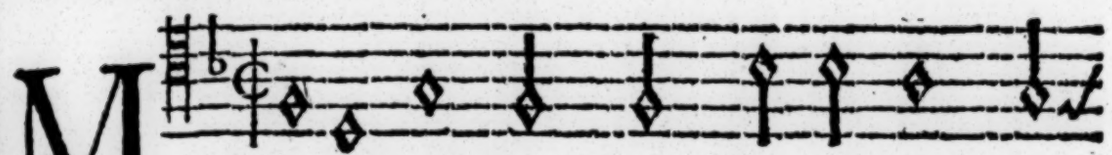
4 Bot ſuche as do thy treuth approue,
Let thoſe be glad, and ioy in thee,
And ſuche as thy Saluation loue,
Say thus, ô God thou praiſed be.

5 But now ô God, I ſtill remaine,
In nedines and great diſtreſſe:
Make haſte therefore, me to ſuſtaine:
Delaye not, Lord, bot ſend redreſſe.

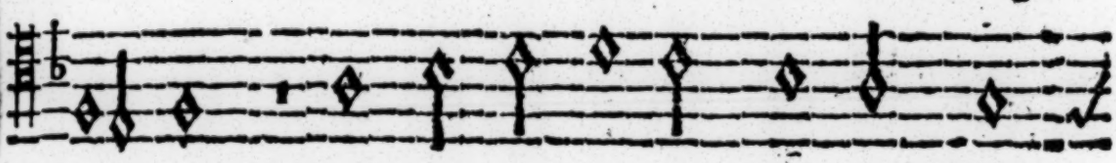
In te Domine ſperaui.

PSALME LXXI. W. Whit.
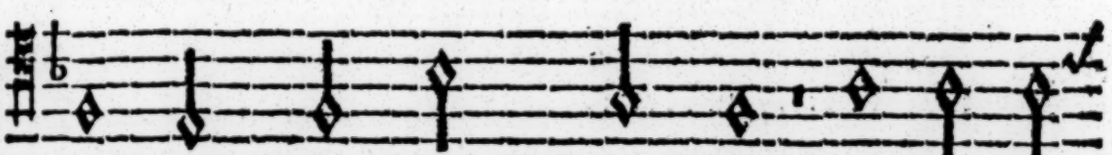
¶ Dauid declareth how he putteth his truſt in God, beſeching him to delyuer him: he complaineth alſo of the pride of his enimies, and for the confirmation of his faith, hee prepareth to ſhewe him ſelfe mindfull of Gods benefites.



MY truſt, ô Lord, in thee I haue put



euermore: Oh, let me neuer take the foile,



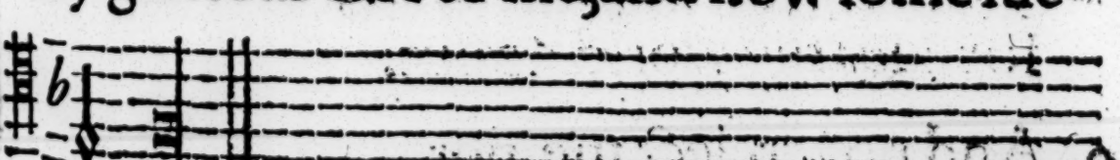
nor ſhrinke for ſhame therefore. Bot for thy



Iuſtice ſake me reſcue, and defend: Inclyne



thy gracious eare to me, and now ſome ſuc-



cour ſend.

3 Be thou my rocke moſte ſure,
that aye I may beholde.
To haſte giuen charge to ſaue me ſound,
and art my towre and holde.
4 O thou my God and Lord,
from wicked hands me ſhielde:
And from all cruell enimies rage,
quhilk ſeke to make me yelde.

5 For thou art my ſure hope,
on whome I do depend:
O Lord my God, thou art my truſt,
ſince childehode I did end.
6 Yea, from my mothers wombe,
thou waſt my ſtay and gyde:
Thou tokeſt me thence: therefore will I,
thee praiſe both tyme and tyde.

7 As I a monſter were,
full many fled me fro:
Yet thou waſt my ſtrong hope and truſt,
ſo that I dread no fo.
8 Lyke as the guſhing ſpring,
ſo ſhall my mouth braſt out:
Thy praiſes and magnificence,
for euer the world about.

9 And now reiect me not,
when age crepth me vpon:

Nor yet forſake me in this plonge,
when ſtrength and force is gone.
10 For they haue talkt of me,
quhilk ſeeke myne vtter ſhame:
And they quhilk wolde bereaue my lyfe,
deuiſed haue the ſame.

11 Saying with courage ſtout,
God hath him caſt away:
Purſue him hard, and holde him faſte,
for none him ſuccour may.
12 Ah God, ſome mercy ſhowe,
and be not farre from me:
My God, make haſte to helpe me now,
as myne hope is in thee.

13 Strike thou my foes with ſhame,
kill them quhilk wolde me kill:
Let ſhame and ſlaunder burie them,
quhilk wolde me harme and ill.
14 The meane while pacientlý,
I will attend and waite:
Extolling euer more and more,
thy praiſes highe and great.

15 And though thy ſwete mercies,
in nomber paſſe my reache,
Yet I will dayly thy iuſtice,
and thy ſauing health teache.

16 I will remaine, ô Lord,
in thy great ſtrength and might
I will recorde thy bountie great,
and bring it furth to light.

17 My God thou haſte me taught,
euen from my youth thy ſawes,
And hetherto I haue ſet furth,
thy diuine warkes and lawes.

18 Forſake me not now, Lord,
in this my gray hoareneſſe:
Thy mightie power till I haue taught,
this age, and their ſucceſſe.

19 As for thy Iuſtice, Lord,
It is in dede moſte hie:
For thou haſte made wonderfull things:
ô God who is lyke thee?

20 For thou haſte made me ſie,
full great troubles and grief:
Bot when thou turndſt, comforte I felt,
by lyfe thou ſendſt relief.

21 Myne honour and eſtate,
thou haſt increaſed ſo:
That by thy louing face, I fele,
my ſelfe comforted tho:
Therefore thy treuth will I,
on Violes praiſe my Lord,
O holy one of Iſraell,

myne
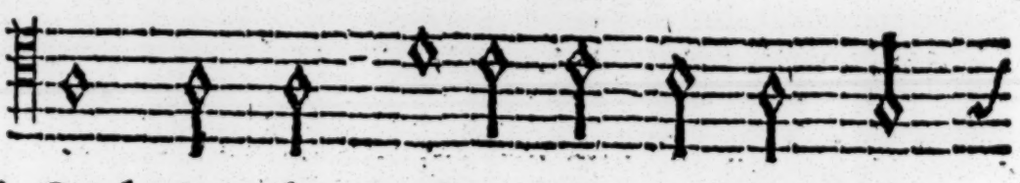
myne harpe ſhall eke accord.

23 My lippes ſhall ſing for ioye,
when I ſhall tune thy praiſe:
Likewiſe my ſoule by thee redemde,
the ſame ſhall do alwayes.
24 Alſo my toung ſhall ſpeake
thy mercies euer and aye:
For ſuch as did procure myne hurte,
ſhame hath brought to decaye.

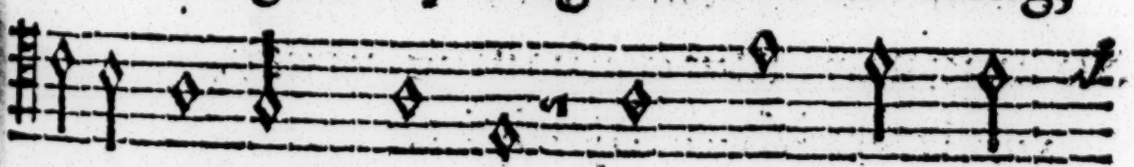
Deus iudicia tua Regi da.

PSALME. LXXII. I. H.

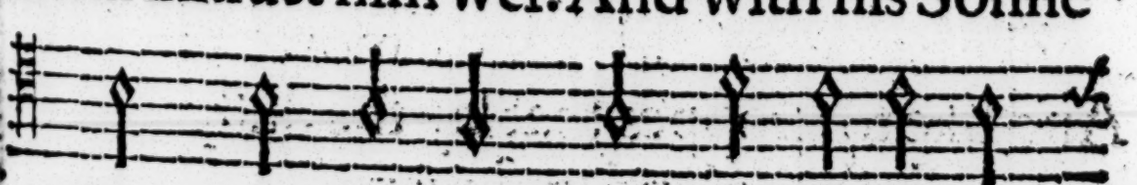
¶ He praeyeth for the proſperous eſtate of the Kingdome of Salomon, who was the figure of Chriſt: vnder whom ſhall be righteouſnes, peace & felicitie, vnto whom all Kings and all Nations ſhall do homage, whoſe Name and power ſhall indure for euer. and in whome all Nations ſhall be bleſſed.
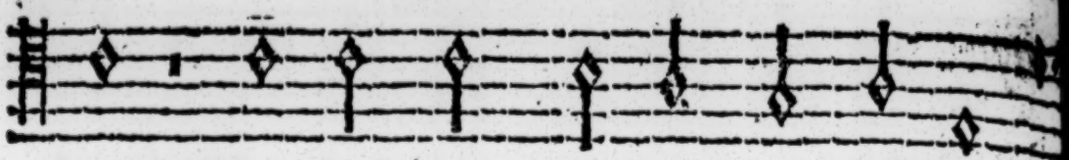


LOrd giue thy iudgemẽts to the King,



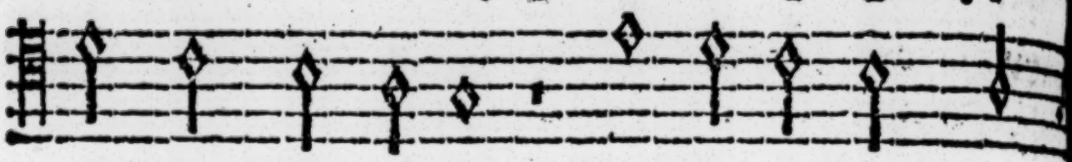
therin inſtruct him wel: And with his Sonne



that princely thing, Lord, let thy Iuſtice



dwel, That he may gouerne vprightly, And



rule thy folke aright: And ſo defend throgh



equitie, The pure that haue no might.

3 And let the mountaines that are hye,
vnto their folke giue peace:
And eke let litle hils applye,
in iuſtice to encreaſe.

4 That he may helpe the weake and pure
with ayde, and make them ſtrong:
And eke deſtroy for euermore:
all thoſe that do them wrong.

5 And then from age to age ſhall they
regarde and feare thy might:
So long as Sunne doth ſhine by day,
or els the Mune by night.

6 Lord make the King vnto the iuſt,
like rayne to fieldes newe mowen:
And like to droppes that lay the duſt,
and freſh the land vnſowen.

7 The

7 The iuſt ſhall floriſh in his time,
and all ſhalbe at peace:
Vntill the Mune ſhall leaue to prime
waſt, chaunge, and to encreaſe.
8 He ſhalbe Lord of ſea, and ſand,
from ſhoare to ſhoare throughout:
And from the floudes within the land,
through all the earth about.

9 The people that in deſert dwell,
ſhall knele to him full thicke:
And all his enemies that rebell,
the earth and duſt ſhall licke.
10 The Lordes of all the Iles thereby,
great gifts to him ſhall bring;
The Kings of Sabe and Arabie
giue many coſtly thing.

11 All Kings ſhall ſeeke with one accorde,
in his gud grace to ſtand:
And all the people of the worlde,
ſhall ſerue him at his hand.
12 For he the nedie ſorte doth ſaue,
that vnto him do call:
And eke the ſimple folke that haue,
no helpe of man at all.

13 He ſhall take pitie on the pure,
that are with nede oppreſt:

He ſhall preſerue them euermore,
and bring their ſoules to reſt.
14 He ſhall redeme their lyfe from dreade,
from fraude, from wrong, from might:
And eke their blude ſhalbe in dede,
moſte precious in his ſight.

15 Bot he ſhall liue, and they ſhall bring
to him of Sabaes golde:
He ſhalbe honored as a King,
and dayly be extolde.
16 The mightie mountaines of his land,
of corne ſhall beare ſuche throng:
That it like Cedre trees ſhall ſtand,
In Libanus full long.

17 Their cities eke full well ſhall ſpede,
the frutes thereof ſhall paſſe:
In plentie it ſhall farre excede,
and ſpring as grene as graſſe.
18 For euer they ſhall praiſe his Name,
while that the Sunne is light:
And thinke them happy throgh the ſame,
all folke ſhall bleſſe his might.

19 Praiſe ye the Lord of Hoſtes, and ſing,
to Iſraels God ech one:
For he doeth euerie wondrous thing,
yea, he him ſelfe alone.

20 And

20 And blessed be his holy Name,
all tymes eternally:
That all the earth may praise the same,
Amen, Amen, say I.

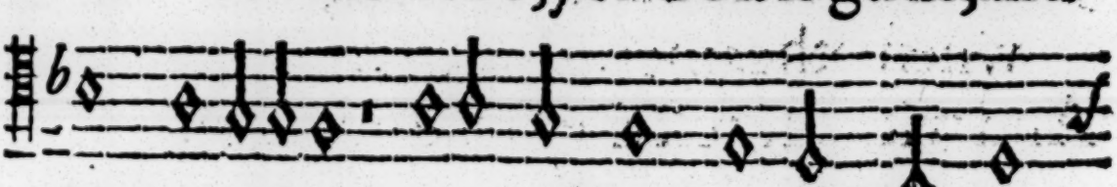
Vtique bonus est Deus Israeli.

PSALME. LXXIII. T. Ster.

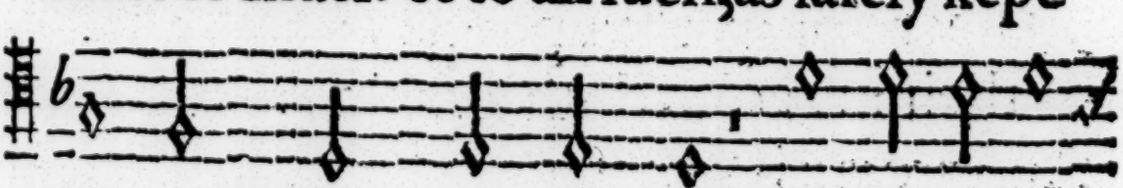
¶ The Prophet teacheth by his example, that nether the worldlie prosperity of the vngodly, nor yet the affliction of the gude, oght to discourage Gods children, bot rather oght to moue vs to consider our fathers prouidence, & to cause vs to reuerence Gods iudgements, foraſmuch as the wicked vanish away like smoke, & the godly enter into life euerlasting: in hope wherof he resigneth himself into gods hãds.



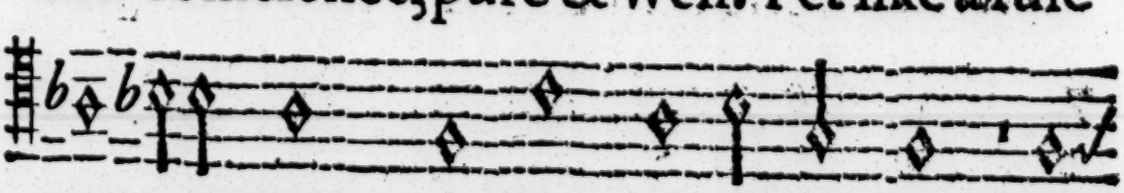
How euer it be, yet God is gude, and



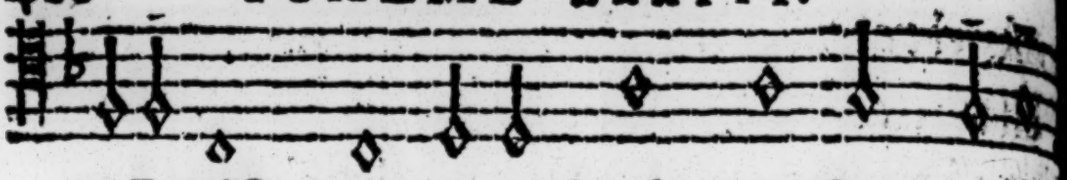
kinde to Israel: & to all such, as safely kepe



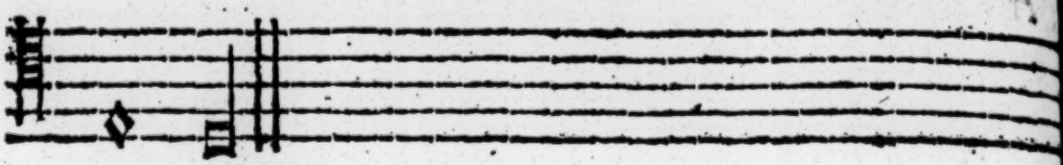
their conscience, pure & well. Yet like a fule



I almost slipt: my feete began to slyde, and



or I wiſt, euen at a pinche my ſteps awrie



gan glide.

3 For when I ſaw ſuch fuliſh men
I grudgde and did diſdaine:
That wicked men all things ſhulde haue,
without turmoile or payne.

4 They neuer ſuffer pangs nor grief,
as if death ſhulde them ſmite:
Their bodies are both ſtoute and ſtrong,
and euer in gud plite.

5 And free from all aduerſitie,
when other men be ſhent:
And with the reſt they take no parte
of plague or puniſhment.

9 Therefore preſumption doth embrace
their neckes as doth a chaine:
And are euen wrapt, as in a robe,
with rapine and diſdaine.

7 They are ſo fed, that euen for fat,
their eyes oft tymes out ſtart:
And as for worldy gudes, they haue,

more then can wiſh their heart.
8 Their life is moſt licencious,
boaſting much of the wrong,
Quhilk they haue done to ſimple men,
and euer pride among.

9 The heauens and the liuing Lord,
they ſpare not to blaſpheme:
And prate they do of worldly things,
no wight they do eſteme.
10 The people of God oft times turne backe
to ſee their proſperous ſtate:
And almoſt drinke the ſelfe ſame cuppe,
and followe the ſame rate.

11 Howe can it be that God, ſay they,
ſhuld knowe and vnderſtand:
Theſe worldly things, ſince wicked men,
be Lordes of ſea and lande?
12 For we may ſie how wicked men,
in riches ſtill increaſe:
Rewarded well with worldly guds,
and liue in reſt and peace.

13 Then why do I from wickednes,
my fantaſie refrayne?
And waſh myne handes with innocents,
and clenſe myne heart in vayne?
14 And ſuffer ſcourges euery day,

as ſubiect to all blame:
And euerie morning from my youth,
ſuſteine rebuke, and ſhame:

15 And I had almoſte ſaid as they,
myſliking myne eſtate:
Bot that I ſhulde thy children iudge,
as folke vnfortunate.
16 Then I bethought me, how I might,
this matter vnderſtand:
Bot yet the labour was to great,
for me to take in hand.

17 Vntill the tyme I went into,
thine holy place, and then,
I vnderſtude right perfectly,
the end of all theſe men.
18 And namely how thou ſetteſt them,
vpon a ſlippery place,
And at thy pleaſure and thy will,
thou doeſt them all deface.

19 Then all men muſe at that ſtrange ſight,
to ſie how ſuddenly,
They are deſtroyde, diſpatcht, conſumde,
and dead ſo horribly.
20 Much like a dreame when one awa
ſo ſhall theyr welth decay:
Their famous names in all mens ſight,

shall ebbe, and passe away.

21 Yet thus myne hearte was grieued then:
my minde was much oppreſt.
22 So fond was I, and ignorant,
and in this point a beaſt.
23 Yet neuertheles by my right hand,
thou holdſt me alwayes faſt:
24 And with thy counſell doeſt me guide,
to glorie at the laſt.

25 What thing is there that I can wiſh,
bot thee in heauen aboue?
And in the earth there is nothing,
like thee that I can loue.
26 My fleſhe and eke myne heart do faile,
bot God doth faile me neuer:
For of myne heart God is the ſtrength,
my portion eke for euer.

27 And lo, all ſuch as thee forſake,
thouſhalt deſtroye eche one:
And thoſe that truſt in any thing,
ſauing in thee alone.
28 Therefore will I draw neare to God,
and euer with him dwell,
In God alone I put my truſt,
thy wonders will I tell.

Vt quid Deus repulisti in perpetuum.

PSALME LXXIIII. I.H.

¶ The faithfull cõplaine of the destructiõ of the K[irk] and true religion, vnder the name of Sion and [the] Temple destroyed: and trusting in the might a[nd] free mercies of God by his couenant. They requ[ire] helpe & succour for the glorie of Gods holy nam[e] for the saluation of his pure afflicted seruants, a[nd] the confusion of his proude enemies.

Sing this as the 27. Psalme.

WHy art thou Lord, so long from vs,
in all this daunger depe?
Why doeth thine anger kindle thus,
at thine owne pasture shepe?

2 Lord, call the people to thy thought,
quhilk haue bene thine so long:
The quhilk thou hast redemde and bought,
from bondage sore and strong.

Haue minde therefore and thinke vpon,
remember it full well:
Thy pleasaunt place, thy mount Sion,
where thou wast wont to dwell.

3 Lift vp thy fute, and come in haste,
and all thy foes deface:
Quhilk now at pleasure rob and wast,
within thy holy place.

4 Amid thy Congregations all,

thine

thine enemies roare, ô God:
They ſet as ſignes on euerie wall,
their banners ſplayde abrode:
As men with axes hewe the trees,
that on the hilles do grow:
So ſhine the billes and ſwordes of theſe,
within thy temple now.

The ſiling ſawde, the carued bordes,
the gudly grauen ſtones:
With axes, hammers, billes, and ſwordes,
they beat them downe at once.
Thine holy place with firie flame,
to ground they haue doun caſt:
The houſe appointed to thy Name,
defiled is, and waſte.

And thus they ſaid within their heart,
diſpatche them out of hand:
Then brunt they vp in euerie parte,
Gods houſes through the land.
Yet thou no ſigne of helpe doeſt ſend,
our Ptophetes are all gone:
To tell when this our plague ſhall end,
among vs there is none.

Whē wilt thou Lord, once end this ſhame
and quayle thine enemies ſtrong:
Shall they alwayes blaſpheme thy Name,

and raile on thee so long?
11 Why doest thou draw thy hand aba
and hide it in thy lap?
O plucke it out, and be not slacke,
to giue thy foes a rap.

12 O God, thou art my King, and Lord,
and euermore hast bene,
Yea, thy gude grace throghout the world,
for our gude helpe hath sene.
13 The seas that are so deape and dead,
thy might did make them drie:
And thou didst breake the serpents head,
that he therein did dye.

14 Yea thou didst breake the heade so gre
of Whales, that are so fell
And gauest them to those folke to eate,
that in the deserts dwell.
15 Thou maidst a spring with stremes to
from rocke both hard and hie.
And eke thy hand hath made likewise,
depe riuers to be drie.

16 Both day and eke the night are thine,
by thee they were begunne:
Thou setst to serue vs with their shine,
the light and eke the Sunne.
17 Thou doest appoint the endes and co

of all the earth about:
Both ſomer heates, and winter froſtes,
thy hand hath found them out.

18 Thinke on, ô Lord, no tyme forget,
thy foes that thee defame:
And how the fuliſh folke are ſet,
to rayle vpon thy Name.
19 O let no cruell beaſt deuoure,
the Turtle that is true:
Forget not alwayes in thy power,
the pure that much do rue.

20 Regarde thy couenant and beholde,
thy foes poſſeſſe the land:
All ſad, and darke, forworne, and olde,
our Realme as now doeth ſtand.
21 Let not the ſimple go away,
nor yet returne with ſhame:
Bot let the pure and nedie aye,
giue praiſe vnto the ſame.

22 Riſe Lord, let be by thee mainteinde,
the cauſe that is thine owne:
Remember how that thou blaſphemde
art, by the fuliſh one.
23 The voyce forget not of thy foes,
for the preſumption hie,
Is more and more encreaſt of thoſe,

that hate thee ſpitefully.

Confitebimur tibi Deus.

PSALME. Lxxv. I. C

¶ The faithful do prayſe the name of the Lord, who ſhall come to iudge at the time appointed, when the wicked ſhall be put to confuſion, and drinke of the cup of his wrath: their pride ſhalbe abated, and the righteous ſhalbe exalted to honour.

Sing this as the 67. Pſalme.

O God, laude and prayſe,
we will giue to thee;
Of vs at all tymes,
thou ſhalt thanked be:
Sith thy Name is neare,
thy will without doubt:
Thy warkes of great fame,
declare and ſhew out.

2 When I (ſayth God)
a mete tyme ſhall ſee:
I will rightly iudge,
for though the earth be,
3 With all that there dwell,
diſſolued and waſt:
Her pillers ſhall I
make ſtable and faſt.

4 I ſayd to the fules,
learne tobe wiſe:

And to the peruerſe,
let not your horne riſe.
5 Lift not vp, I ſayd,
your hornes thus on hye:
Nor yet with ſtiffe necke,
ſpeake preſumptuouſly.

6 For why? high degree,
procedes in no parte:
From Eaſt nor from Weſt,
ne yet from Deſert.
7 Bot God is the Iudge,
who onely hath power:
To throwe and caſt downe,
or raiſe vp eche houre.

8 For lo, in his hand,
a cup now hath God:
Of ſtrong wine full mixt,
quhilk he powrth abrod.
The wicked eche one,
the dregges of that cup:
Shall doubtles wring out,
and drinke them all vp.
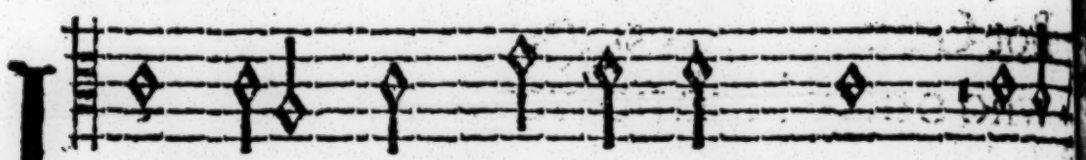
9 Bot I will declare,
and ſhew furth alwayes,
And to Iacobs God,
will ſing laud and prayſe.

10 The wicked mens hornes
in twaine breake will I:
Bot the iuſt mens ſhall,
be lifted on hie.

Notis in Iudæa Deus.

PSALME. LXXVI. R.Po.

¶ Here is ſet furth the power of God, and care for the defence of his people in Ieruſalem, in the deſtruction of the armies of Sennacherib. And the faithfull are exhorted to be thankefull.



IN Iury land God is well knowne, in Iſ-



rael great is his name: He choſe out Salem



for his owne: His tabernacle of great fame



Therein to raiſe: & mount Siō, to make his



habitation, And reſidence within the ſame.

There did he break the bowmens ſhafts,
Their firie darts ſo ſwift of flight:
Their ſheildes, their ſwords, & al their crafts
Of warre, when they were boune to fight.
More excellent, and more mightie,
Art thou therefore, then mountaines hie,
Of rauinous Wolues, without all right.

The ſtout hearted were made a praye,
A ſudden ſlepe did them confound:
And all the ſtrong men in that fray,
Their feble hands they haue not found.
At thy rebuke, ô Iacobs God,
Horſes with chariots ouertrode,
As with dead ſlepe wer caſt to ground.

Fearfull art thou, (ô Lord our guide)
Yea, thou alone, and who is he,
That in thy preſence may abyde,
Gif once thine anger kendled be?
Thou makeſt men from heauen to heare,
Thy iudgements iuſt: the earth for feare,
Stilled with ſilence, then we ſie.

When thou, ô Lord, beginſt to riſe,
Sentence to giue: as Iudge of all,
And in the earth doeſt interpriſe,
To ridde the humble out of thrall:
Certes the rage of mortall men,
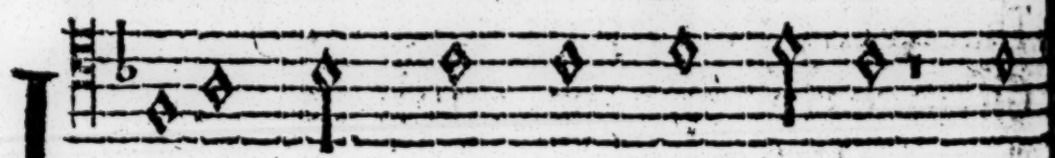
Shall be thy praiſe: the remnant then
Of their furie thou bindſt with allu

11 Vowe, and performe your vowes then
Vnto the Lord your God, all ye,
That rounde about him dwell: adore
This fearfull one, with offrings free.
12 Quhilk may cut of at his vintage,
The breath of Princes in their rage:
To earthly Kings fearefull is he.

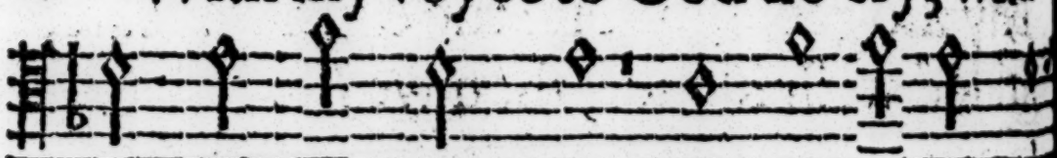
Voce mea ad Dominum clamaui.

PSALME Lxxvii. I. H.

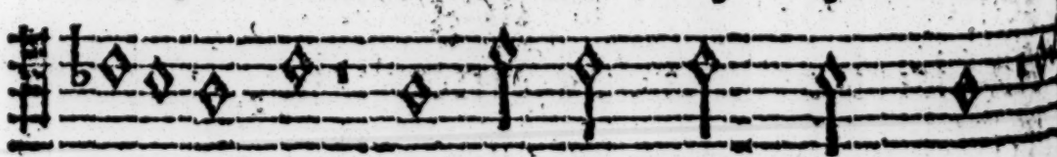
¶ The Prophet in the name of the Kirk, rehearſe the greatnes of his affliction, and his grieuous tentation, whereby he was driuen to this end, to cõfi his former conuerſation, & the continuall courſe Gods warkes in the preſeruation of his ſeruants, ſo he confirmeth his faith againſt theſe tentatio



I With my voyce to God do cry, with



heart, an heartie cheare: my voyce to God

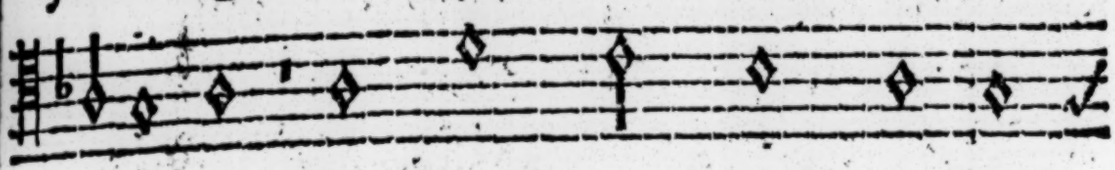


I lift on hie, and he my ſute doth heare. In

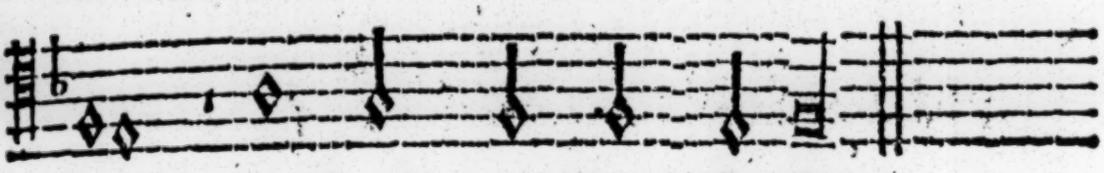
tym



tyme of grief I ſought to God, by night no



reſt I tuke: Bot ſtrecht my handes to him



abrode, my ſoule comforte forſuke.

3 When I to thinke on God entend,
my trouble then is more:
I ſpake bot culde not make an end,
my breath was ſtopt ſo ſore.
4 Thou heldeſt mine eyes ſuch wiſe frō reſt,
that I alwayes did wake:
With feare, I was ſo ſore oppreſt,
my ſpeache did me forſake.

5 The dayes of olde in mynde I caſt,
and oft did thinke vpon:
The tymes and ages that are paſt,
full many yeares by gone:
6 By night my ſonges I call to mynde,
once made thy praiſe to ſhowe,
And with my heart much talke I finde,

my ſprites do ſearche to knowe.

7 Will God, ſaid I, at once for all,
caſt of his people thus:
So that hence furth no time he ſhall,
be friendly vnto vs?
8 What? is his gudnes cleane decayde,
for euer and a day?
Or is his promiſe now delayde,
and doeth his trueth decay?

9 And will the Lord our God forget,
his mercies manifolde?
Or ſhall his wrath encreaſe ſo hote,
his mercy to withholde?
10 At laſt I ſaid, my weaknes is
the cauſe of this miſtruſt:
Gods mightie hand can helpe all this,
and change it when he luſt.

11 I will regarde and thinke vpon,
the working of the Lorde:
Of all his wonders, paſt and gone,
I gladly will recorde.
12 Yea, all his warkes I will declare,
and what I dyd deuyſe:
To tell his factes, I will not ſpare,
and eke his counſell wiſe.

13 Thy warkes, ô Lord, are all vpright,

and holy all abrod:
What one hath ſtrength to match the might,
of thee? ô Lord our God?
14 Thou art a God, that doeſt furth ſhewe,
thy wonders euery houre,
And ſo doeſt make the people knowe,
thy vertue and thy power.

15 And thine owne folke thou didſt defend,
with ſtrength and ſtretched arme:
The ſonnes of Iacob that diſcend,
and Ioſephs ſede from harme.
16 The waters, Lorde, perceiued thee,
the waters ſawe thee well:
And they for feare aſide did flee,
the depthes on trembling fell.

17 The cloudes that were both thick & black,
did raine full plenteouſly:
The thunder in the aire did crack,
thy ſhaftes abrode did flee.
18 Thy thunder in the fire was heard,
the lightning from aboue:
With flaſhes great, made men afeard,
the earth did quake and moue.

19 Thy wayes within the Sea do lye,
thy path in waters depe:
Yet none can there thy ſteppes eſpye,

nor knowe thy path to kepe.
20 Thou leadſte thy folke vpon the land
as ſhepe on euerie ſide:
By Moyſes and by Aarons hand,
thou didſt them ſafely gyde.

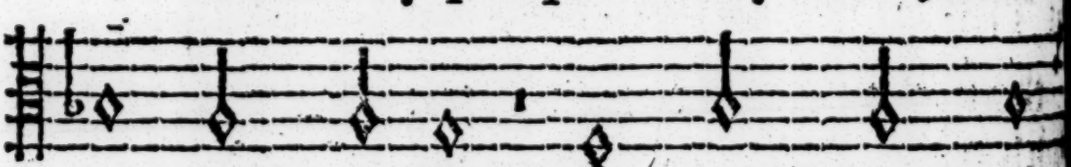
Attendite populo mei, legem meam.

PSALME LXXVIII. T. Stern.

¶ He ſheweth how God of his mercy choſe his K
of the poſteritie of Abraham, reproching the ſt
burne rebellion of their Fathers, that the childre
might not onely vnderſtand that God of his f
mercy made his couenant with their anceſtors, h
alſo ſeing them ſo malicious and peruerſe, might
aſhamed, & ſo turne wholy to God: in this Pſa
the holy Ghoſt hath comprehended, as it were, t
ſumme of all Gods benefites, to the intent the ig
rant and groſſe people, might ſie in fewe words t
effect of the whole hiſtories.
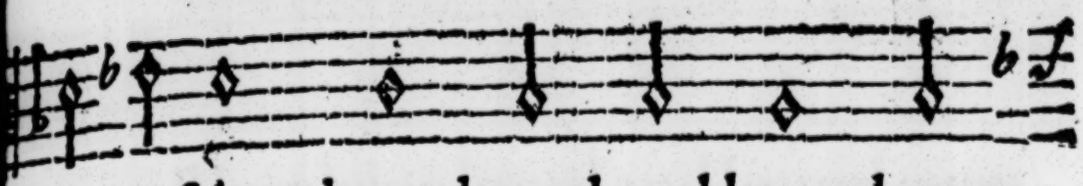


ATtend my people to my Law, and to



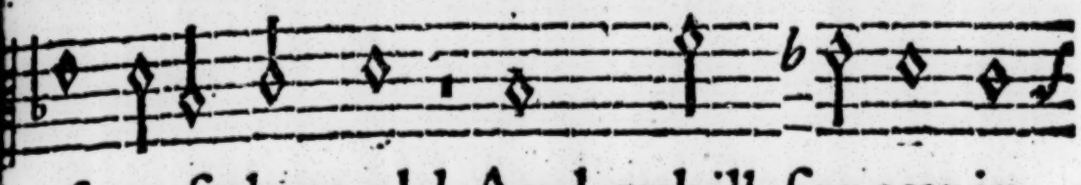
my wordes incline: My mouth ſhall ſpeak



ſtrang parables, & ſentences diuine: quhilk



we our ſelues haue heard and learnd euen



of our fathers old. And quhilk for our in-



ſtruction, our Fathers haue vs tolde.

4 Becauſe we ſhould not kepe it cloſe,
from them that ſhould come after:
Who ſhuld Gods power to their race praiſe,
and all his warkes of wonder.
5 To Iacob he commandment gaue,
how Iſraell ſhuld liue:
Willing our Fathers ſhuld the ſame,
Vnto their children giue.

6 That they and their poſteritie,
that were not ſprung vp tho,
Shulde haue the knowledge of the Lawe,
and teache their ſeede alſo.
7 That they might haue the better hope,
in God that is aboue:
And not forget to keepe his lawes,

and his precepts in loue.

8 Not being as their Fathers were,
rebelling in Gods ſight,
And wolde not frame their wicked hearts
to knowe their God aright.
9 How went the people of Ephraim,
their neighbours for to ſpoyle,
Shuting their dartes the day of warre,
and yet they tuke the foile.

10 For why? they did not kepe with God,
the couenant that was made:
Nor yet wolde walke or lead their lyues,
according to his trade.
11 Bot put into obliuion,
his counſell and his will:
And all his warkes moſte magnificke,
quhilk he declared ſtill.

12 What wonders to our forefathers,
did he him ſelfe diſcloſe:
In Egypt land, within the field,
that called is Thaneos:
13 He did deuide and cut the ſea,
that they might paſſe at ones,
And made the water ſtande as ſtill,
as doth an heape of ſtones.

14 He led them ſecrete in a cloude,

by day when it was bright:
And all the night, when darke it was
with fyre he gaue them light.
15 He brake the rockes in wildernes,
and gaue the people drinke:
As plentifull, as when the deepes,
do flowe vp to the brinke.

16 He drewe out riuers out of rockes,
that were both drye and harde:
Of suche abundance, that no fludes,
to them might be comparde:
17 Yet for all this, against the Lord,
their sinne they did increasse:
And stirred him that is moste high,
to wrath in wilderneſſe.

18 They tempted him within their hearts,
lyke people of mistrust:
Requyring suche a kinde of meat,
as serued to their lust.
19 Saying with murmuration,
in their vnfaithfulnes:
What? can this God prepare for vs,
a feast in wildernes?

20 Beholde he strake the stony rocke,
and fludes furthwith did flow:
But can he now giue to his folke,

bothe bread and flesh also.
21 When God heard this, he waxed wro
with Iacob and his sede:
So did his indignation,
on Israell procede.

22 Becausethey did not faithfully,
beleue and hope that he,
Could alway helpe and succour them,
in their necessitie.
23 Wherefore he did command the clouds
furthwith they brake in sunder:
24 And rayinde downe MAN for them to e
a fude of mekle wonder.

25 Whenearthly men with Angels fude,
were fedde at their requeſt,
26 He bade the East winde blowe away,
and brought in the Southwest.
27 And rainde downe flesh as thicke as du
and foule as thicke as sand:
28 Quhilk he did caste amiddes the place,
where all their tents did stand.

29 Then did they eat excedingly,
and all men had their filles:
Yet more and more they did desire,
to serue their lustes and willes.
30 Bot as the meat wes in their mouthes,

his wrath vpon them fell,
31 And slew the floure of all the youth,
and choise of Israell.

32 Yet fell they to thir wonted sinne,
and still they did him grieue:
For all the wonders that he wrought,
they wolde him not beleue.
33 Their dayes therefore he shortened,
and made their honour vaine:
Their yeres did waste and passe away,
with terrour and with paine.

34 Bot euer when he plagued them,
they sought him by and by:
35 Remembring then he was their strength,
their helpe, and God moste hie.
36 Thogh in their mouthes they did bot glose
and flatter with the Lord:
And with their tounges, and in their hearts,
dissembled euerie worde.

37 For why? their hearts are nothing bent,
to him nor to his trade,
Nor yet to kepe, or to performe,
the couenant that wes made.
38 Yet wes he still so mercifull,
when they deserued to die,
That he forgaue them their misdedes,

and wolde them not destroye.

Yea, many a tyme he turnde his wrath,
and did him selfe auise:
And wolde not suffer all his whole,
displeasure to arise.
39 Considring that they were but flesh,
and euen as a winde,
That passeth away, and can not well,
returne by his owne kinde.

40 How often tymes in wilderies,
did they their Lord prouoke?
How did they moue and stirre their Lord,
to plague them with his stroke?
41 Yet did they turne againe to sinne,
and tempted God eft sone:
Prescribing to the holy Lord,
What things they wolde haue done.

42 Not thinking of his hand and power,
nor of the day when he,
Delyuered them out of the bondes,
of the fierce enemie.
43 Nor how he wrought his miracles,
as they them selues beheld,
In Egypt, and the wonders that,
he did in Zoan field.

44 Nor how he turned by his power,

their waters into blude:
That no man might receaue his drinke,
at riuer nor at flude.
45 Nor how he ſent them ſwarmes of fleis,
quhilk did them ſore anoy,
And fild their cuntrie full of frogges,
quhilk ſhulde their land deſtroy.

46 Nor how he did commit their frutes,
vnto the Caterpiller:
And all the labour of their handes,
he gaue to the graſſehopper.
47 With hailſtones he deſtroyd their vines,
ſo that they were all loſte:
And not ſo muche as wilde figge trees,
bot he conſumde with froſte.

48 And yet with haillſtones once againe,
the Lord their cattell ſmote:
And all their flockes and heards lykewyſe,
with thunderboltes full hote.
49 He caſte vpon them in his ire,
and in his furie ſtrong,
Diſpleaſure, wraith, and euill ſprites,
to trouble them among.

50 Then to his wraith he made a way,
and ſpared not the leaſt:
Bot gaue vnto the peiſtilence,

the man and eke the beaſt.
51 He ſtrake alſo the firſt borne all,
that vp in Egypt came,
And all the chief of men and heaſts
within the tents of Ham.

52 Bot as for all his owne deare folke,
he did preſerue and kepe,
And caryed them through wildernes,
euen lyke a flocke of ſhepe.
53 Without all feare bot ſafe and ſound,
he brought them out of thrall:
Where as their foes with rage of Sea,
where ouerwhelmed all.

54 And brought them out into the coaſtes
of his owne holy land:
Euen to the mount quhilk he had gote,
by his ſtrong arme and hand.
55 And there caſt out the heathen folke,
and did their land deuyde:
And in their tentes he ſet the Tribes,
of Iſraell to abyde.

56 Yet for all this, their God moſt high,
they ſtird and tempted ſtill:
And wold not kepe his Teſtament,
nor yet obey his will.
57 Bot as their Fathers turned backe,

euen ſo they went aſtraye:
Much lyke a bowe that wold not bend,
bot ſlipt and ſtart away.

58 And grieued him with their hill Altars,
with offrings and with fyre:
And with their Idols vehemently,
prouoked him to ire.

59 Therewith his wraith beganne againe,
to kindle in his breſt:
The noughtines of Iſraell,
he did ſo much deteſt.

60 Then he forſuke the Tabernacle,
of Silo, where he was:
Right conuerſant with earthly men,
euen as his dwelling place.

61 Then ſuffred he his might and power,
in bondage for to ſtand:
And gaue the honour of his Arke,
into his enmies hand.

62 And did commit them to the ſworde,
wroth with his heritage:

63 The yong men were deuoured with fire,
maides had no mariage.

64 And with the ſworde the Prieſtes alſo,
did periſhe euerichone:
And not a widowe left a lyfe,

their death for to bemone.

65 And then the Lord began to wake,
lyke one that ſlept a time:
Or lyke a valiant man of warre,
refreſhed after wyne.
66 With emraudes in the inner partes,
he ſtrake his enemies all.
And put them then vnto a ſhame,
that was perpetuall.

67 Then he the tent and Tabernacle,
of Ioſeph did refuſe:
As for the tribe of Ephraim,
he wolde in no wiſe chuſe.
68 Bot choſe the tribe of Iehuda,
whereas he thoght to dwell:
Euen the noble mount Sion,
quhilk he did loue ſo well.

69 Where as he did his Temple buylde,
both ſumptuouſly and ſure.
Lyke as the earth quhilk he hath made,
for euer to indure.
70 Then choſe he Dauid him to ſerue,
his people for to kepe:
Quhilk he tuke vp and brought away,
euen from the foldes of ſhepe.

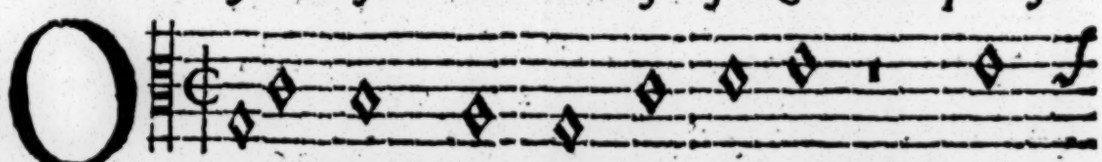
71 As he did follow th'ewes with yong,

the Lord did him aduance:
To fede his people of Iſrael,
and his inheritance.
72 Then Dauid with a faithfull heart,
his flocke and charge did fede:
And prudently with all his power,
did gouerne them in dede.

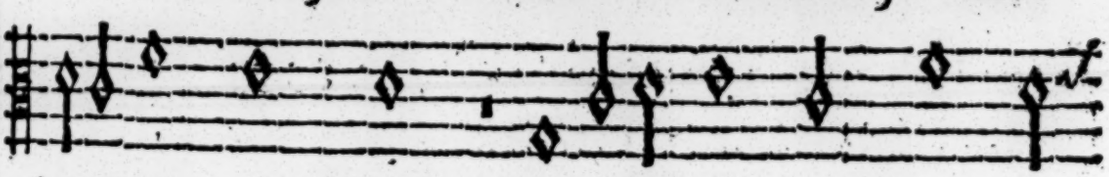
Deus venerunt Gentes.

PSALME. LXXIX. I. H.

¶ The Iſraelites complaine to God for the great calamitie and oppreſſion that they ſuffred, when Antiochus deſtroyed their temple & citie Ieruſalem, deſiring Gods ayde againſt his raging tyrãnie, leſt Gods Name & religio ſhuld be contẽned among the heathen, who ſhuld ſie them thus forſaken and periſh.



O Lord, the Gentils do inuade, Thine



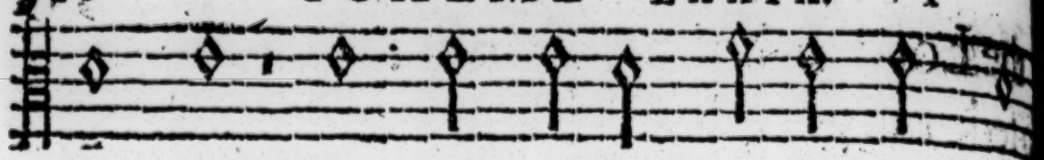
heritage to ſpoyle: Ieruſalem an heape is



made, thy temple they defoyle: The bodies



of thy Saints moſt deare, abrode to birdes



they caſt. The fleſh of ſuch as do thee feare



The beaſtes deuoure and waſt.

3 Their blude throughout Ieruſalem,
as water ſpilt they haue:
So that there is not one of them,
to lay their dead in graue.
4 Thus are we made a laughing ſtocke,
almoſt the world throughout:
The enemies at vs ieſt and mocke,
quhilk dwell our coaſtes about.

Wilt thou, ô Lord, thus in thine ire,
againſt vs euer fume?
And ſhewe thy wrath as hote as fire,
thy folke for to conſume?
6 Vpon thoſe people poure the ſame,
quhilk did thee neuer knowe:
All realmes quhilk call not on thy Name,
conſume and ouerthrowe.

7 For they haue gote the vpper hand,
and Iacobs ſeede deſtroyde:
His habitation and his land,

they haue left waſt and voyde.
8 Beare not in mynde our former fautes:
with ſpeede ſome pitie ſhowe:
And ayde vs, Lord, in all aſſaultes,
for we are weake and lowe.

9 O God that giueſt all health and grace,
on vs declare the ſame:
Weigh not our warkes, our ſinnes deface,
for honour of thy Name.
10 Why ſhall the wicked ſtill alway,
to vs as people dumme:
In thy reproche reioyce, and ſay,
where is their God become?

Require, ô Lord, as thou ſeeſt gud,
before our eyes in ſight:
Of all theſe folke, thy ſeruants blude,
quhilk they ſpilte in deſpight.
11 Receiue into thy ſight in haſt,
the clamours, grief, and wrong:
Of ſuch as are in priſon caſt,
ſuſteyning yrons ſtrong.

Thy force and ſtrength to celebrate,
Lord ſet them out of band:
Quhilk vnto death are deſtinate,
and in their enemies hand.
12 The nations quhilk haue bene ſo bold,
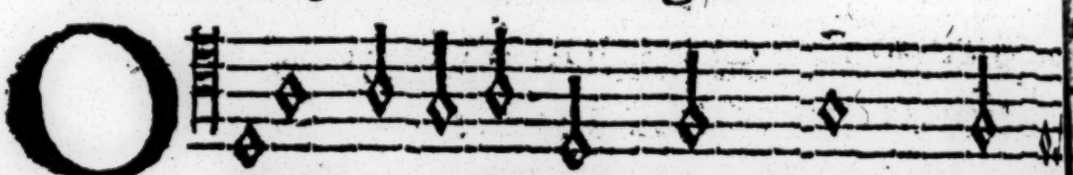
as to blaſpheme thy Name:
Into their lappes with ſeuen fold,
repay againe the ſame.

13 So we thy folke, thy paſture ſhepe,
will praiſe the euermore:
And teache all ages for to kepe.
for thee lyke praiſe in ſtore.
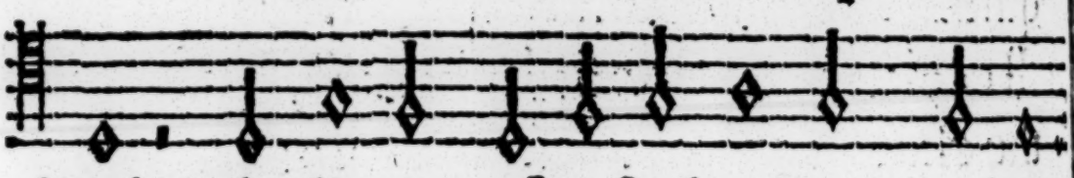
Qui Regis Iſrael intende. R. T.

PSALME LXXX.

A lamẽtable prayer to God, to relieue the miſeri of his Kirk, deſiring him to cõſider their firſt eſta whẽ his fauour ſhined towardes them, and to finiſ the warke qnhilk he had begunne.



O Paſtor of Iſraell, like ſhepe that doeſt



leade, The linage of Ioſeph aduert and take

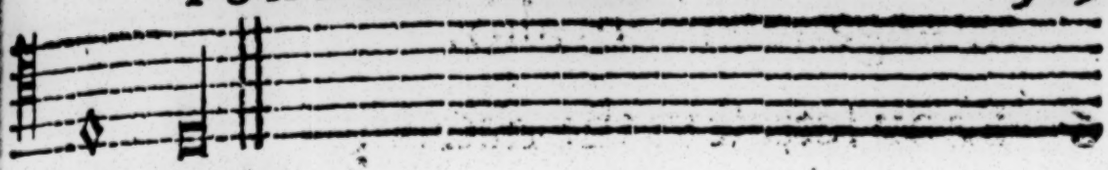


hede: That ſitteſt betwene the Cherubins



bright. Appeare now and ſhewe, to vs thy

great



great might.

2 Before thy folke Ephraim,
Beniamin of olde:
And Tribe of Manasses,
the flocke of thy folde.
Awake once, vpreare,
thy puissance most strong:
And come saue vs, Lord,
thou taryest to long.

3 O great God eternall,
our strength and our stay:
Returne and restore vs,
without more delay:
And let shine on vs,
thy countenance cleare:
So shall we be safe,
and shrinke for no feare.

4 O Lord God of armies,
thy folke to consume:
How long at their prayers,
shall thine anger fume.
5 Thou fedste them with bread,
of weping and wo:
Teares largely to drinke,

thou

thou gaueſt them alſo.

6 Thou ſetteſt vs the hatred,
and ſtrife to ſuſteine:
Of all our next neighbours,
our harmes that haue ſene:
And our foes right glad,
of our ſhame and wrong:
With taunting vs mocke,
them ſelues all among.

7 O Lord God of armies,
our ſtrength and our ſtay,
Returne and reſtore vs,
without more delay.
And let ſhine on vs,
thy countenance cleare:
So ſhall we be ſafe,
and ſhrinke for no feare.

8 A vine out of Egypt,
thou broughtſt with great cure:
Thou caſt out the Gentils,
and plantedſt it ſure.
9 Thou cleanſedſt the ground,
and rutedſt it ſo:
That all the whole land,
it fild to and fro.

10 With the ſhaddowe thereof,

the mountaines were cled:
11 Her boughs to the ſea,
farre furth did ſhe ſtreatch:
And like the tall Ceders,
her branches did ſpred.
And graffes to the flude,
Euphrates, outreche.

12 Why haſt thou broke downe then,
her hedges ſo faire:
Till all that paſſe by her,
haue plukt her full bare:
13 The boare of the wude,
hath digd vp at will:
And beaſtes of the field,
their bellies they fill.

14 O great God of armies,
our ſtrength, and our ſtay:
Returne we beſeche thee,
without more delay.
Conſider from heauen,
and ſie this ſore caſe:
And viſite this vine,
quhilk all men diſgrace.

15 And viſite the vineyarde,
and field where it ſtude:
Quhilk thy right hand planded,

when it wes bot rude,
And of the yong budde,
some pitie, Lord, take:
Quhilk thou for thy selfe,
most strong didst once make.

16 Quhilk now all downe beaten,
is burnt vp with fire:
As people quhilk perishe,
at thy frowning ire:
17 Bot yet on that man
let thine hand be knowen:
Quhilk by thy right hand,
thou chose for thine owen.

On the sonne of man, Lord,
thy might now declare:
For thy selfe so potent,
Whome thou didst prepare.
18 We shall not turne backe,
from thee then no more:
Reuiue vs, thy Name,
so shall we implore.

19 O Lord God of armies,
our strength and our stay,
Returne and restore vs,
without more delay:
And let shine on vs,

thy countenance cleare,
So shall we be safe,
and shrinke for no feare.

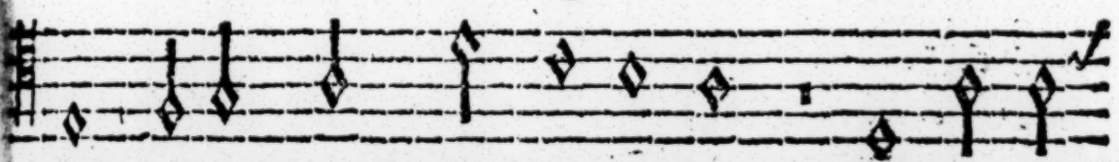
Exultate Deo adiutori nostro.

PSALME LXXXI. R.Po.

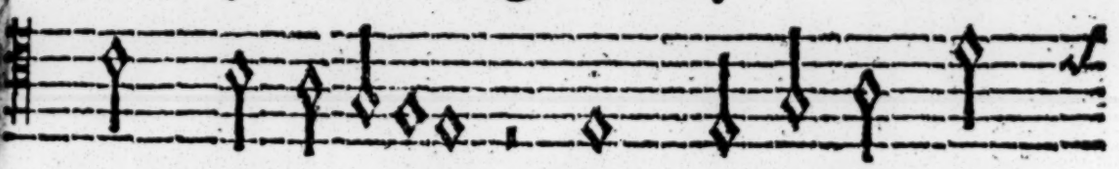
¶ An exhortatiõ to prayse God both in heart & voyce for his benefites, and to worship him onely: God condemneth their ingratitude, and shaweth what great benefites they haue lost through their owen malice.



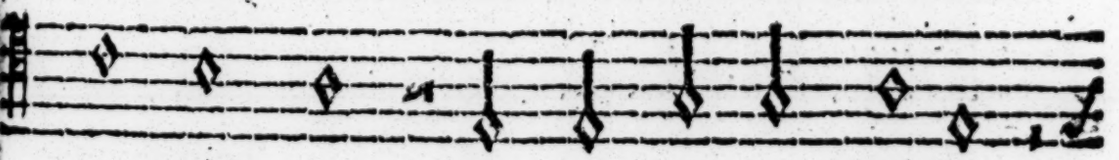
TO God our strength most comfortable



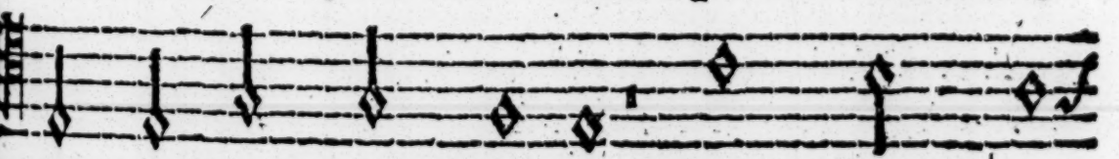
with mery hearts sing & reioyce: To Iacobs



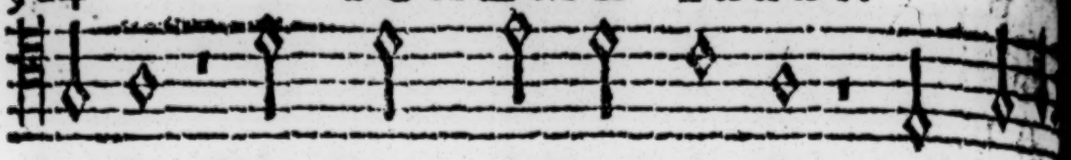
God most amiable, Make melodie with



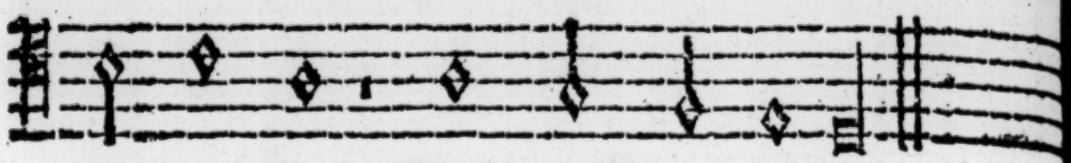
chearefull voyce. Go take vp the Psalmes,



The timbrell with shalmes, Bring furth now



let ſie: The harpe full of pleaſure, with viole



in meaſure, That well can agree.

3 At our feaſt day (as we were wonted)
Let blowe the trumpets merely:
The firſt day of the month appointed,
Thus to be kept ſolemnedly.

4 For (as tyme hath ſerued)
Iſrael obſerued:
This ſtatute of olde,
And this is the order:
Quhilk their God to honour,
Iacobs ſede did holde.

5 He laide his Law vnto the linage,
Of Ioſeph, parting from the land
Of Egyt: where I hard a language,
Vncouth and ſtrange to vnderſtand.

6 Then, my force vprearing,
From the burthens bearing,
His ſhulders I tuke:
And eke the taſkmaiſter
The pottes and the plaſter,
His handes then forſuke.

7 The

7 Thou calledst, being brought at vnder,
And I did ridde thee from distresse:
Within the secret of my thunder,
I heard thy grudgeings more and lesse:
I did also proue thee:
My gudnes aboue thee:
When thou didst mistrust,
At Meriba chiding:
For waters prouiding,
To serue thee at lust.

8 Hearken my people, I assure thee,
O Israell, if thou woldst heare,
9 Thou shuldst let no strange God allure thee
Nor other Gods worship or feare.
10 For I am th'Eternall,
Thy great God supernall:
Quhilk from Egypts thrall,
Haue brought thee so safely:
Thy mouth open largely,
And fill it I shall.

11 Bot yet my people whome I chused,
My voyce they wolde not heare, I say,
And Israell proudely refused,
On me their louing Lord to stay:
12 Therefore I did leaue them,
Euen as their heartes gaue them,
To serue their ingyne:
After leud intysings.

Of their owne deuiſings,
So did they decline.

13 Oh, if my folke had not forſaken,
To hearken vnto me thoſe dayes:
Oh, if that Iſraell had taken,
Delite to walke in my true wayes.
14 Then could I had reaſon,
In a litle ſeaſon:
Their foes to ſubdue:
And myne hand haue turned,
Vpon ſuch as ſpurned,
My Saintes to purſue.

15 The haters of the Lord, ſhuld neuer,
But flatter him by force conſtraynd:
And a moſt proſperous tyme for euer,
Shuld to my people haue remaind.
16 Thou ſhuldſt then haue bene fead,
With moſt fineſt wheat bread:
Euen at thine owne will,
And with the ſwete honie:
Of the rocke ſo ſtonie,
I wolde thee fulfill.

Deus ſtetit in Synagoga Deorum.

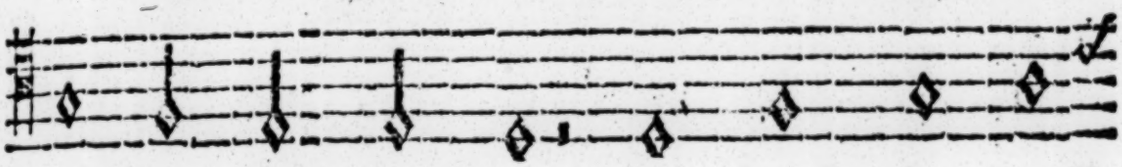
PSALME LXXXII. I, H.

The Prophet declaring God to be preſent amõgs the iudges and magiſtrates, reproueth their parcialitie and

and vnrighteousnes, and exhorteth thē to do iustice: but seing none amendmēt, he desireth God to vndertake the matter and execute iustice him selfe.



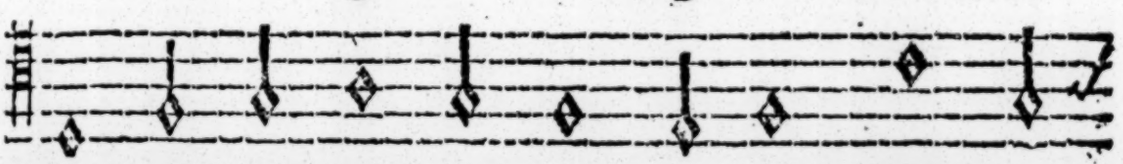
A Mid the prease with men of might, the



Lord him selfe did stand: To pleade the cause



of trueth & right, with iudges of the land:



How lōg, said he, wil you procede, false iud-



gemēt to awarde? And haue respect for loue



of mede, the wicked to regarde?

3 Whereas of due ye shuld defend,
the fatherles and weake:
And when the pure man doth contend,

in iudgement iuſtly ſpeake.
4 Gif ye be wyſe, defend the cauſe,
of pure men in their right:
And redde the nedie from the clawes,
of tyrants force and might.

5 Bot nothing will they knowe or learne,
in vaine to them I talke:
They will not ſie or ought diſcerne,
bot ſtill in darkeneſſe walke.
For lo, euen now the tyme is come,
that all things fall to nought:
And lykewiſe Lawes bothe all and ſome,
for gaine are ſoulde, and bought.

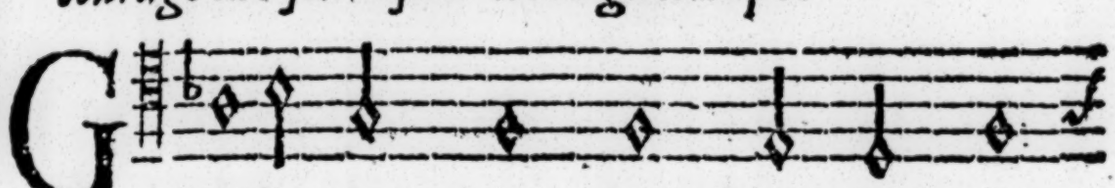
6 I had decreed it in my ſight,
as Gods to take you all:
And children to the moſte of might,
for loue I did you call.
7 Bot notwithſtanding ye ſhall die,
as men, and ſo decay:
O tyrants, I ſhall you deſtroy,
and plucke you quyte away.

8 Vp, Lord, and let thy ſtrength be knowe
and iudge the world with might:
For why? all Nations are thine owne,
to take them as thy right.

Deus quis similis erit.

PSALME LXXXIII. R.P.
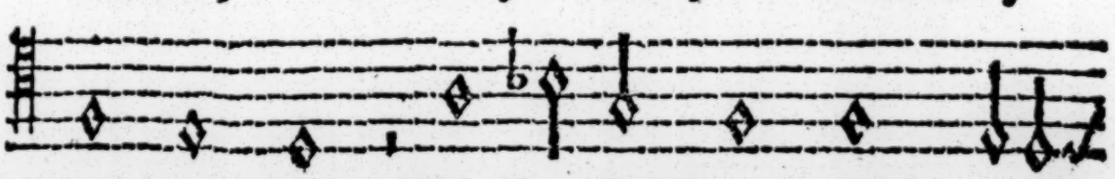
A prayer for the Kirk, being assaulted on all sides by the vnfaithfull, confedered together to bring it to ruine with rehearshal of certeine exemples how God hath supported his owen in tymes past, to incourage the faithfull with gud hope.



God for thy grace, thou kepe no more



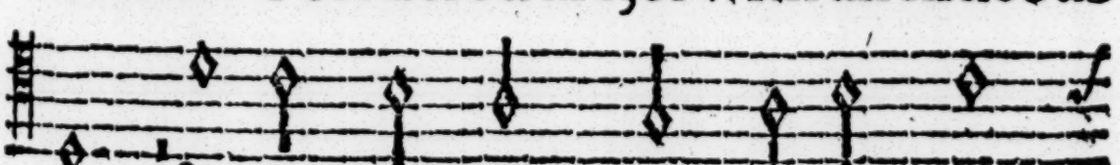
silence, Cease not, ô God, nor hold thy



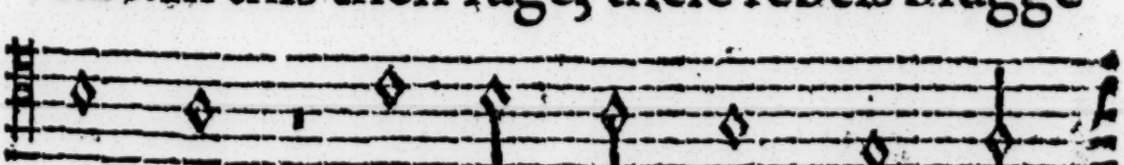
peace no more: For lo thy foes with cruell
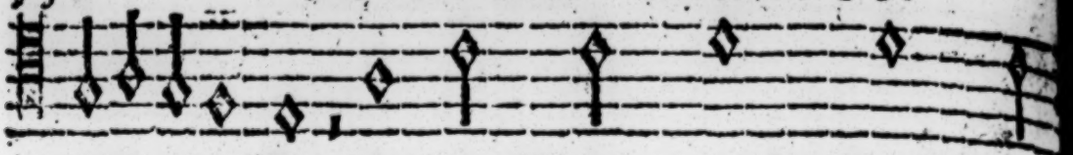


violence. Cõfedered are, & with an hideous
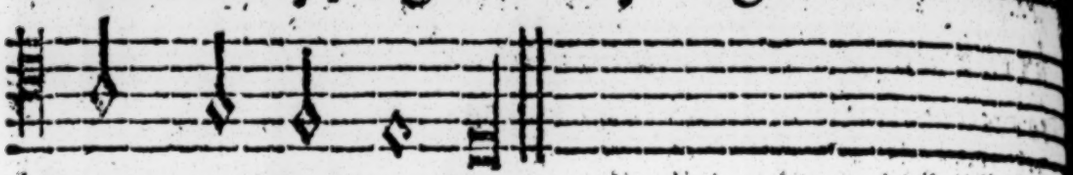


roare. In this their rage, these rebels bragge



and shoare, And they that hate thee, most



maliciouſly, Againſt thy might their heade



haue rayſed on hye.

3 For to oppreſſe,
thy people they pretend:
With ſubtile ſlight,
and moue conſpiracie;
For ſuch as on
they ſecret helpe depend.
4 Go to, ſay they,
and let vs vtterly:
This nation
rute out from memorie:
And of the Name,
of Iſraelites let neuer:
Further be made,
no mencion for euer.

5 Conſpired are,
with cruell hearts and fell:
Thus againſt thee,
together in a band.
6 The Edomites,
that in their tentes do dwell,

And Iſmalites
ioyned with them do ſtand.
The Moabites,
vpon the other hand,
With the proud race,
of Agarenes together:
Aſſembled are,
and wickedly confeder.

7 Geball, Ammon,
and Amalek all thre:
Marche furth,
eche one with his gariſon:
The Philiſtims
formeſt they thinke to be,
The indwellers
of Tire, with them are bowne.

8 Aſſhur alſo,
is their companion:
With the children.
of Lot to be arayed,
In their ſupporte,
his banner is diſplayed.

9 Do thou to them,
as thou didſt to the hoſte:
Of Madian:
Iabin and Siſera:
At Kyſon flude.

In Endor lyues they loſt,
To dongue the land,
Whereas their bodyes lay.
11 Lyke Oreb, Zeb,
Zeba, and Zalmunna,
So make thou them:
euen their moſte mightie Princes,
And all the chief
rulers of their prouinces.
12 Quhilk ſaid, let vs
inherite as our owne:
Gods manſions.
13 My God make them to be,
Lyke rolling wheles,
or as the ſtubble blowen,
Before the winde.
14 As fire the wuds, we ſie,
Doth burne: and flame,
deuoure on mountaines hie,
The hather croppe,
15 So let thy tempeſt chaſe them,
And thy whirlewinde,
quhilk terrour ſo deface them.
16 Their faces, Lord,
with ſhamefulnes fulfill:
That they may ſeke,
thy Name in mynde to print.

17 Co

17 Confounded let
them be, and euer ſtill,
Vexed with wo:
yea make them ſhamed and ſhent.
18 And let them knowe,
that thou art permanent;
That IEHOVA,
thy Name alone pertaineth
To thee, ouer all
the earth, whoſe glorie raigneth.

Quam dilecta Tabernacula tua.

PSALME LXXXIIII. I.H.

¶ Dauid driuen furth of his countrie, deſireth moſt ardently to come againe to the Tabernacle of the Lord, and the aſſemblie of the Saints, to praiſe God: pronouncing them bleſſed that may ſo do. Then he praiſeth the courage of the people that paſſe through the wildernes, to aſſemble them ſelues in Sion. Finally with praiſe of this matter, and confidence of Gods gudnes, he endeth the Pſalme.

Sing this as the 67. Pſalme.

HOw pleaſant is thy dwelling place,
ô Lord of Hoſtes, to me:
The Tabernacles of thy grace,
how pleaſant, Lord, they be!
2 My ſoule doth long full ſore to go
into thy courtes abrode:

My heart doth luſt, my fleſhe alſo,
in thee the liuing God.

3 The ſparrowes finde a roume to reſt,
and ſaue them ſelues from wrong:
And eke the ſwallowe hath a neſt,
wherein to kepe her yong.
4 Theſe birds full nighe thine Altar may
haue place to ſit, and ſing:
O Lord of Hoſtes thou art, I ſay,
my God and eke my King.

5 Oh, they be bleſſed that may dwell,
within thy houſe alwayes:
For they all tymes thy facts do tell,
and euer giue thee praiſe.
6 Yea, happie ſure lykewiſe are they,
whoſe ſtay and ſtrength thou art:
Quhilk to thy houſe do mynde the way,
and ſeke it with their heart.

7 As they go through the vale of teares
they digge vp fountaines ſtill:
That as a ſpring it all appeares,
and thou their pittes doſt fill.
8 Frō ſtrength to ſtrength, they walke ſtill,
no faintnes there ſhall be:
And ſo the God of Gods at laſt,
in Sion they do ſie.

O Lord of Hoſtes to me giue hede,
and heare when I do pray:
d let it through thine eares procede,
O Iacobs God, I ſay.
O Lord our ſhield, of thy gude grace,
regarde, and ſo draw neare:
garde I ſay, beholde the face,
Of thine annoynted deare.

For why? within thy courts one day,
is better to abyde:
en other where to kepe or ſtay,
a thouſand dayes beſide.
Muche rather wolde I kepe a dure,
within the houſe of God:
en in the tents of wickednes,
o ſettle mine abode.

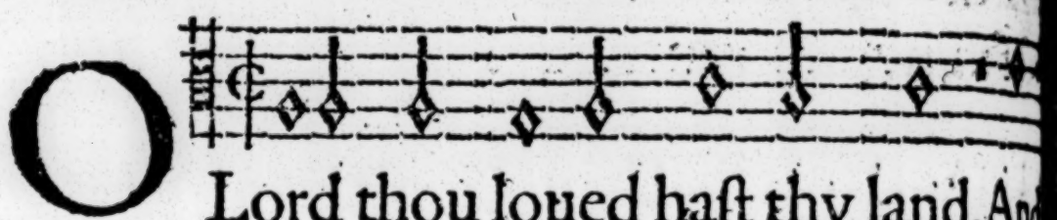
For God the Lord, our light and ſhielde,
will grace and worſhip giue:
d no gude thing ſhalbe withheld,
rom them that purely liue.
O Lord of Hoſtes, that man is bleſt,
nd happie ſure is he,
at is perſwaded in his breſt,
o truſt all tymes in thee.

Benedixiſti Domine terram tuam.
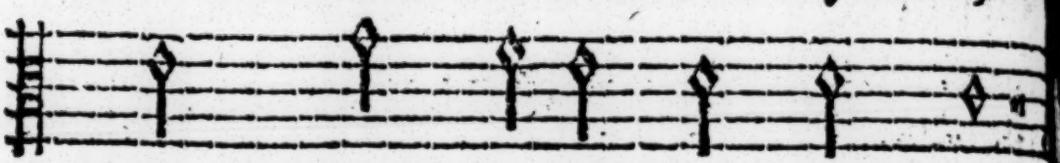
PSALME LXXXV. W. K.

Because

¶ *Becauſe God withdrew not his roddes frō his*
after they returned from Babylon, firſt they put
in minde of their deliuerance, to the intent tha
ſhuld not leaue the warke of his grace vnperf
next they complaine of their long affliction:
thirdlie they reioyce in hope of felicitie promiſ
For their deliuerance, was a figure of Chriſts k
dome, vnder the quhilk ſhuld be perfect felicit
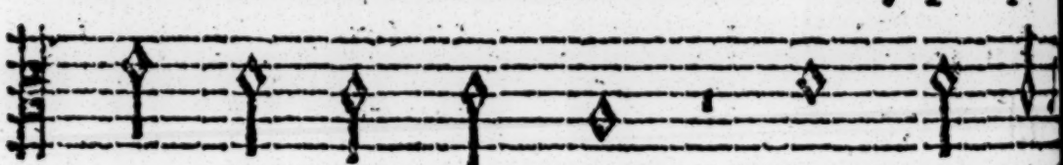


O Lord thou loued haſt thy land, And
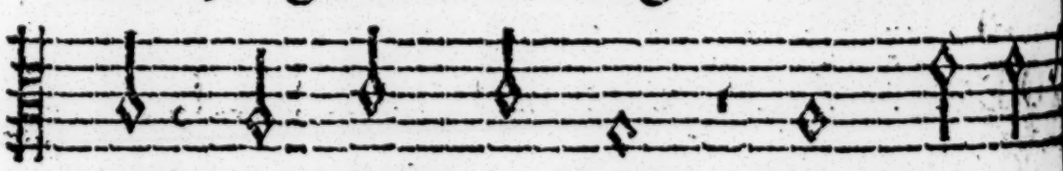


brought furthe Iacob with thine hand,



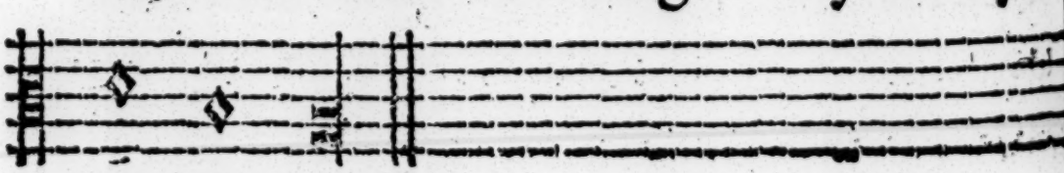
who was in thraldome ſtrate: Thy people



ſinnes, ſo great and hudge. Thou couered



haſte and didſt not Iudge. Thy mercyes



were ſo great.

3 Thine anger then, and wraith ſo hote,
Thou didſt remit and haſt forgote,
Suche was thy tender loue.
4 O turne vs then, God of our ſtrength,
Releaſe thine ire and now ant length,
Let our diſtreſſe thee moue.

5 Wilt thou not turne vs vp for aye?
Wilt thou prolong thy wraith, I ſaye:
And that from age to age:
6 Wilt thou not turne, vs vp to raiſe,
That we thy people may thee praiſe,
And that with great courage?

7 Thy mercy, Lord, to ſhew vouchesaue,
That thy Saluation we may haue:
Bot hearken now I will.
8 And heare what God him ſelfe did ſay,
Who peace before his Saintes doth lay,
Leſt they ſhulde turne to ill.

9 Now certainely, his health is neare,
To ſuche as do indede him feare,
And bleſſeth ſtill our land.
10 Lo, treuth and mercy both do mete:
His righteouſnes and peace do grete,
And both ioyne hand in hand.
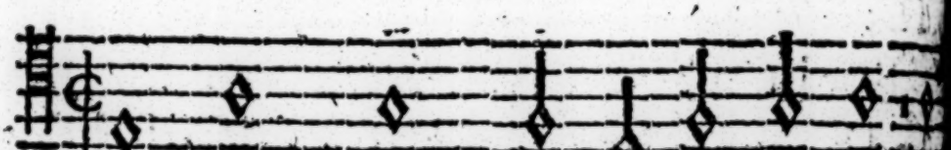
11 For treuth ſhall from the earth bud out,
From heauen righteouſnes no doubt:

Yea God ſhall giue gude ſtore,
12 So that our land ſhall giue increaſe,
13 And righteouſnes towards him preaſe,
Who ſhall ſtill marche before.

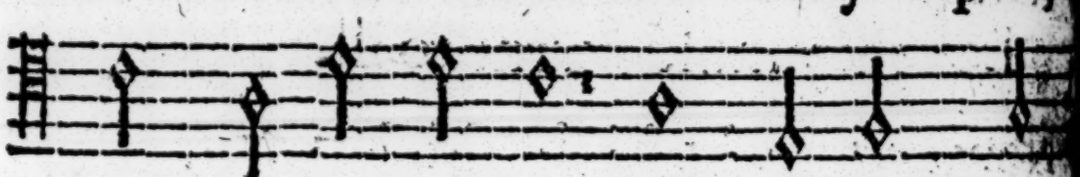
Inclina Domine aurem tuam.

PSALME Lxxxvi. I.H.

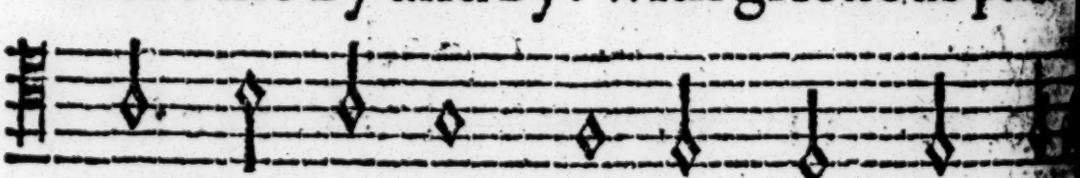
¶ Dauid ſore afflicted & forſaken of all, prayeth fe nently for delyuerãce, ſometymes rehearſing his ſeries, ſometymes the mercyes receiued, deſiring to be inſtructed of the Lord, that he may feare and glorifie his Name. He complaineth alſo of aduerſaries, and requireth to be deliuered from



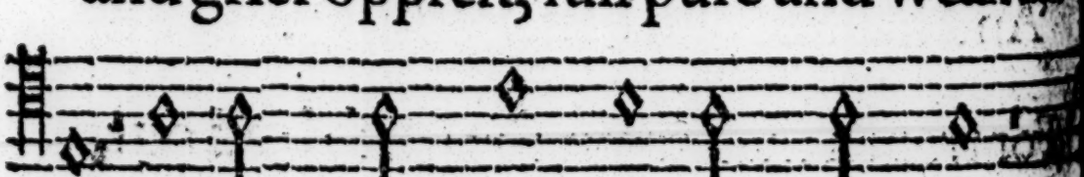
LOrd bowe thine eare to my requeſt,



heare me by and by: with grieuous paine

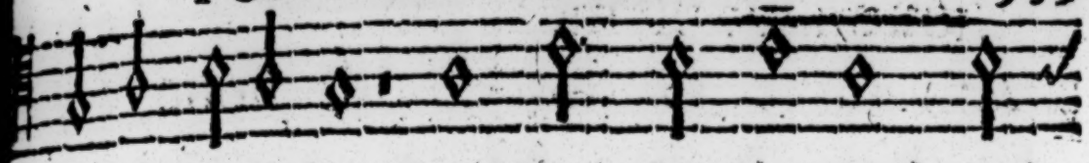


and grief oppreſt, full pure and weak am

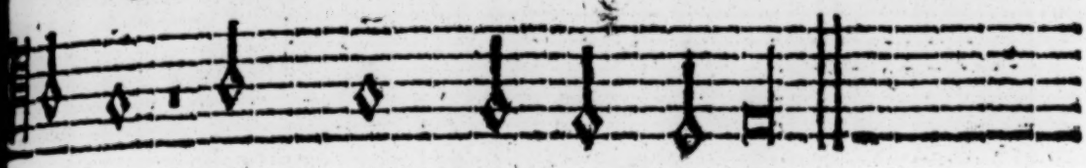


I: Preſerue my ſoule, becauſe my waye

dou



doings holy be. And ſaue thy ſeruãt, Lord,



I pray, that puttes his truſt in thee.

Thy mercy, Lord, on me expreſſe,
defend me eke withall:
For through the day I do not ceaſe,
on thee to cry and call.

4 Comforte (ô Lord) thy ſeruants ſoule,
that now with paine is pynde:
For vnto thee, Lord, I extoll,
and lift my ſoule and mynde.

5 For thou art gude and bountifull
thy giftes of grace are free:
And eke thy mercy plentifull,
to all that call on thee.

6 O Lord lykewyſe when I do pray,
regarde and giue an eare:
Marke well the wordes that I do ſay,
and all my prayers heare.

7 In tyme when trouble doeth me moue,
to thee I do complaine:
For why? I knowe and well do proue,

thou answereſt me againe.
8 Among the Gods (ô Lord is none
with thee to be comparde,
And none can do as thou alone,
the lyke hath not bene heard.

9 The Gentiles and the people all,
quhilk thou didſt make and frame,
Before thy face on knees will fall,
and glorifie thy Name.
10 For why? thou art ſo muche of might,
all power, Lord, is thine owne:
Thou workeſt wonders ſtill in ſight,
for thou art God alone.

11 O teache me (Lord) thy way, and I
ſhall in thy treuth procede:
O ioyne my heart to thee ſo nye,
that I thy Name may drede.
12 To thee, my God, will I giue praiſe,
with all my heart (ô Lord)
And glorifie thy Name alwayes,
for euer through the worlde.

13 For why? thy mercy ſhewed to me
is great, and doth excell:
Thou ſetteſt my ſoule at libertie,
out from the lower Hell.
14 O Lord, the proude againſt me riſe,

and heapes of men of might:
They ſeke my ſoule, and in no wiſe,
will haue thee in their ſight.

15 Thou Lord art mercifull and meke,
full ſlacke and ſlowe to wrath:
Thy gudnes is full great, and eke
thy treuth no meaſure hath.
16 O turne to me, and mercy graunt,
thy ſtrength to me apply:
O helpe and ſaue thine owne ſeruant,
thy handmaides ſonne am I.

17 On me ſome ſigne of fauour ſhowe,
that all my foes may ſie:
And be aſhamed, becauſe, Lord, thou
didſt helpe and comfort me.

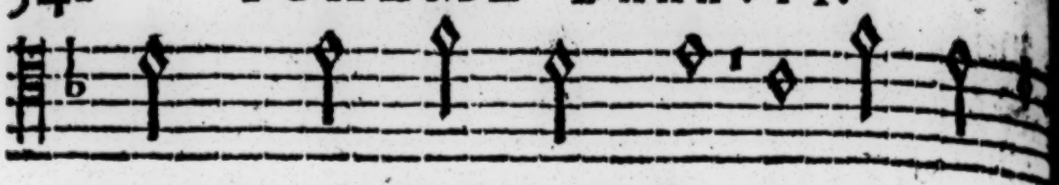
Fundamenta eius in montibus ſanctis:

PSALME Lxxxvii. I. H.

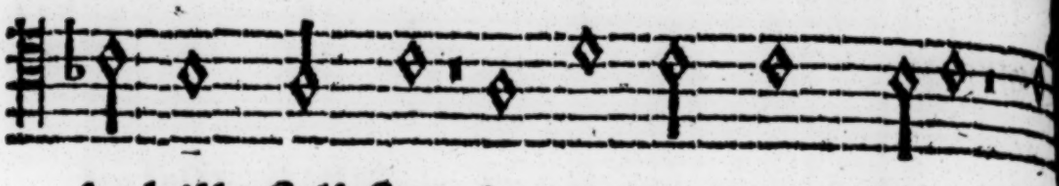
¶ *The holy Ghoſt promiſeth that the condition of the Kirk, quhilk was in miſerie after the captiuitie of Babylon, ſhuld be reſtored to great excellencie, ſo that there ſhulde be nothing more comfortable, then to be nombred among the members thereof.*



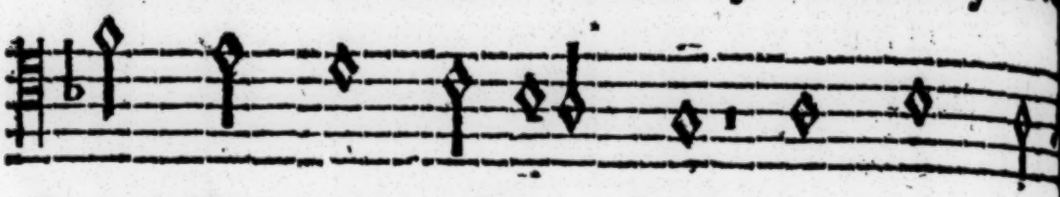
THat citie ſhall full well indure, her



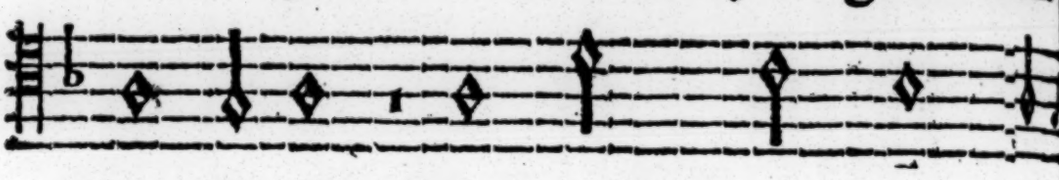
ground work ſtill doth ſtay, Vpon the ho-



ly hills full ſure, it can no tyme decay. Go



loues the gates of Sion beſt, his grace doth



there abyde: He loueth them more then



all the reſt, of Iacobs Tentes beſide.

3 Full glorious things reported be,
in Sion and abrode:
Great things I ſay are ſaid of thee,
thou citie of our God.

4 On Rahab I will caſte an eye,
and beare in mynde the ſame:
And Babylon ſhall eke apply,
and learne to knowe my Name.

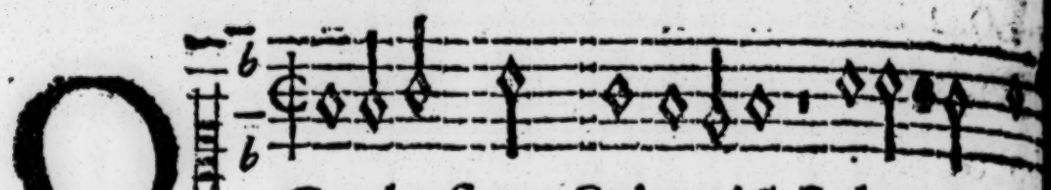
5 Lo, Paleſtine and Tyre alſo,
with Ethiope lykewyſe:
A people olde full long ago,
were borne, and there did ryſe.
6 Of Sion they ſhall ſay abrode,
that dyuers men of fame:
Haue there ſprung vp, and the hie God,
hath founded faſt the ſame.

7 In their recordes to them it ſhall,
through Gods deuyſe appeare:
Of Sion that the chief of all,
had his beginning there.
8 The Minſtrels all with ſuche as ſings,
ſhall praiſe the Lord with glee:
For of delight my pleaſant ſprings,
are compaſt all in thee.

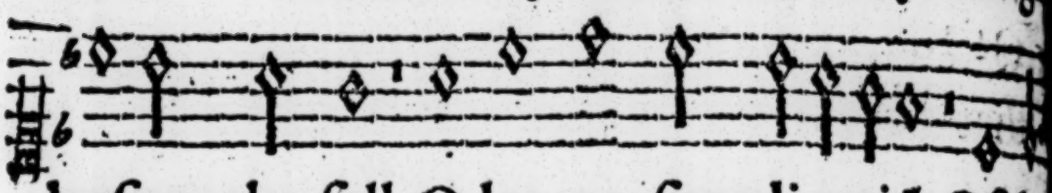
Domini Deus ſalutis meæ.

PSALME Lxxxviii. W.K.

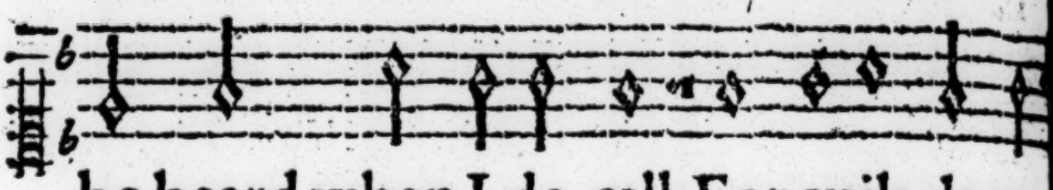
¶ *A grieuous complaint of the Faithfull ſore afflicted by ſickeneſſe, perſecutions and aduerſities: being as it were left of God without any conſolation, yet he calleth on God by Faith, and ſtryueth againſt deſperation, complayning him ſelfe to be forſaken of all earthly helpe.*



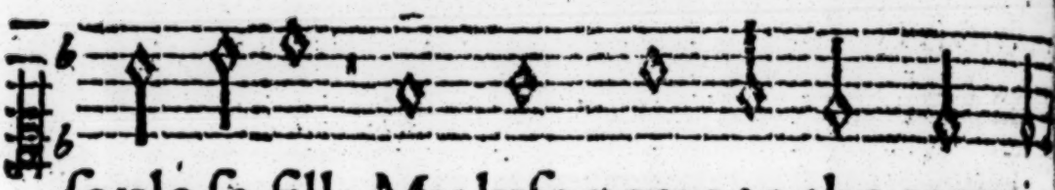
O God of my Saluatiõ, I day & nig



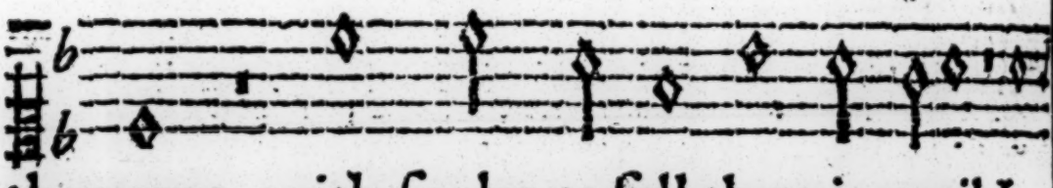
before the fall. O let my ſupplicatiõ, Of the



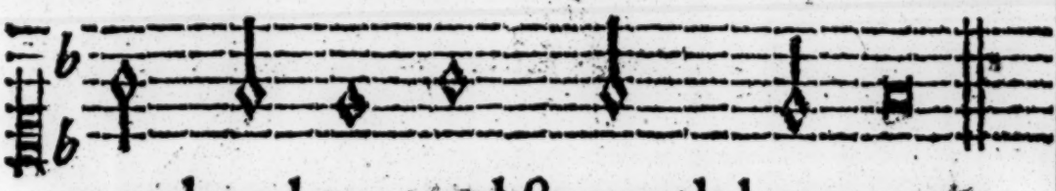
be heard when I do call. For euils do my



ſoule ſo fill: My lyfe neare to the graue is



throwne, with ſuche as fall the pit vntil, I



nombred am, and ſtrength haue none.

5 Among the dead a man moſt free,
as one in graue already ſlaine.
Whome thou eſteemſte no more to be,
Bot quyte cut of as one moſt vaine:
6 In depth profound thou haſt me caſt,

Where in the darke full depe I ly.
7 Thy wrath ſo laid on me thou haſt,
That ouercome with grief, I cry.

8 Such as me knew, thou haſt drawen back,
Whoſe loue is turned to great hate:
I am ſhutte vp: all helpe I lacke,
For to redreſſe my dreadfull ſtate.
9 My viſage doeth my grief declare:
To thee I cry, Lord, day by day:
Myne hands to thee I ſtretch with care,
Bot yet can haue no reſt, nor ſtay.

10 Wilt thou ſhewe wonders to the dead?
Shall dead men ryſe to prayſe thy Name?
11 Shall in the graue thy loue be ſpread?
With faithfulnes, may death well frame?
12 Thy wondrous warkes for to repeat:
Shall they in darkenes deepe be knowen?
Or ſhall thy righteouſnes ſo great,
In a forgetfull land be ſhowen.

13 To thee (ô Lord) long cryde I haue,
And early ſhall I come to pray.
14 Why doeſt thou ſtay my ſoule to ſaue,
And turne thy face from me away?
15 I am afflicted to the death,
Alwayes in drede, of lyfe in doubt.

16 Thy wrath I fele at euery breath,
Thy feare almoſte hath worne me out.

17 Lyke water they me cloſed round,
Becauſe he ſhulde not from them ſlyde.
18 My louers heartes thou haſt vp bound,
And myne acquentance did them hyde.

Miſericordias Domini in æternum.

PSALME Lxxxix. I.H.
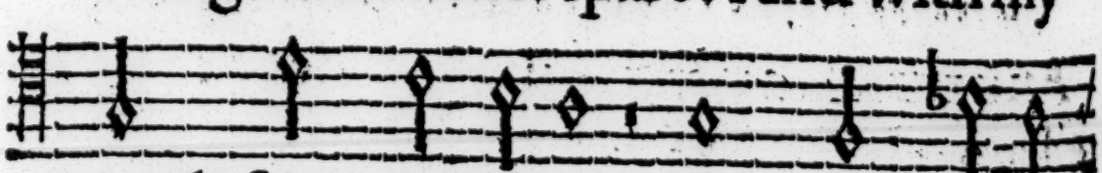
¶ With many wordes doeth the Prophet praiſe the gudnes of God for his Teſtament & couenant, that he had made betweene him and his elect, by Ieſus Chriſt the ſonne of Dauid: then doth he complaine of the great ruine and deſolation of the kingdome of Dauid, ſo that to the outwarde appearance, the promiſe was broken. Finally he prayeth to be deliuered from his afflictions, making mention of the ſhortnes of mans lyfe, and confirming him ſelfe by Gods promiſes.



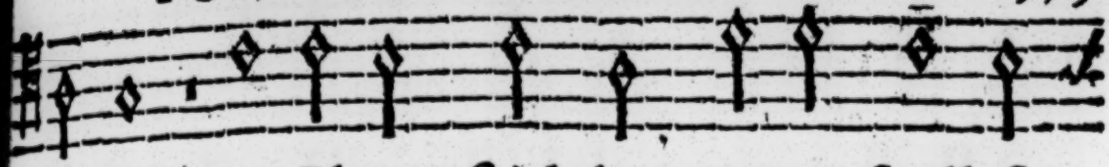
TO ſing the mercies of the Lord, my
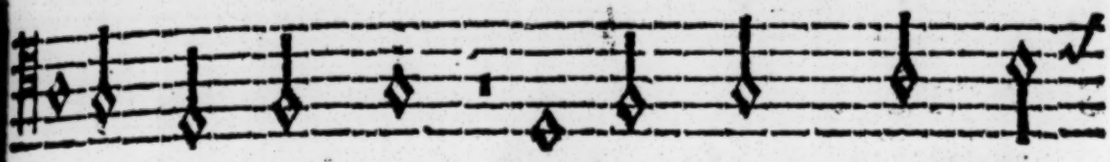


tounge ſhall neuer ſpare: And with my



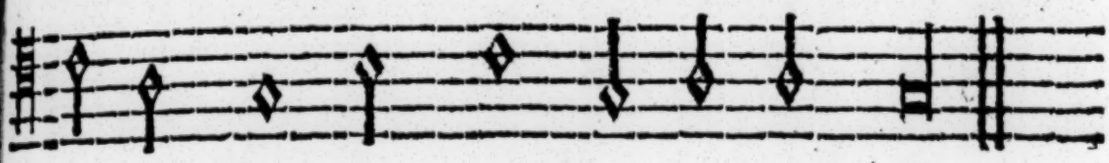
mouth from age to age, thy treuth I will



declare. For I haue ſaid that mercy ſhall, for



euermore remaine: In that thou doeſt the



heauens ſtay, thy trueth appeareth playne.

3 To myne elect, ſayth God, I made
a couenant and beheſt:
My ſeruaunt Dauid to perſwade,
I ſwore and did proteſt.
4 Thy ſeede for euer I will ſtay,
and ſtabliſhe it full faſt:
And ſtill vphold thy throne alway,
from age to age to laſt.

5 The heauens ſhew with ioy and mirth,
thy wondrous warkes, ô Lord:
Thy Saints within thy Kirk on earth,
thy faith and trueth record.
6 Who with the Lord is equall then,
in all the cloudes abrode:
Among the ſonnes of all the Gods,
what one is like our God?

7 God in assemble of the Saintes,
is greatly to be drad:
And ouer all that dwell about,
in terrour to be had.

8 Lord God of Hostes, in all the world,
whose strength is like to thee?
On euery side most mightie Lord,
thy trueth is sene to be.

9 The raging sea, by thine aduice,
thou rulest at thy will:
And when the waues thereof arise,
thou makest them calme and still.

10 As a man slayne, so Egypt land,
hast thou subdued, ô Lord:
Thy foes with mightie arme and hand,
thou scattred hast abrod.

11 The heauens are thine and still haue be
likewise the earth and land:
The world with all that is therein,
thou formedst with thy hand.

12 Both North and South, thou Lord alo
thy selfe didst make and frame:
Both Tabor mount, and eke Hermon,
reioyce and prayse thy Name.

13 Thine arme is strong and full of powe
all might therein doth lye:

The ſtrength of thy right hand eche houre,
thou liſteſt vp on hye.
14 In righteouſneſſe and equitie,
thou haſt thy ſeate and place:
Mercy and trueth are ſtill with thee,
and go before thy face.

15 Thoſe folke are bleſt that know aright,
to ioy in thee ô God:
For in the fauour of thy ſight,
they walke full ſafe abrod.
16 Lord in thy Name reioyce they ſhall,
and that from day to day:
And in thy righteouſneſſe withall,
exalte them ſelues alway.

17 For why? their glorie, ſtrength and aide,
in thee alone doth lye:
Thy gudneſſe eke that hath vs ſtayd,
ſhall lift our horne on hye.
18 Our ſtrength that doth defend vs well,
the Lord to vs doth bring:
The holy one of Iſraell,
he is our guide and King.

19 Thy will vnto thy Saintes, ſometime
in viſions thou didſt ſhowe:
And thus then didſt thou ſay to them,
thy mynde to make them knowe.

A man of might haue I erect,
your King and guide to be:
And ſet vp him whom I elect,
among the folke to me.

20 My ſeruant Dauid I appoint,
whom I haue ſearched out:
And with my holy oyle annoynt,
him King of all the rout.
21 Therefore my hand is ready ſtill,
with him for to remaine:
And with myne arme alſo I will,
him ſtrengthen and ſuſtaine.

22 The enemies ſhall not him oppreſſe,
they ſhall him not deuoure:
Ne yet the ſonnes of wickedneſſe,
of him ſhall haue no power.
23 His foes likewiſe will I deſtroy,
before his face in ſight:
And thoſe that hate him, plague will I,
and ſtrike them with my might.

24 My trueth and mercie eke withall,
ſhall ſtill vpon him lye:
And in my Name his horne eke ſhall,
be lifted vp on hye.
25 His kingdome I will ſet to be,
vpon the ſea and land:

And eke running floudes ſhall he,
embrace with his right hand.

26 He ſhall depend with all his heart,
on me, and thus ſhall ſay:
My Father, and my God thou art,
my rocke of health, and ſtay.
27 As my firſt borne I will him take,
of all on earth that ſpringes:
His might, and honour, I ſhall make,
aboue all worldly Kinges.

28 My mercie ſhalbe with him ſtill,
for euer to endure:
My faithfull couenant I will,
to thee keepe firme and ſure.
29 And eke his ſeede will I ſuſtayne,
for aye both ſure and faſt:
So that his throne ſhall ſtill remaine,
while that the heauens doe laſt.

30 If that his ſonnes forſake my Lawe,
and ſo begin to ſwerue:
And of my iudgementes haue none awe,
nor will not them obſerue.
31 Or if they doe not vſe aright,
my ſtatutes to them made:
And ſet all my commandements light,
and will not kepe my trade:

32 Then with the rodde I will begin,
their doings to amend:
And ſo with ſcourging for their ſinne,
when that they do offend.
33 My mercy yet, and my gudneſſe,
I will not take him fro:
Nor handle him with craftineſſe,
and ſo my trueth forgo.

34 Bot ſure my couenant I will hold,
with all that I haue ſpoke:
No word the quhilk my lips haue told,
ſhall alter or be broke.
35 Once ſwore I by myne holyneſſe,
and that performe will I:
With Dauid I ſhall kepe promiſe,
to him I will not lye.

36 His ſede for euermore ſhall raigne,
and eke his throne of might:
As doth the Sunne it ſhall remayne,
for euer in my ſight.
37 And as the Mune within the ſkye,
for euer ſtandeth faſt:
A faithfull witneſſe from on hie,
ſo ſhall his kingdome laſt.

38 Bot now, ô Lord, thou doeſt reiect,
and now thou changeſt cheare:

Yea, thou art wroth with thine elect,
thine owen annoynted deare.
39 Thy couenaunt with thy ſeruant lo,
Lord, thou haſt quite vndone:
And downe vpon the grounde alſo,
haſt caſt his Royall crowne.

40 Thou haſt his hedge pluckt vp with might
thou didſt his wales confounde:
His bulwarkes thou haſt bet downe right,
and brought them to the grounde.
41 That he is ſore deſtroyde and torne,
of commers by throughout:
And ſo is made a mocke and ſcorne,
to all that dwell about.

42 Thou their right hand haſt lifted vp,
that him ſo ſore annoy:
And all his foes that him deuoure,
lo, thou haſt made to ioy.
43 His ſword thou haſt made dull and blunt,
ſo that he may not ſtand:
Before his foes, as he wes wont,
nor haue the vpperhand.

44 His glorie thou haſt made to waſt,
his throne, his ioy and mirth:
By thee is ouerthrowne and caſt,
full lowe vpon the earth.

45 Thou haſt cut of and made full ſhort,
his youth and luſtie dayes:
And rayſd of him an ill report,
with ſhame and great diſprayſe.

46 How long away from me ô Lord,
for euer wilt thou turne?
And ſhall thyne anger ſtill alway,
as fire, conſume and burne?
47 O call to mynde, remember then,
my tyme conſumeth faſt:
Why haſt thou made the ſonnes of men,
as things in vayne to waſt?

48 What man is he that liueth here,
and death ſhall neuer ſee?
Or from the hand of hell his ſoule,
ſhall he deliuer free?
49 Where is (ô Lord) thine olde gudneſſe,
ſo oft declarde beforne:
Quhilk by thy trueth and vprightneſſe,
to Dauid thou haſt ſworne.

50 The great rebukes to mynde, Lord, call,
that on thy ſeruants lye:
The raylings of the people all,
beare in my breſt doe I.
51 For why? ô Lord, beholde, thy foes,
blaſphemed haue thy Name:

n that their ſteppes whom thou haſt choſe,
and oynted, they defame.

2 All prayſe to thee, ô Lord, of Hoſtes,
both now and eke for aye:
Through ſkie, and earth in all the coſtes,
Amen, Amen, ſay I.

Domine refugium factus es nobis

PSALME XC. W. Ke.

Moyſes in his prayer ſetteth before vs the eternal fauour of God towardes his, who are neither admoniſhed by the breuitie of their life, nor by his plagues to be thãkeful. Therfore Moyſes prayeth God to turne their heartes, and continue his mercies towards them and their poſteritie for euer.

Sing this as the 103. Pſalme.

O Lord thou haſt bene our refuge,
and kept vs ſafe and ſound:
From age to age, as witneſſe can
all we, quhilk true it founde.

2 Before the moũtaines were furth brought,
yet thou the earth didſt frame:
Thou waſt our great eternall God,
and ſtill ſhalt be the ſame.

3 Thou doeſt vaine mã ſtrike downe to duſt,
though he be in his floure:
Agayne thou ſayſt, Ye Adams ſonnes,

returne to ſhewe your power.
4 For what is it a thouſand yeares,
to count them in thy ſight:
Bot as a day quhilk laſt is paſt,
or as a watche by night:

5 They are, ſo ſone as thou doeſt ſtorme,
euen like a ſlepe or ſhade:
Or like the graſſe, quhilk as we knowe,
betymes away doth fade.
6 With pleaſant dewes, in breake of day,
it groweth vp full grene:
By night cut downe, it withreth, as
no beautie can be ſene.

7 O Lord, how ſore do we conſume,
in this thy wraith ſo hote:
We feare thy furie be ſo fierce,
that death ſhalbe our lote.
8 Thou haſt ſo marked our miſdedes,
that they are in thy mynde:
Our ſecret ſinnes are in thy ſight,
as though none grace ſhuld finde.

9 For when thine anger kindled is,
our dayes conſume furth with:
Thē end our yeares as thoughts moſt vayne
quhilk haue in them no pith.
10 The dayes of man we finde to be,

of yeares ten and three ſcore:
And though that ſome by nature ſtrong,
atteine to liue ten more.

Yet is their ſtrength (bragge what they liſt)
but labour, grief, and care:
And paſſeth hence to haſt their end,
yer they them ſelues beware.
11 Yet who regardeth well the power,
of this thy wraith ſo great:
All ſuch truely as do thee know,
thy plagues when thou doeſt threat.

12 Teache vs therefore to count our dayes,
that we our hearts may bend:
To learne thy wiſedome and thy trueth:
for that ſhulde be our end.
13 Turne yet agayne: ô Lord, how long?
wilt thou be angrie ſtill?
Be mercyfull vnto thy flocke,
and graunt them thy gud will.

14 Oh fill vs with thy mercies great,
in the ſweete morning ſpring:
So we reioyce ſhall all our dayes,
and eke be glad and ſing.
15 Declare eftſones ſome ſigne of loue,
thy ſcourges to aſſwage:
And for the yeares of our diſtreſſe,

susteining such great plagues.

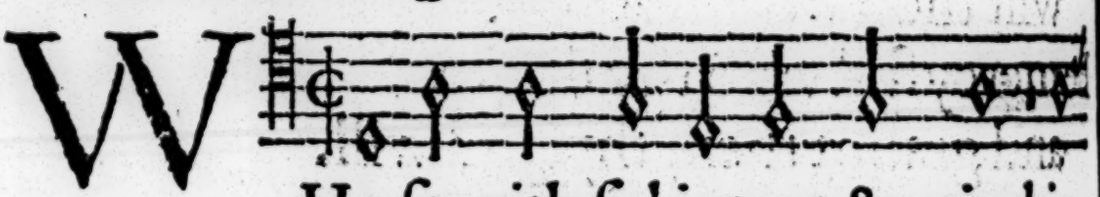
16 Shew furth thy mercy, thine owne warke
vnto thy seruants deare:
And let thy glorie to their seede,
for euermore appeare.

17 And let the beautie of the Lord,
vpon vs still remayne:
Lord, prosper thou our handie warke,
and still the same maintayne.

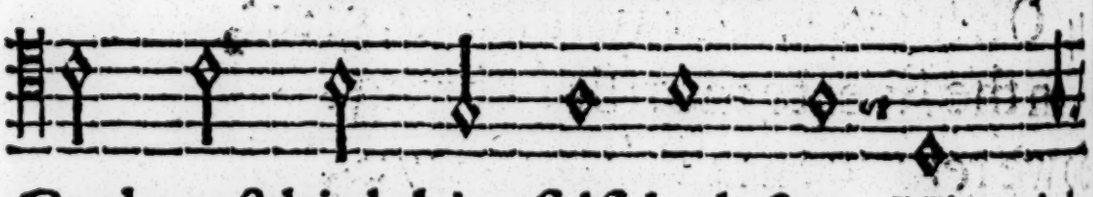
Qui habitat in adiutorio.

PSALME cxi. W.K.

¶ Here is described in what assurance he liueth that putteth his whole trust in God, and committeth him selfe wholy to his protectiõ in all tentations. A promise also of God to those that loue him, know him and trust in him, to deliuer them and giue them immortall glorie.



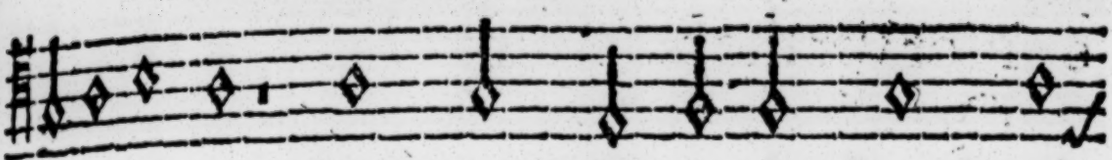
WHo so with ful intent & mind, in



God most high him self doth stay. His migh-



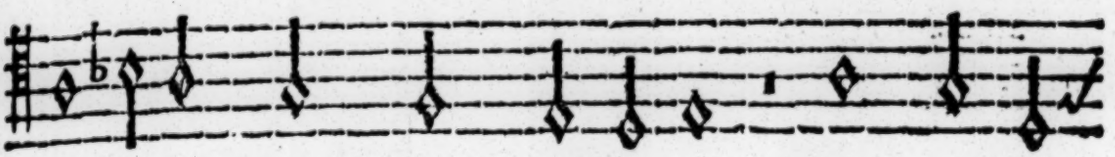
tie power that man shal finde, A sure defence
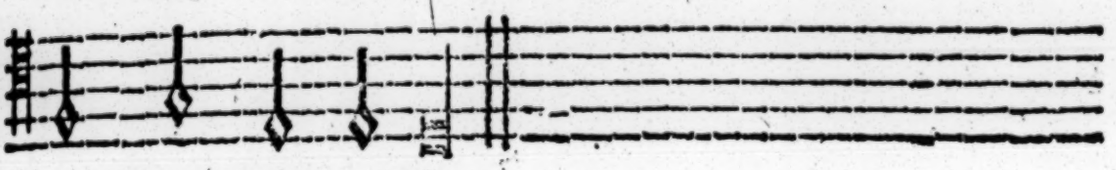


to be alway: And nowe ſay to the Lord wil



I, O thou myne hope and forte moſt ſure:



He is my God, thus will I cry: My truſt in



him ſhall ſtill indure.

3 He ſurely will thee frely ſet,
Farre from the crafty hunters ſnare:
So that thou nedeſt not feare his net,
Nor yet for plagues no whit to care.
4 Vnder his wings he will thee hide,
And there thee kepe full well ſhall he:
Thee to defend on either ſide.
His trueth ſhall ſtill thy buckler be.

5 Thou ſhalt not nede to be diſmayde,
For any feare to come by night:
Nor of the arrowe be afrayde,
Quhilk furth is ſhot, when it is light.

6 Nor yet the peſtilence to feare,
Quhilk in the darke doth much anoye:
Nor of the plague at none day cleare,
Quhilk doth full oft great heapes deſtroy.

7 A thouſand at thy ſyde ſhall fall,
And at thy right hand thouſands ten
Bot vnto thee no hurte at all,
Shall once ſo muche as touche thee then.
8 Thine eyes ſhall certainely beholde,
What recompenſe the wicked haue:
9 For that the Lord, as thy ſtrong holde,
Thou haſte him made, thy ſoule to ſaue.

10 There ſhall none ill thee apprehend,
Nor yet thy Tabernacle touche:
11 For he is Angels furth doth ſend,
And giueth them charge to kepe al ſuch,
12 So warely ſhall they thee defend,
That harme thou ſhalt be ſure of none,
Nor yet ſo much as once offend,
Or daſh thy fute againſt a ſtone.

13 Thou ſhalt vpon the Lyons tread,
The Dragon and the Aſpe alſo:
Theſe ſhall of thee be ſtill in drede,
Thou ſhalt vpon them walke and go:
For ſo the Lord him ſelfe hath ſworne.
14 Becauſe, ſaith God, he knew my Name,

I ſurely will exalt his horne,
And ſuche cõfound as worke him ſhame.

15 On me he ſhall call in his nede,
And I will heare him out of doubt:
His troubles end will I, whith ſpede,
And will him glorifie throughout.
16 Of yeares he ſhall haue his deſire,
That he the ſame full well may ſpend:
My ſauing health and loue entire,
To do him gude ſhall haue none end.

Bonum eſt confiteri Domino.

PSALME. XCII. I.H.

¶This Pſalme wes made to be ſoung on the Sabboth, to ſtirre vp the people to acknowledge God, and to praiſe him in his warks, the Prophet reioyſeth therin. Bot the wicked is not able to cõſider that thevngodly, when he is moſt fluriſhing, ſhal moſt ſpedely periſh. In the end is deſcribed the felicity of the iuſt plunted in the houſe of God, to praiſe the Lord.

Sing this as the 89. Pſalme.

A Thing both gude and mete truely
it is, to laud the Lord:
And to thy Name, ô Lord moſt hie,
to ſing in one accorde.
2 To ſhew the kindenes of the Lord,
betyme or day be light:

And eke declare his treuth abrode,
when it doth drawe to night.

3 Vpon ten ſtringed inſtrument,
on Lute, and harpe ſo ſwete:
With all the mirth you can inuent,
of inſtruments moſte mete.
4 For thou haſt made me to reioyce,
in things ſo wrought by thee:
And I haue ioy in heart and voyce,
thy handie warkes to ſie.

5 O Lord how glorious and how great,
are all thy warkes ſo ſtout:
So depely are thy counſels ſet,
that none can trye them out.
6 The man vnwiſe he doth not knowe,
how this is brought to paſſe:
Nor yet the Idiot fule alſo,
doth vnderſtand this caſe.

7 When ſo the wicked at ther will,
as graſſe do ſpring full faſt:
They when they fluriſhe in their ill,
for aye ſhall be made waſte.
8 Bot thou art mightie (Lord moſt hye)
yea, thou doeſt raigne therefore:
In euery time eternally,
both now and euermore.

9 For

9 For why? (ô Lord) beholde and ſie,
beholde thy foes, I ſay:
How all that worke iniquitie,
ſhall periſhe and decay.
10 Bot thou, lyke th'Vnicorne this while,
ſhalt lift my horne on hie,
With freſhe and new prepared oyle,
thine oynted King am I.

11 And of my foes before mine eyes,
ſhall ſie the fall and ſhame:
Of all that vp againſt me ryſe,
myne eare ſhall heare the ſame.
12 The Iuſt ſhall floriſhe vp on hie,
as Date trees bud and blowe:
And as the Ceders multiplie,
in Libanus that growe.

13 For they are planted in the place,
and dwelling of our God:
Within his courtes they ſpring apace,
and floriſhe all abrode.
14 And in their age muche frute ſhall bring,
both fat and well beſene:
And pleaſantly both bud and ſpring,
with boughes and branches grene.

15 To ſhewe that God is gude and iuſt,
and vpright is his will,

He is my rocke, my hope and truſt:
in him there is none ill.

Dominus regnauit magnificentiam:

PSALME XCIII. I.H.

¶ *He praiſeth the power of God, in the creation of the world, and beateth down all people qubilk ſtirs them vp againſt his Maieſtie, & prouoketh them to conſider his promiſes.*

Sing this as the 77. Pſalme.

THe Lord as King, a loft doeth raigne,
in glorie gudly dight:
And he to ſhew his ſtrength and maine,
hath girt him ſelfe with might.
2 The Lord likewiſe the earth hath made,
and ſhaped it ſo ſure:
No might can make it moue or fade,
at ſtay it doeth indure.

3 Or that the world wes made or wrought,
thy ſeate was ſet before;
Beyond all tyme that can be thought,
thou haſt bene euermore.
4 The ſtudes, ô Lord, the ſtudes do riſe,
they roare and make a noyſe:
The ſtudes, I ſay, did interpriſe,
and lyfted vp their voyce.

Yea, though the ſtormes aryſe in ſight,
though ſeas do rage and ſwell:
The Lord is ſtrong and more of might,
for he on hye doth dwell.
And luke what promiſe he doth make,
his houſholde to defende:
For iuſt and trew they ſhall it take,
all tymes withouten end.

Deus vltionum Dominus.

PSALME CXIIII. W.K.

He prayeth vnto God againſt the violence and arrogancie of tyrants, warning them of Gods Iudgementes. Then doeth he comforte the afflicted by the gude iſſue of their afflictions, as he felt in himſelfe, and did ſo in others, and by the ruine of the wicked whom God will deſtroye.

Sing this as the 41. Pſalme.

O Lord, ſince vengeance doeth to thee,
and to none els belong:
Now ſhewe thy ſelfe, ô Lord, our God,
with ſpede reuenge our wrong.
Ariſe, thou great Iudge of the world,
and haue at length regarde:
That as the proude deſerue and do,
thou wilt them ſo rewarde.

3 O Lord, howe long ſhall wicked men
triumphe thy flock to ſlay?
Yea, Lord, howe long? for they triumphe
as though, who now bot they?
4 How long ſhall wicked doers ſpeake?
thy great diſdaine we ſie:
Whoſe boaſting pryde doth ſeme to thre
no ſpeache bot their to be.

5 O Lord, they ſmyte thy people downe,
not ſparing yong nor olde:
Thyne heritage they ſo torment,
as ſtrange is to beholde.
6 The widowe and the ſtranger both,
they murther cruelly:
The fatherles they put to death,
and cauſe they knowe none why.

7 And yet ſay they, Tuſhe, no, the Lord
will not beholde this dede:
Ne yet will Iacobs God regarde,
the things by vs decrede.
8 Bot nowe take heede, ye fules vnwiſe,
among the folke that dwell:
Ye fules, I ſay, when will ye weigh,
or vnderſtand this well?

9 He that the eare did plant and place,
ſhall he be ſlowe to heare?

r he that made the eye to ſie,
ſhall he not ſie moſte cleare?
o Or he that plaugde the heathen folke,
and knowledge teacheth men.
o nurture ſuch as went aſtraye:
ſhall he not puniſhe then?

4 The Lord our God who man did frame,
his very thought doeth knowe:
nd that they are both vile and vaine,
to him is knowen alſo.
2 Bot bleſſed is the man, ô Lord,
whome thou doeſt bring in awe:
nd teacheſt him by this thy rodde,
to loue and feare thy lawe.

3 That thou maieſt giue him reſt and eaſe,
in tyme of troubles great:
Vhen that the pit is digged vp,
th'vngodly for to eat.
4 Surely the Lord will neuer faill,
his people quhilk him loue:
Ne yet forſake his heritage,
quhilk he doeth ſtill approue.

5 For iudgemẽt now with trueth ſhal ioyne
that Iuſtice may be free:
nd ſuch as be vpright in heart,
thereof full glad ſhall be.

16 Who now will vp and riſe with me
againſt this wicked band?
Or who againſt theſe workers ill,
on my parte ſtout will ſtand?

17 Gif that the Lord had not me helpt,
doubtles it had bene done:
To wit, my ſoule in ſilence brought,
and ſo my foes had wone.
18 Bot though my fute did ſwiftly ſlyde,
yet when I did it tell,
Thy mercyes, Lord, ſo helde me vp,
that I therewith not fell.

19 For in the heapes of ſorrowes ſharpe,
that did myne heart oppreſſe:
Thy mercyes were to me ſo great,
they did my ſoule refreſhe.
20 Wilt thou vaine man haue ought to do
with that moſt wicked chaire:
Quhilk forgeth miſchief as a law,
without remorſe or feare?

21 Againſt the ſoules of godly men,
they all with ſpede conuent:
And ſo condemne the giltles blude,
of the pure innocent.
22 Bot yet the Lord is my refuge,
in all theſe dangers depe.

And God the rocke is of myne hope,
who alwayes doth me kepe.

23 He will rewarde their wickednes,
and in his wraith them kill:
Yea, them destroy shall God our Lord:
for he both can and will.

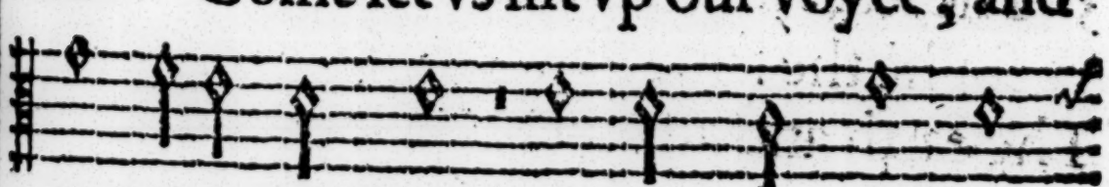
Venite exultemus Domino.

PSALME xcv. I.H.

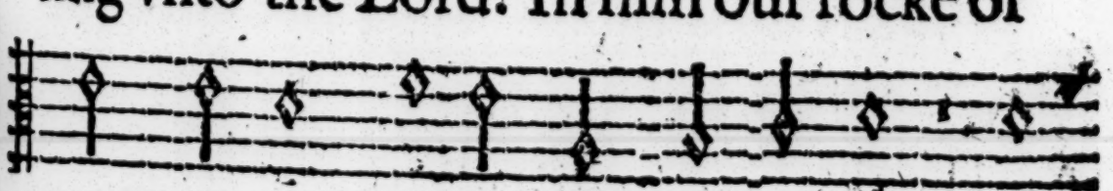
¶ *An earneſt exhortation to praiſe God, for the gouernement of the worlde, and the election of the Churche: An admonition not to followe the rebellion of the olde Fathers that tempted God in the Wildernes, for the quhilk they might not enter into the lande of promiſe: bot rather to truſt in Chriſt, by whom he hath communicated his Saluation to all Nations.*



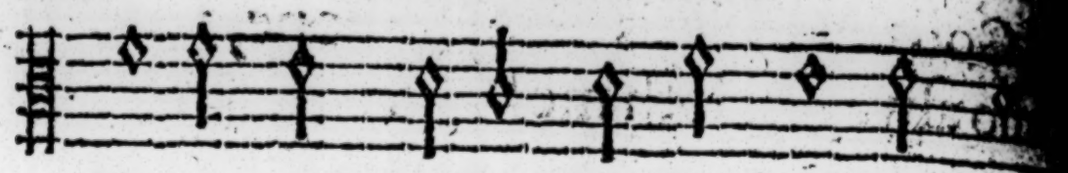
O Come let vs lift vp our voyce, and



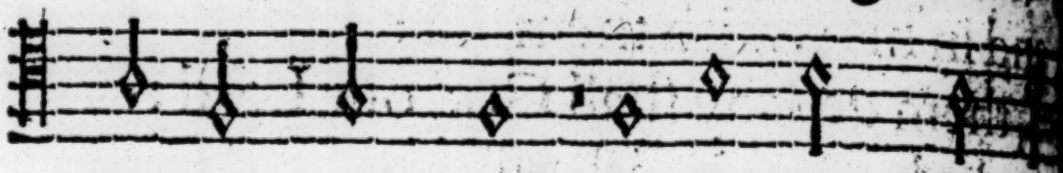
ſing vnto the Lord: In him our rocke of



health reioyce, let vs with one accord: yea



let vs come before his face, to giue him



thankes and praiſe. In ſinging Pſalmes



vnto his grace, let vs be glad alwayes.

3 For why: the Lord he is (no doubt)
A great and mightie God:
A King aboue all gods throughout,
In all the worlde abrode.
4 The ſecretes of the earth ſo depe,
and corners of the lande:
The toppes of hilles that are ſo ſtepe,
he hath them in his hande.

5 The ſea, and waters all are his,
for he the ſame hath wrought:
The earth and all that therein is,
his hand hath made of nought.
6 Come let vs bow and praiſe the Lord:
before him let vs fall:
And knele to him with one accorde,
the whilk hath made vs all.

7 For

For why? he is the Lord our God,
for vs he doeth prouide.
We are his folke, he doeth vs feede,
his sheepe, and he our guide.
To day if ye his voyce shall heare,
then harden not your heart:
As ye with grudgeing many a yeare,
prouokt me in desert.

Where as your Fathers tempted me,
my power for to proue:
My wondrous warkes when they did sie,
yet still they would me moue.
Twise twentie yeare they did me grieue
and I to them did say:
They erre in heart, and not beleeue,
they haue not knowen my way.

Wherefore I sware when that my wrath
was kindled in my brest,
That they should neuer treade the path,
to enter to my rest.

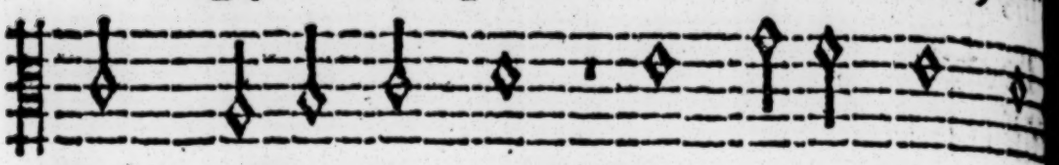
Cantate Domino canticum nouum.

PSALME xcvi. I.H.
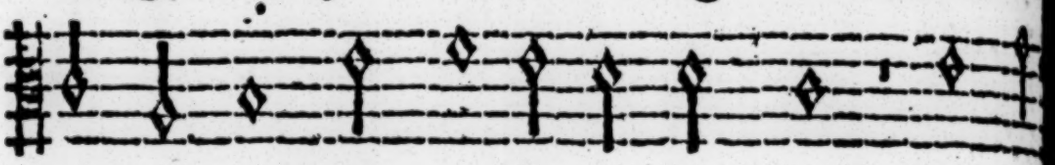
An exhortation both to the Iewes and Gentiles, to praise God for his mercy, and this specially ought to be referred to the kingdome of Christ.



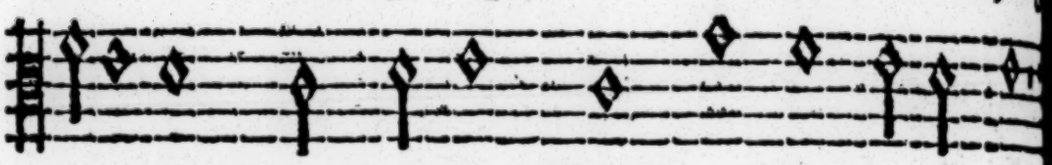
SIng ye with praiſe vnto the Lord, new



ſongs of ioy & mirth: Sing vnto him with



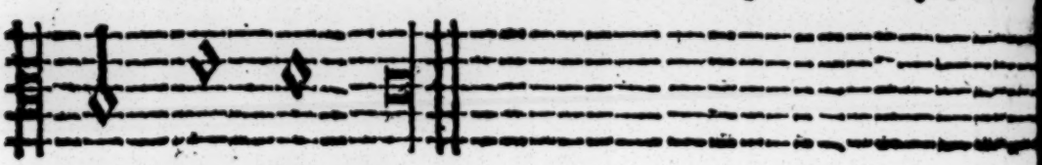
one accord, al people on the earth. Yea, ſing



vnto the Lord, I ſay, Praiſe ye his holy name



Declare and ſhewe from day to day, ſalua-



tion by the ſame.

3 Among the heathen eke declare,
his honour round about:
To ſhew his wonders do not ſpare,
in all the worlde throughout.
4 For why? the Lord is much of might,
and worthy praiſe alway:

And he is to be dread of right
aboue all Gods, I say.

5 For all the heathen gods abrode,
are Idoles that will fade:
But yet our God he is the Lord,
that hath the heauens made.
6 All praise and honour eke do dwell,
for aye before his face:
Both power and might likewise excell,
within his holy place.

7 Ascribe vnto the Lord alway,
(ye people of the worlde)
All might, and worship eke, I say,
ascribe vnto the Lord.
8 Ascribe vnto the Lord also,
the glorie of his Name:
And eke vnto his Courtes do go,
with giftes vnto the same.

9 Fall downe and worship ye the Lord,
within his Temple bright:
Let all the people of the worlde,
be fearefull at his sight.
10 Tell all the worlde, be not agast,
the Lord doth raigne aboue:
Yea, he hath set the earth so fast,
that it shall neuer moue.

And that it is the Lord alone,
that ruleth with princely might:
To iudge the Nations euerie one,
with equitie and right.
11 Ye heauens therefore with ioy begin,
and let the earth reioyce:
Thou sea, and all that is therein,
cry out and make a noyce.

12 The fielde shall ioy, and euerie thing,
that springeth of the earth:
The wode and euerie tree shall sing,
with gladnesse and with mirth.
13 Before the presence of the Lord,
and comming of his might:
For he shall come to iudge the worlde,
with equitie and right.

Dominus regnauit exultet terra.

PSALME XCVII. I.H.

¶ The Prophet exhorteth all to reioyce for the coming of the kingdome of Iesus Christ, dreadfull to the rebels and Idolaters, and ioyfull to the Iust whom he exhorteth to innocencie, to reioysing and thankesgiuing.

Sing this as the 95. Psalme.

THe Lord doeth reigne, whereat the earth
may ioy with pleasant voyce:

And eke the yles with ioyfull mirth,
may triumphe and reioyce.

2 Both cloudes and darkenes eke do ſwell,
and round about him beat:
Yea, right and Iuſtice euer dwell,
and byde about his ſeat.

3 Yea, fire and heate at once ſhall runne,
and go before his face:
Quhilk ſhall his foes and enmies burne,
abroade in euerie place.

4 His lightnings eke full bright did blaſe,
and to the world appeare:
Whereat the earth did luk and gaſe,
with dread and deadly feare.

5 The hilles like wax did melt in ſight,
and preſence of the Lord:
They fled before that rulers might,
quhilk guideth all the world.

6 The heauens eke declare and ſhowe,
his Iuſtice furth abrod:
That all the world may ſie and knowe,
the glorie of our God.

7 Confuſion ſure ſhall come to ſuch,
as worſhip Idoles vaine.
And eke to thoſe that glorie much,
dum pictures to maintaine.

For all the Idols of the worlde,
quhilk they as Gods doe call:
Shall feele the power of the Lord,
and down to him ſhall fall.

8 With ioy Sion heard this thing,
and Iudah did reioyce:
And at thy iudgements they did ſing,
and made a pleaſant noyſe.
9 For thou (ô Lord) art ſet on hie,
in all the earth abrode:
And art exalted wondrouſlie,
aboue eche other God.

10 All ye that loue the Lord, doe this,
hate all things that are ill:
For he doth kepe the ſoules of his,
from ſuch as would them ſpill.
11 And light doth ſpring vp to the Iuſt,
with pleaſure for his parte:
Great ioy with gladnes, mirth and luſt,
to them of vpright heart.

12 Ye righteous in the Lord, reioyce,
his holynes proclayme:
Be thankfull eke with heart and voyce,
and mindfull of the ſame.

Cantate Domino canticum nouum.
PSALME xcviii. I.H.

¶ An earneſt exhortation to all creatures to prayſe the Lord for his power, mercy and fidelitie in his promiſe by Chriſt, by whom he hath communicated his Saluation to all Nations.

Sing this as the 95. Pſalme.

O Sing ye now vnto the Lord,
a newe and pleaſant ſong:
For he hath wrought throughout the world,
his wonders great, and ſtrong:
With his right hande full worthily,
he doeth his foes deuoure:
And get him ſelfe the victorie,
with his owne arme and power.

2 The Lord doth make the people knowe,
his ſauing health and might:
The Lord doth eke his Iuſtice ſhew,
in all the heathens ſight.
3 His grace and trueth to Iſraell
in minde he doeth recorde:
That all the earth hath ſeene right well,
the gudnes of the Lord.

4 Be glad in him with ioyfull voyce,
all people of the earth:
Giue thankes to God, ſing and reioyce,
to him with ioy and mirth:

5 Vpon the harpe vnto him ſing,
giue thankes to him with Pſalmes:
Reioyce before the Lord our King,
with trumpet and with ſhalmes.

6 Yea, let the ſea, with all therein,
with ioy both roare and ſwell:
7 The earth likewiſe let it beginne,
with all that therein dwell.
8 And let the fludes reioyce their filles,
and clap their hands apace:
And eke the mountaines and the hilles,
before the Lord his face.

9 For he ſhall come to iudge and try,
the world, and euerie wight:
And rule the people mightily,
with iuſtice and with right.

Dominus regnauit contremiſcant.

PSALME xcix. I.H.

¶ *He commendeth the power, equitie, and excellency of the kingdome of God, by Chriſte, ouer the Iewes and Gentiles, and prouoketh them to magnifie the ſame, and to ſerue the Lord, following the example of the auncient Fathers, Moyſes, Aaron and Samuell, who calling vpon God, were heard in their prayers*

Sing this as the 95. Pſalme.

The

THe Lord doth raigne although at it,
the people rage full sore:
Yea, he on Cherubin doth sit,
though all the worlde woulde roare.
The Lord that doth in Sion dwell,
is high and wondrous great:
Aboue all folke he doeth excell,
and he aloft is set.

Let all men praise thy mightie name,
for it is fearefull sure:
And let them magnifie the same,
that holy is and pure.
The princely power of our King,
doth loue iudgement and right:
Thou rightly rulest euery thing,
in Iacob, through thy might.

To praise the Lord our God deuise,
all honour him accorde:
Before his futestule worship lykewise
he is the holy Lord.
Moyses, Aaron, and Samuell,
as Priestes on him did call:
When they did pray, he heard them well,
and gaue them answere all.

Within the cloud to them he spake,
then did they labour still:

To keepe ſuch lawes as he did make,
and pointed them vntill.

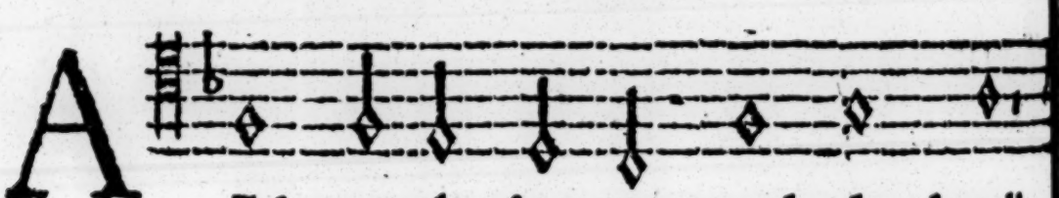
8 O Lord, our God, thou didſt them hear
to thee when they did ſpeake:
Thy mercy did on them appeare,
though thou their ſinnes didſt wreake.

9 Giue laude and prayſe to God our Lord
within his holy hill:
For why? our God throughout the world,
is holy euer ſtill.

Iubilate Deo omnis terra.

PSALME C. W. Ke.

¶ He exhorteth all to ſerue the Lord, who hath chooſen vs and preſerued vs, and to enter into his aſſemblies to prayſe his Name.



ALl people that on earth do dwell,



Sing to the Lord with chearefull voyce.



Him ſerue with feare, his prayſe furth tell:

Com



Come ye before him and reioyce.

3 The Lord, ye knowe, is God in dede,
Without our ayde, he did vs make:
We are his flocke: he doth vs fede,
And for his ſhepe he doth vs take.

4 Oh, enter then his gates with prayſe,
Approche with ioy his courtes vnto:
Prayſe, laude, & bleſſe his Name alwayes,
For it is ſemely ſo to do.

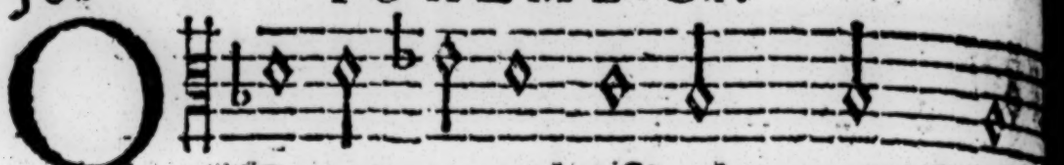
5 For why? the Lord our God is gude:
His mercy is for euer ſure:
His treuth all tymes firmely ſtude,
And ſhall from age to age indure.

Miſericordiam & iudicium cantabo.

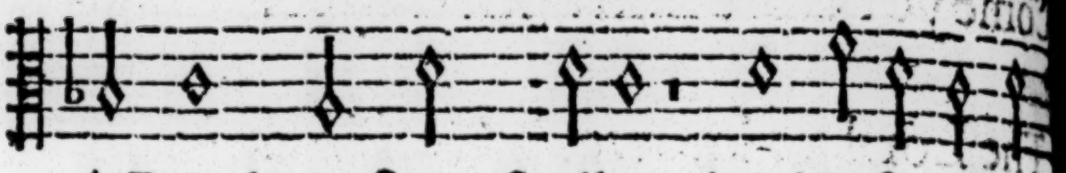
PSALME C1. W.Ke.

¶ *Dauid deſcribeth what gouernement he wil obſerue in his houſe and Kingdome, He will puniſhe and correct, by ruting out the wicked, and promiſeth to cheriſhe the godly perſones.*

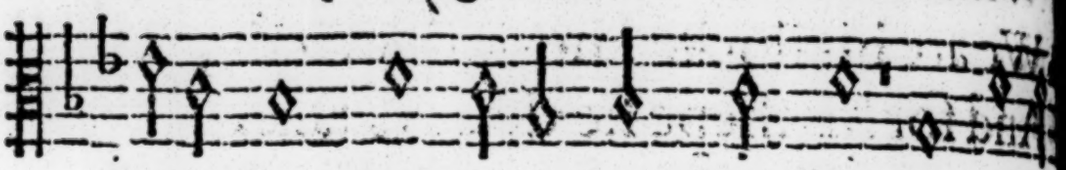
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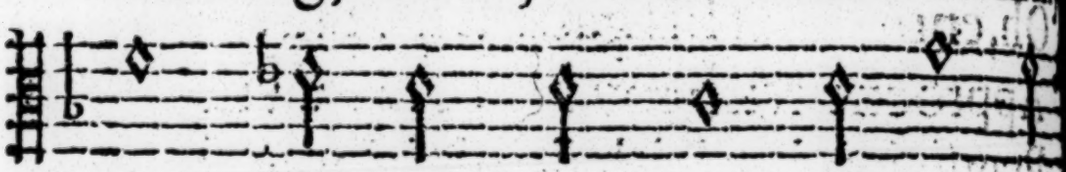


OF mercy and of iudgement bothe,
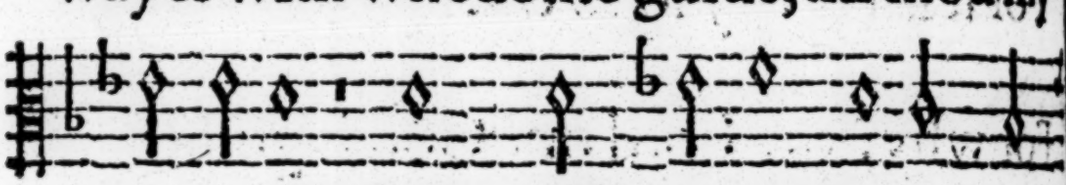


ô Lord my ſong ſhalbe. And it ſo oft as



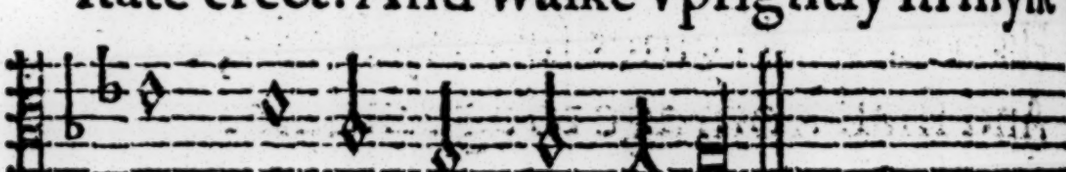
I do ſing, ſhal be, ô Lord to thee. I will my



wayes with wiſedome guide, till thou my



ſtate erect: And walke vprightly in myne



houſe, as one of thine elect.

3 No wicked thing will I attempt,
bot from the ſame refrayne:
I hate the ſinnes of faithleſſe folke,
no ſuch will I maintayne.

4 The frowarde heart may take his leaue,
ſuch ſhall not with mé dwell:
As for the proude and wicked man,

I will with force expell.

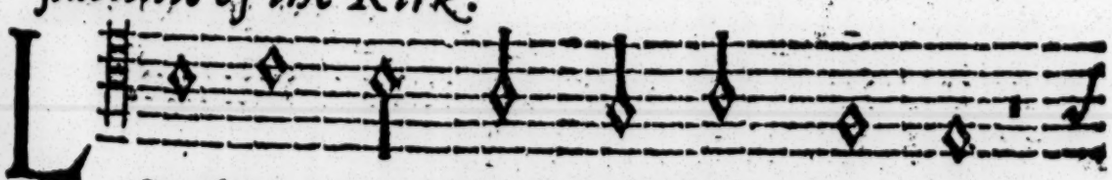
6 Who ſo his neighbour doth backebite,
that man will I deſtroye:
And who ſo hath a proude high luke,
I will the ſame anoye.
8 For ſuch as lead a godlie life,
and wickedneſſe forſake,
Will I defend: and more then that,
my ſeruants will them make.

7 Who ſo is bent to vſe deceite,
mine houſe is not for ſuch:
The lyer may I not behold:
his lyes I hate ſo much.
8 Th'vngodlie ſune will I deſtroy,
quhilk dwell the land about:
And from the citie of the Lord,
all wicked men rute out.

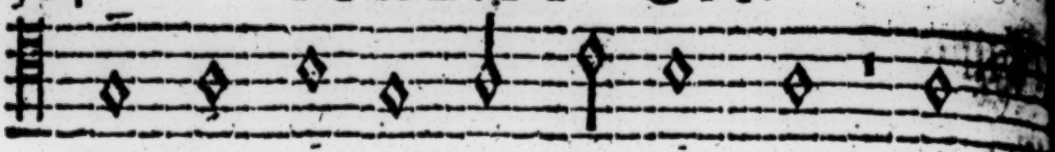
Domine exaudi orationem meam.

PSALME CII. I.C.

¶ *It ſemeth that this prayer wes appointed to the faithfull to pray in the captiuitie of Babylon. A conſolation for the building of the Kirke: wereof followeth the prayſe of God to be publiſhed vnto all poſteritie. The conuerſion of the Gentiles, and the ſtabilitie of the Kirk.*



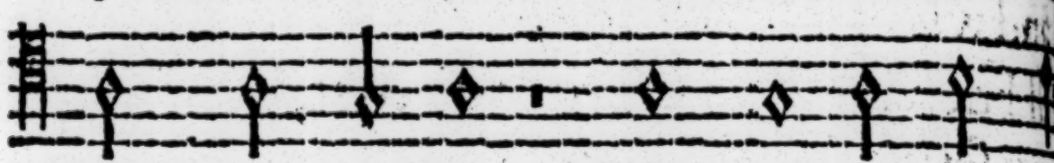
Ord to myne humble ſute giue eare.



And let my cry for thee appeare: hyd not



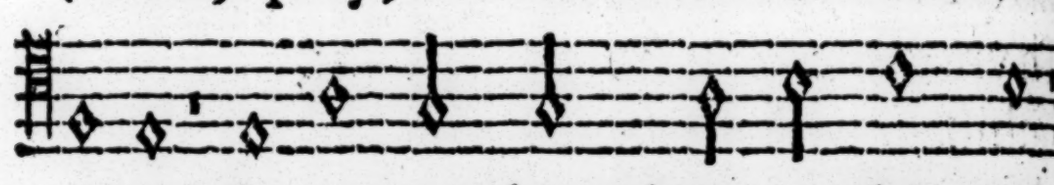
thy face this troublous time. Bot when I c
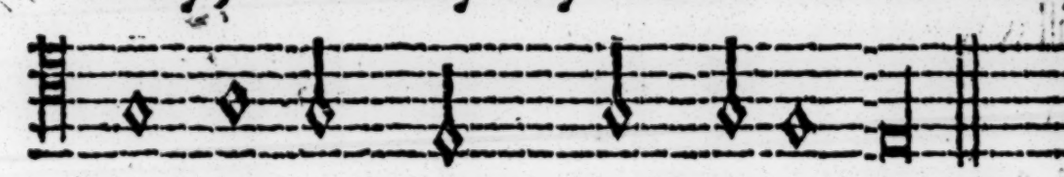


thine eares encline: Make haſt to heare me



(Lord, I pray) For like as ſmoke conſumth



away, So are my dayes here on this earth,



And all my bones partcht as an hearth.

4 Like the mowne graſſe withered and dry,
Such is myne heart, becauſe that I:
Through grief my bread forgat to eat.

5 For through my voyce of gronings great,
My bones vnto my ſkinne do ſticke.

6 Yea, I the Pelican am like,
Quhilk doth in wilderneſſe abide:

And

And like the owle of deſerts wyde.

As on the houſe toppe all alone,
The ſparowe doeth her ſelf bemone:
Euen ſo I watche throughout the night.
For daily, lo, my foes me ſpight,
And they that thus do rage and ſcorne,
With one conſent my death haue ſworne.
I aſhes ate as bread through wo,
And blent my cup with teares alſo.
10 This, Lord, me hapneth for thine ire,
And for thy wrath ſo hote as fire:
For thou in high eſtate me plaſt,
And downe to duſt agayne haſt caſt.
11 My dayes are like the fading ſhade:
I like the withred graſſe am made.
12 Bot Lord, thou ſtill abideſt ſure,
Thy memorie for ay doeth dure.

13 Thou wilt ariſe for Sion hill,
And grant thy mercy her vntill:
For lo, the tyme, the tyme (I ſay)
Of mercy, Lord, is come this day.
14 For in her ſtones, thy ſeruants luſt:
And pitie take vpon her duſt.
15 So ſhall the heathen feare thy Name,
And earthly Kings thy glorious fame.

16 What tyme the Lord ſhall Sion reare,

And in his glorie ſhall appeare.
17 And to the deſolate him bend,
Deſpyſing not their ſute t'attend.
18 This ſhall be written for the race,
That after ſhall ſuccede in place:
Yea, people yet vncreated,
The Lordes renowme abrode ſhall ſpre

19 For from his holy temple hye,
The Lord our God hath caſt his eye.
From heauen the earth behold did he
20 The priſoners grones to heare and ſee,
And ſet the damned free from care.
21 That they in Sion may declare,
This holy Name of God alwayes,
And in Ieruſalem his prayſe.

22 When to conuene the folke accord,
And kingdomes all to ſerue the Lord.
23 My ſtrength he bated in the wayes,
And ſhorter cut my life and dayes.
24 Wherefore I ſayd, my God moſt hye,
In midſt my life let me not dye:
Thy yeares eternally endure,
From age to age abyding ſure.

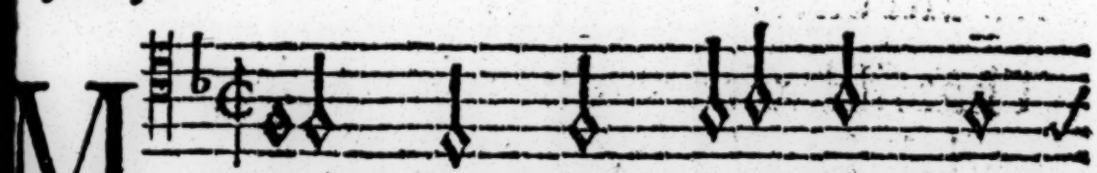
25 Thou in tymes paſt the earth didſt gro
Thine handy wark the heauens are fou
26 They periſh ſhall, thou ſtanding ſtill,

They ſhall waxe old as garments will,
Thou changing them, they ſo ſhall byde.
27 Bot thou art one, whoſe yeares not ſlide.
28 Thy ſeruants ſonnes for ay ſhall laſt,
And in thy ſight their ſeede ſtand faſt.

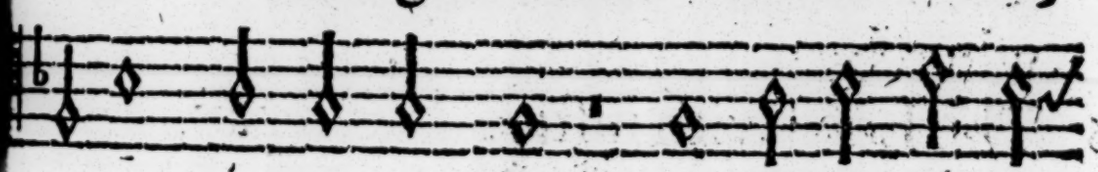
Benedic anima mea Domino.

PSALME CIII. T. Stern.

This is a Pſalme moſt excellēt, wherin the Prophet doth prouoke men and Angels, and all creatures to prayſe the Lord for his fatherly mercies: and deliuerance of his people from all euils, for his prouidence ouer all things, and the preſeruation of his faithfull.



MY ſoule giue laude vnto the Lord,



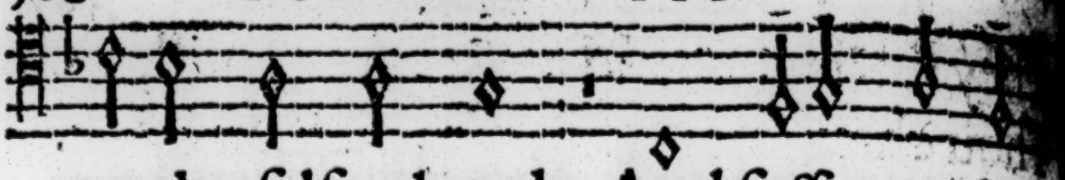
my ſprit ſhall do the ſame: And all the ſecrets



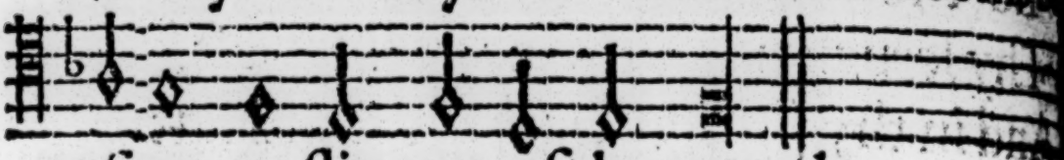
of myne heart prayſe ye his holy Name:



Giue thankes to God for all his giftes, ſhewe



not thy ſelf vnkynde. And ſuffer not his



neſites, to ſlip out of thy mynde.

3 That gaue thee pardon for thy fautes,
and thee reſtorde againe:
For all thy weake and fraile diſeaſe,
and heald thee of thy paine.

4 That did redeeme thy lyfe from death,
from quhilk thou couldſt not flee:
His mercy and compaſſion both,
he did extend to thee.

5 That fild with gudnes thy deſire,
and did prolong thy youth:
Like as the Egle caſteth her bill,
whereby her age renueth.

6 The Lord with iuſtice doth repay,
all ſuch as be oppreſt:
So that their ſuffrings and their wrongs,
are turned to the beſt.

7 His wayes and his commandements,
to Moyſes he did ſhowe:
His counſels and his valiant actes,
the Iſraelites did knowe.

8 The Lord is kynde and mercifull,

when ſinners do him grieue:
The ſloweſt to conceaue a wraith,
and redieſt to forgiue.

9 He chydeth not vs continually,
though we be full of ſtryfe:
Nor kept our fautes in memorie,
for all our ſinfull lyfe.
10 Nor yet according to our ſinnes,
the Lord doeth vs regarde:
Nor after our iniquities,
he doeth not vs rewarde.

11 Bot as the ſpace is wondrous great,
twixt earth and heauen aboue:
So is his gudnes much more large,
to them that do him loue.
12 God doeth remoue our ſinnes from vs,
and our offences all:
As farre as is the Sunne ryſing,
full diſtant from his fall.

13 And luke what pitie Parents deare,
vnto their children beare:
Lyke pitie beareth the Lord to ſuch,
as worſhip him in feare.
14 The Lord that made vs, knoweth our ſhape
our mould and facion iuſt:
How weake and fraile our nature is,

and howe we be bot duſt.

15 And how the tyme of mortall men,
is like the withring hay:
Or like the floure right faire in field,
that fadth full ſune away.
16 Whoſe gloſſe and beautie ſtormie wind
do vtterly diſgrace:
And make that after their aſſaultes,
ſuch bloſſomes haue no place.

17 Bot yet the gudneſſe of the Lord,
with his ſhall euer ſtand:
Their childrens children do receiue,
his righteouſneſſe at hand.
18 I meane, quhilk kepe his couenant,
with all their whole deſire:
And not forget to doe the thing,
that he doeth them require.

19 The heauens hye are made the ſeat,
and futeſtule of the Lord:
And by his power imperiall,
he gouerneth all the world.
20 Ye Angels quhilk are great in power,
prayſe ye, and bleſſe the Lord:
Quhilk to obey and doe his will,
immediatly accord.

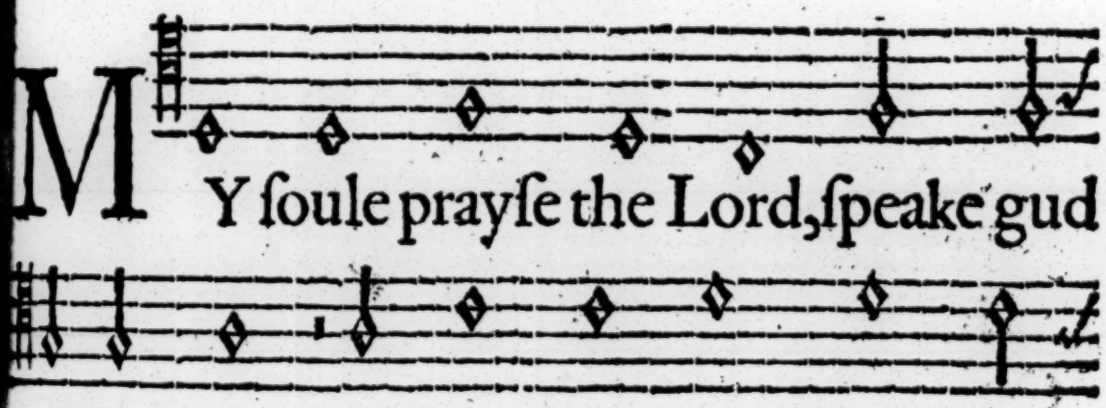
21 Ye noble hoſte and miniſters,

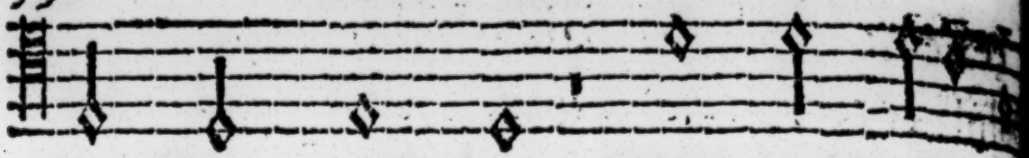
ceaſe not to laude him ſtill:
Quhilk ready are to execute,
his pleaſure and his will.
22 Ye all his warkes in euery place,
prayſe ye his holy Name:
Myne heart, my mynde, and eke my ſoule,
prayſe ye alſo the ſame.

Benedic anima mea Domino.
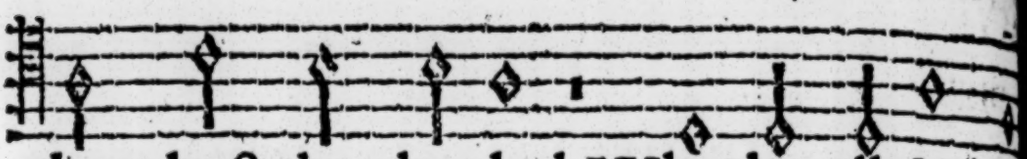
PSALME CIIII. W. Ke.

An excellent Pſalme to prayſe God for the creation of the world and the gouernance of the ſame by his maruelous prouidence: wherein the Prophet prayeth againſt the wicked, who are occaſion that God diminiſheth his bleſſings.

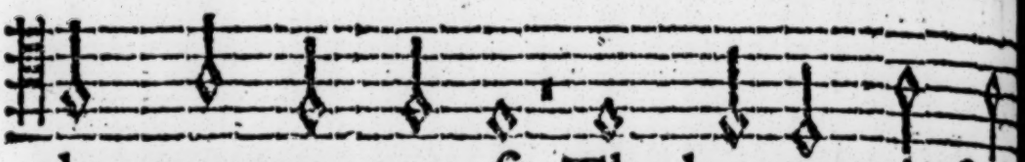




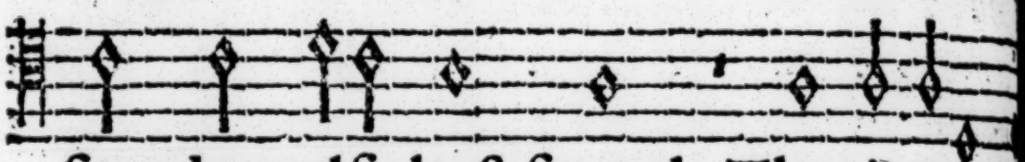
thee ſhine moſt cleare. With light of a rob



thou haſt thee beclad. Wherby all the ear



thy greatnes may ſe, The heauens in ſuch



ſort, thou alſo haſt ſpread. That it to a cu



taine compared may be.

3 His chamber beames lye,
in the cloudes full ſure:
Quhilk as his charet,
are made him to beare.
And therewith much ſwiftnes,
his courſe doeth indure,
Vpon the wings ryding,
of winde in the aire.
4 He maketh his ſprites,
as herauldes to go:
And lightnings to ſerue,

we ſie alſo preſt:
His will to accompliſh,
they runne to and fro,
To ſaue or conſume things,
as ſemeth him beſt.

5 He groundeth the earth,
ſo firmely and faſt:
That it once to moue,
none ſhall haue ſuch power.

6 The depe a faire couering,
for it made thou haſte:
Quhilk by his owne nature,
the hilles wolde deuoure.

7 Bot at thy rebuke,
the waters do flee:
And ſo giue dew place,
thy worde to obey:
At thy voyce of thunder,
ſo fearfull they be:
That in their great raging,
they haſte ſone away.

8 The mountaines full high,
they then vp aſcend:
Gif thou doe bot ſpeake,
thy worde they fulfill:
So likewiſe the vallies,
moſt quickly diſcend.

Where thou them appointeſt,
remaine they do ſtill.)
9 Their bondes haſt thou ſet,
howe farre they ſhall runne:
So as in their rage,
not that paſſe they can:
For God hath appointed,
they ſhall not returne:
The earth to deſtroy more,
quhilk made wes for man.
10 He ſendeth the ſprings,
to ſtrong ſtreames or lakes:
Quhilk runne do full ſwift,
among the hudge hilles.
11 Where both the wilde aſſes,
their thirſt oft tymes ſlakes:
And beaſtes of the mountaines,
thereof drinke their filles.
12 By theſe pleaſant ſprings,
of fountaines full faire:
The foules of the aire,
abyde ſhall and dwell:
Who moued by nature,
to hoppe here and there:
Among the grene branches,
their ſongs ſhall excell.
13 The mountaines to moiſte,

the cloudes he doth vſe:
The earth with his warkes,
are wholy repleat.
14 So as the brute cattell,
he doth not refuſe,
Bot graſſe doth prouide them,
and herbe for mans meat.
15 Yea, bread, wyne, and oyle,
he made for mans ſake:
His face to refreſhe,
and heart to make ſtrong.
16 The Ceders of Liban,
this great Lord did make:
Quhilk trees he doth nouriſh,
that growe vp ſo long.

17 In theſe may birdes buylde,
and make there their neſt:
In firre trees the ſtorckes,
remaine and abyde:
18 The high hilles are ſuccoures,
for wilde goates to reſt,
And eke the rockes ſtonie,
for conyes to hide.
19 The Mune then is ſet,
her ſeaſones to runne,
The dayes from the nights,
thereby to diſcerne:

And by the deſcending
alſo of the Sunne,
The colde from heat away,
thereby we do learne.

20 When darkenes doth come
by Gods will and power,
Then crepe furth do all,
the beaſtes of the wode:
21 The Lyons range roaring,
their pray to deuoure.
Bot yet it is thou, Lord,
quhilk giueſt them fude.
22 Aſſone as the Sunne
is vp, they retire:
To couche in their dennes,
then are they full faine.
23 That man do his worke may,
as right doth requyre:
Till night come and call him,
to take reſt againe.

24 How ſondrie, ô Lord,
are thy workes found:
With wiſdome full great,
they are indede wrought:
So that the world all whole,
of thy prayſe doth ſound:
And as for thy riches,

they paſſe all mens thought.
25 So is the great ſea,
quhilk large is and broad,
Where things that crepe, ſwarme,
and beaſts of eche ſorte.
26 There both mightie ſhippes ſaile,
and ſome lye at roade:
The Whale hudge and monſtrous,
there alſo doeth ſporte.

27 All things on thee waite:
thou doeſt them relieue,
And thou in dew tyme,
full well doeſt them fede.
28 Now when it doth pleaſe thee,
the ſame ſo to giue:
They gather full gladly,
thoſe things quhilk they nede.
Thou openeſt thine hand,
and they finde ſuche grace,
That they with gude things
are filled, we ſie:
29 Bot ſore are they troubled,
gif thou turne thy face:
For gif thou their breath take,
vile duſt then they be.

30 Againe when thy ſpirite,
from thee doth procede:

All things to appoint,
and what ſhall inſue.
Then are they created,
as thou haſt decreed,
And doſt by thy gudnes,
the dry earth renew.
31 The praiſe of the Lord,
for euer ſhall laſt:
Who may in his warkes
by right, well reioce.
32 His luke can the earth make,
to tremble full faſt,
And lykewiſe the mountaines,
to ſmoke at his voyce.

33 To this Lord and God,
ſing will I alwayes:
So long as I liue,
my God praiſe will I.
34 Then am I moſte certaine,
my wordes ſhall him pleaſe:
I will reioyce in him,
to him will I cry.
35 The ſinnérs, ô Lord,
conſume in thyne ire:
And eke the peruerſe,
them rute out with ſhame:
Bot as for my ſoule, now

let it ſtill deſire:
And ſay with the faithfull,
prayſe ye the Lordes Name.

Confitemini Domino, & conuocare.

PSALME. Cv. I. C.

He prayſeth the ſingular grace of God, who hath of all the people of the world, choſen a peculiar people to him ſelfe, and hauing choſen them, neuer ceaſeth to do them gude, euen for his promiſe ſake.

Sing this as the 104. Pſalme.

O Praiſe ye the Lord,
and call on his Name:
Among the folke ſhewe,
his noble warkes wrought.
2 Sing praiſes, ſing to him,
to ſet furth his fame:
And talke of the wonders,
he hath to paſſe brought.
3 In his holy Name,
reioyce and be light:
And let their hearts ioye:
quhilk ſeke for the Lord.
4 Seke ye our God holy,
his ſtrength and his might:
His face to beholde ſtill,
for euer accorde.

5 His meruellous warkes,
kepe fixt in your mynde:
His ſignes and iudgements,
quhilk he by mouth ſpake.
6 Ye ſede of his ſeruant
Abraham, by kynde:
And you ſonnes of Iacob,
whome he his doth take.
7 He is our Lord God,
whoſe iudgements are knowne,
Throughout all the earth.
8 And he aye certaine,
His promiſe remembred,
once made to his owne:
For thouſands of ages,
to byde and remaine.

9 Th'agreement (I ſay)
with Abraham made:
Quhilk vnto Iſack,
by othe he did ſweare,
10 Confirming it Iacob,
for a law and trade,
And bonde to Iſraell,
alwayes to indure.
11 Saying, in this wiſe,
to thee giue I ſhall,
As lot to enioye,

the Cananites ground.
12 Albeit they were then,
in nomber bot ſmall:
Yea few, and ſtrangers
throughout the land found.

13 And from place to place,
did walke to and fro:
And from one Kingdome,
to other folke moue.
14 Yet ſuffred he no man,
them wrong for to do:
Bot thus, for their ſakes, he
great Kings did reproue.
15 Touche not mine oynted,
nor harme not at all,
My Prophetes moſt deare.
16 And on the whole earth,
A famine extreame then,
to come he did call:
Quhilk vtterly ſtroyed,
their ſtore whole, with dearth.

17 Yet ſent he before,
a man to prouide:
Euen Ioſeph his owne,
ſould into ſeruage.
18 Whoſe fete they in ſtockes held,
yea, he along tyde:

With fetters of Iron,
wes kept in bondage.
19 Vntill the tyme came,
his cauſe ſhulde be knowne,
And that the Lords worde,
his patience had tryde.
20 Then ſent the King for him,
and lowſde him full ſone,
The head of the people,
his bands layde aſide.
21 Who made him the Lord,
his houſe ouer all:
And of his ſubſtance,
the ruler and ſtay.
22 That he might his princes
vnto his will thrall:
And eke teache the Elders,
of wiſdome the way.
23 Then came Iſraell,
into Egypt land:
A ſtranger, in Cham
Iacob then abode.
24 Where God did increaſe them,
muche lyke the ſea ſand.
And made them more mightie,
then thoſe them withſtude.
25 Whoſe hearts he did turne,

his

his people to hate:
And ſeke by deceat,
his ſeruants t'abuſe.
26 Bot then he ſent Moyſes,
their cauſe to debate,
And Aaron, his ſeruants,
whome he did furth chuſe.
27 They vnto his foes,
his meſſage declarde.
His ſignes and wonders,
of Ham in the land.
28 He darkenes ſent downe then,
and darke it appearde:
And theſe not rebelled,
to do his command.

29 Their waters he turnde
red blude for to be:
He ſlew all their fiſhe.
30 And frogges made to brede,
euen in their Kings chambers.
31 Then alſo ſpake he:
ſo lyce and flyes ſwarmed,
the land through indede.
32 He ſent on them haile,
inſtede of ſwete raine:
And great flames of fire,
their countrie throughout.

33 Their vines and their figge trees,
he ſtrake to their paine:
And brake the trees all,
their coſtes round about.

34 He ſpake bot the worde,
and graſhoppers came,
With Caterpillers,
beyond all mens thought.

35 The graſſe they deuoured,
that grew then in Ham:
And frutes of the ground all,
they brought vnto nought.

36 Alſo the firſt borne,
the land through he ſmote:
Euen the beginning,
of their force and might.

37 And with golde and ſiluer,
brought furth his owne lot,
Amongſt whoſe Tribes wes not,
one feble in ſight.

38 Egypt reioyced,
when they went away:
For why vpon them,
their feare then wes fall.

39 The Lord, a cloude ſpred out,
to guyde them by day:
And fire to light them,

the night ouer all.
40 They did bot demand,
and quailes he them ſent:
And with bread from Heauen,
he did them ſuffice:
41 The harde rocke he opened,
and waters out went:
Euen through the dry places,
lyke fludes that do riſe.
42 For he remembred,
his holy othe made,
Vnto Abraham,
his ſeruant moſte deare.
43 And brought furth his people,
(that were with wo lade)
His owne choſen children,
with ioyfull cheare.
44 The heathen folkes land,
to them he did parte:
The peoples labour,
they had to poſſeſſe.
45 That they from his ſtatutes,
and lawes ſhuld not ſtart:
Wherefore our Lord God praiſe,
his laude no tyme ceaſe.

Confitemini Domino quoniam.

PSALME. Cvi. N.

¶ The people dispersed vnder Antiochus, do magnifie the gudnes of God amongthe iuste, and repentant, desiring to be brought againe into the land by Gods merciful visitation. And after the manifolde marnels of God wrought in their delyuerance furthe of Egypt, and the great ingratitude of the people rehearsed, They do pray and desire to be gathered frō among the heathen, to the intent they may praise the Name of the God of Israell.

Sing this as the 95. Psalme.

PRaise ye the Lord, for he is gude,
his mercyes dure for ay:
2 Who can expresse his noble actes,
or all his praise display?
3 They blessed are that iudgement kepe,
and iustly do alway:
4 With fauour of thy people, Lord,
remember me I pray.
And with thy sauing health, ô Lord,
vouchsaue to visite me:
5 That I the great felicitie,
of thine elect may sie.
And with thy peoples ioy, I may
a ioyfull mynde possesse,
And may with thine inheritance
a glorying heart expresse.
6 Both we, and eke our fathers all,
haue sinned euery one:

We

We haue committed wickednes,
and lewdly we haue done.
7 The wonders great quhilk thou, ô Lord,
haſt done in Egypt land,
Our fathers, though they ſawe them all,
yet did not vnderſtand.

Nor they thy mercyes multitude,
did kepe in thankfull mynde:
Bot at the ſea, yea, the red ſea,
rebelled moſt vnkynde.
8 Neuertheles he ſaued them,
for honour of his Name:
That he might make his power knowne,
and ſpred abrode with fame.

9 The read ſea, he did then rebuke,
and furthwith it wes dryde:
And as in wildernes, ſo through
the depe he did them guyde.
10 He ſaued them from the cruell hand,
of their deſpytefull foe:
And from the enemies hand he did
delyuer them alſo.

11 The waters their oppreſſours whelmde,
not one was left a lyue:
12 Then they beleued his words, and praiſe,
in ſong they did him giue.

13 Bot by and by vnthankfully,
his warkes they cleane forget:
And for his counſell and his will,
they did neglect to waite.

14 Bot luſted in the wildernes,
with fond and gredie luſt:
And in the deſert tempted God,
the ſtay of all their truſt.

15 And then their wanton myndes deſire,
he ſuffred them to haue:
Bot waſting leaneſſe therewithall,
into their ſoule he gaue.

16 Then when they lodged in the tentes,
at Moyſes they did grutch,
Aaron the holy of the Lord,
ſo did they enuy much.

17 Therefore the earth did open wyde,
and Dathan did deuoure:
And all Abyrons company,
did couer in that houre.

18 In their aſſembly kindled wes,
the hote conſuming fire:
And waſting flame did them burne vp,
the wicked in their ire.

Vpon the hill of Horeb they,
an Idole calfe did frame;

And there the molten Image did,
they worſhip of the ſame.

20 Into the lykenes of a calfe,
that fedeth on the graſſe:
Thus they their glorie turnd and all,
their honour did deface.

21 And God their onely Sauiour,
vnkyndely they forgot:
Quhilk many great and mightie things,
in Egypt land had wrought.

22 And in the land of Ham for them,
moſt wondrous warkes had done:
And by the read ſea dreadfull things,
performed long agone.

23 Therefore, for their ſo ſhewing them,
forgetfull and vnkynde:
To bring deſtruction on them all,
he purpoſde in his mynde.

Had not his choſen Moyſes ſtude,
before him in the breake,
To turne his wraith, leſt he on them,
with ſlaughter ſhulde him wreake.

24 They did deſpyſe the pleaſant land,
that he behight to giue:
Yea, and the wonders that he ſpoke,
they did no whit beleue.

25 Both in their tents with grudgeing heart,
they wickedly repinde:
Nor to the voyce of God, the Lord,
they gaue an harkning minde.
26 Therefore againſt them lifted he,
his ſtrong reuenging hand:
Them to deſtroy in wildernes,
yer they ſhulde ſie the land.

27 And to deſtroy their ſede, among
the Nations, with his rode:
And through the countries of the worlde,
to ſcatter them abrode.
28 To Baall Peor, then they did,
adioyne them ſelues alſo:
And aet the offrings of the dead,
ſo they forſuke him tho.

29 Thus with their owne inuentions,
his wrath they did prouoke:
And in his ſo inkindled wraith,
the plague vpon them broke.
30 Bot Phineas ſtude vp with zeale,
the ſinners vile to ſlay:
And iudgement he did execute,
and then the plague did ſtay.

31 It wes imputed vnto him,
for righteouſnes that day:

And

And from thencefurth ſo compted is,
from race to race, for ay.
32 At waters eke of Meribah,
they did him angrie make:
Yea, ſo farre furth, that Moyſes wes,
then puniſht for their ſake.

33 Becauſe they vext his ſprite ſo ſore,
that in impacient heat:
His lippes ſpake vnaduiſedly,
his feruour wes ſo great:
34 Nor as the Lord commanded them,
they ſlew the people tho:
35 Bot were among the heathen mixt.
and learnd their warkes alſo.

36 And did their idols ſerue, quhilk were
their ruine and decay:
37 To fiends their ſonnes and doughters they
did offer vp and ſlay.
38 Thus with vnkindly murdring knyfe,
the gyltles blude they ſpilt:
Yea, their owne ſonnes and doughters blude,
without all cauſe of gilt.

Whome they to Canaan Idols then,
offred with wicked hand:
And ſo with blude of innocents,
defiled wes the land.

39 Thus were they ſtaind with the warkes,
of their owne filthy way:
And with their owne inuentions,
a whoring did they ſtray.

40 Therefore againſt his people wes,
the Lords wraith kindled ſore:
And euen his owne inheritance,
he did abhorre therefore.
41 Into the hands of heathen men,
he gaue them for a pray:
And made their foes, their lords: whom they
were forced to obey.

42 Yea, and their hatefull enemies,
oppreſt them in their lande:
And they were humbly made to ſtoupe,
as ſubiects to their hande.
43 Full often tymes from thrall had he,
deliuered them before:
Bot with their counſels they to wraith,
prouokt him euermore.

Therefore they by their wickednes,
were brought full lowe to lye:
44 Yet when he ſawe them in diſtres,
he hearkned to their cry.
45 He calde to minde his couenant,
quhilk he to them had ſwore,

And

And by his mercies multitude,
repented him therefore.

46 And fauour he them made to finde,
before the ſight of thoſe:
That led them captiue from their land,
and erſt had bene theire foes.
47 Saue vs, ô Lord, that art our God,
ſaue vs, ô Lord, we pray:
And from among the heathen folke,
Lord, gather vs away.
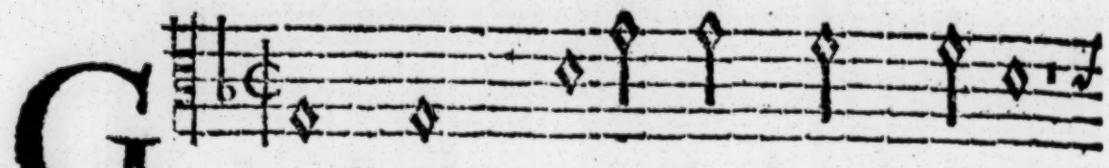
That we may ſpred the noble praiſe,
of thy moſt holy Name:
That we may glorie in thy praiſe,
and ſound abroade the ſame.
48 The Lord, the God of Iſrael,
be bleſt for euermore:
Let all the people ſay Amen,
prayſe ye the Lord therefore.

Confitemini Domino quoniam.

PSALME Cvii. W. Ke.

¶ The Prophet exhorteth all thoſe that are redemed by the Lord, & gathered vnto him, to giue thanks for this merciſull prouidence of God, gouerning all things at his gude pleaſure, ſending gude & euill, proſperitie and aduerſitie, to bring men vnto him.

Therefore as the righteous thereat reioyce, so shall the wicked haue their mouthes stopped.



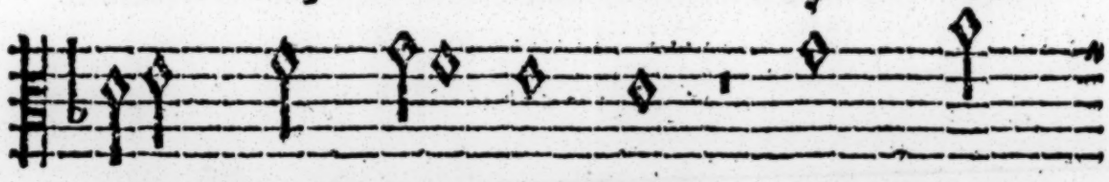
GIue thankes vnto the Lord our God



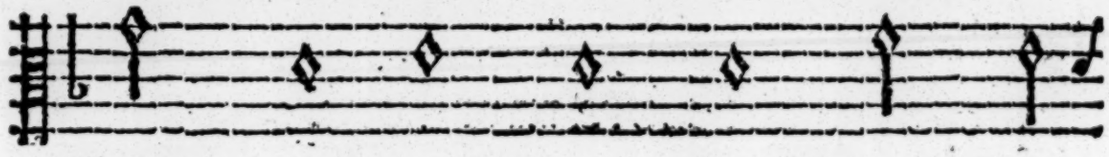
for gracious is he: And that his mercy hath



none end, all mortall men may sie. Such



as the Lord redemed hath, with thankes



shulde praise his Name, And shewe how



they from foes were freed, and how he



wrought the same.

3 He

3 He gathered them furth of the lands,
that lay ſo farre about:
From Eaſt to Weſt, from North to South,
his hand did find them out.
4 They wandred in the wildernes,
and ſtrayed from the way,
And found no citie where to dwell,
that ſerue might for their ſtay.

5 Whoſe thirſt and honger wes ſo great,
in theſe deſerts ſo voide:
That faintnes did them ſore aſſault,
and eke their foules anoyde.
6 Then did they cry in their diſtreſſe,
vnto the Lord for ayde:
Who did remoue their troublous ſtate,
according as they prayde.

7 And by that way, quhilk wes moſt right,
he led them lyke a guyde:
That they might to a citie go,
and there alſo abyde.
8 Let men therefore before the Lord,
confeſſe his gudnes then:
And ſhew the wonders that he doth,
before the ſonnes of men.

9 For he the emptie ſoule ſuſtainde,
whome thirſt had made to fainte:

The hungrie ſoule with gudnes fed,
and did them eke acquainte.
10 Such as doe dwell in darkenes depe,
where they of death do waite:
Faſt bound to taſte ſuch troublous ſtormes,
as yron chains do threate.

11 For that againſt the Lords owne wordes
they ſought ſo to rebell:
Eſteming light his counſels high,
quhilk do ſo farre excell.
12 Bot when he humbled them full lowe,
they then fell downe with grief:
And none wes founde ſo much to,
whereby to get reliefe.

13 Then did they crye in their diſtreſſe,
vnto the Lord for ayde:
Who did remoue their troublous ſtate,
according as they prayde.
14 For he from darkenes out them brought
and from deaths dreadful ſhade,
Burſting with force the yron bandes,
quhilk did before them lade.

15 Let men therefore before the Lord
confeſſe his kyndenes then,
And ſhewe the wonders that he doth
before the ſonnes of men.

16 For

16 For he threwe downe their gates of brasse
and brake them with strong hand:
The yron barres he smote in two,
nothing could him withstand.

17 The fulishe folke great plagues do fele,
and can not from them wend:
Bot heape on mo to those they haue,
because they do offend.
18 Their soule so much did lothe all meat,
that none they could abyde:
Whereby death had them almost caught
as they full truely tryde.

19 Then did they cry in their distresse,
vnto the Lord for ayde:
Who did remoue their troublous state,
according as they prayde.
20 For he then sent to them his worde,
quhilk health did sone restore,
And brought them from those dangers depe
wherein they were before.

21 Let men therefore before the Lord,
confesse his kindnes then:
And shewe the wonders that he doth,
before the sonnes of men.
22 And let them offer sacrifice
with thankes and also feare:

And ſpeake of all his wondrous warkes,
with glade and ioyfull cheare.

23 Suche as in ſhippes or brittle barkes,
into the ſeas deſcend:
Their marchandiſe through fearefull flodes,
to compaſſe and to end.
24 Thoſe men are forced to beholde,
the Lordes warkes, what they be:
And in the dangerous depe the ſame,
moſte meruelous they ſie.

25 For at his worde the ſtormie winde,
aryſeth in a rage:
And ſtirreth vp the ſurges ſo,
as nought can them aſſwage.
26 Then are they lifted vp ſo high,
the cloudes they ſeme to gaine.
And plunging downe the depth vntill,
their ſoules conſume with paine.

27 And lyke a drunkarde, to and fro,
now here, now there, they reele:
As men with feare of wit bereft,
or had of ſenſe no fele.
28 Then did they cry in their diſtreſſe,
vnto the Lord for ayde:
Who did remoue their troublous ſtate,
according as they prayde.

29 For with his worde the Lord doth make,
the ſturdie ſtorme to ceaſe:
So that the great waues from their rage,
are brought to reſt and peace.
30 Then are men glad when reſt is come,
quhilk they ſo much do craue:
And are by him in hauen brought,
quhilk they ſo faine wolde haue.

31 Let men therefore before the Lord,
confeſſe his kindnes then:
And ſhew the wonders that he doth,
before the ſonnes of men:
32 Let men in preſence of the folke,
with prayſe extoll his Name:
And where the Elders do conuene,
let them there do the ſame.

33 For running ſludes to dry deſertes,
he doeth oft change and turne:
And dryeth vp, as it were duſt,
the ſpringing well and burne.
34 A frutefull land with pleaſures deckt,
full barren doth he make:
When on their ſinnes quhilk dwell therein,
he doth iuſt vengeance take.

35 Againe the wildernes full rude,
he maketh fruite to beare:

With pleaſant ſprings of water cleare,
though none before were there:
36 Wherein ſuch hungrie ſoules are ſet,
as he doth freely chuſe.
That they a citie may them buylde,
to dwell in for their vſe.

37 That they may ſowe their pleaſant land,
and vineyardes alſo plant:
To yelde them frutes of ſuch increaſe,
as none may ſeme to want.
38 They multiplie excedingly,
the Lord doth bleſſe them ſo:
Who doth alſo their brute beaſtes make,
by nombers great to growe.

39 Bot when the faithfull are lowe brought,
by the oppreſſours ſtout:
And miniſhe do through many plagues,
that compaſſe them about.
40 Then doth he Princes bring to ſhame,
quhilk did them ſo oppreſſe:
And lykewiſe cauſed them to erre,
within the wildernes.

41 Bot yet the pure he raiſeth vp,
out of his troubles depe:
And oft tymes doth his traine augment,
much lyke a flocke of ſhepe.

42 The

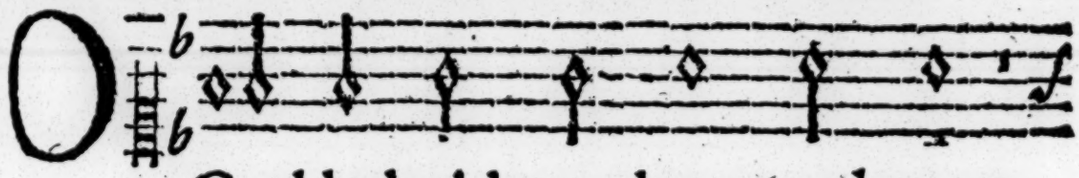
42 The righteous shall beholde this sight,
and also much reioyce:
Whereas the wicked and peruerse,
with grief shall stoppe their voyce.

43 Bot who is wise, that nowe full well,
he may these things recorde:
For certainely such shall perceyue,
the kindenes of the Lord.

Confitemini Domino, quoniam.

PSALME. CVIII. I.C.
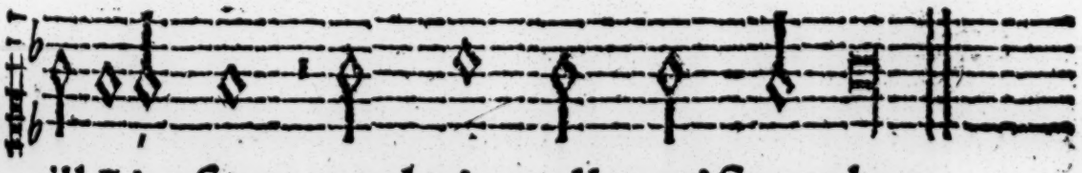
¶This Psalme is cõposed of two other psalmes, before the seuen and fiftie, and the sixtie. The matter here cõteined is, That Dauid giueth himself with heart & voyce to praise the Lord, and assureth himselfe, of the promises of God cõcerning his kingdom ouer Israell, and his power against other Nations: who, though he seme to forsake vs for a tyme, yet hee alone will in the end cast downe our enemies.



O God, beholde my heart and toung



they both prepared be, my voyce aduance



will I in song, and giue all praise to thee.

2 Ryſe vp, ſwete melodie to make,
my viole and myne harpe:
For I by breake of day will wake,
thy laude and prayſe to carpe.
3 Among the people, Lord, I ſhall
giue praiſes vnto thee:
And eke amidſt the Nations all,
to thee my ſong ſhall be.

4 For why? thy mercy great doth ſtreatch,
aboue the heauens hye:
Likewiſe thy trueth, ô Lord doth reach,
vnto the cloudie ſkye:
5 Exalt thy ſelfe, ô Lord, our God,
aboue the heauens bright:
Set furth thy praiſe in earth abrode,
thy glorie and thy might.

6 That thy beloued in the land,
may freed be from thrall:
O, helpe vs Lord, with thy right hand,
and heare me when I call.
7 I will reioyce, ſith God hath ſaid,
within his holy place:
That I ſhall Sichems land deuide,
and Succoths vale by pace.

8 For Gilead ſhall be mine owne,
Manaſſes myne beſyde:

Myne

Myne head ſtrength Ephraim well knowne,
my lawe doth Iudah guyde.
9 Moab my waſhpot, and my ſhoe,
on Edom will I caſt:
Yea, I on Paleſtine alſo,
ſhall triumphe at the laſt.

10 Who now will lead me by the hand,
into the citie ſtrong?
Or be my guyde to Edom land,
ſo that I go not wrong?
11 Is it not thou, ô Lord our God,
quhilk hadſt vs cleane forſoke:
And wentſt not with our hoſtes abrode,
when warres in hand we toke?

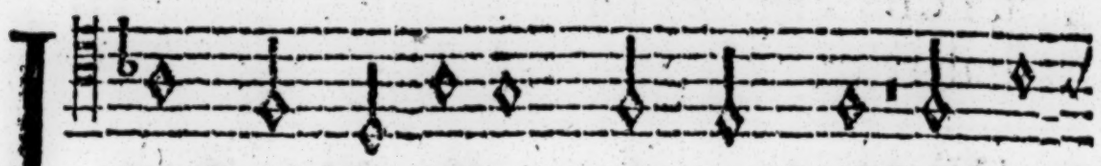
12 O Lord, when trouble doth aſſaile,
with ayde vs then reliue:
Vaine is and nothing can auaile,
the helpe that man may giue.
13 Through God to do we ſhall haue might
actes worthy of renoume:
He ſhall our foes put vnto flight,
Yea, he ſhall treade them downe.

Deus laudis meæ, ne tacueris.

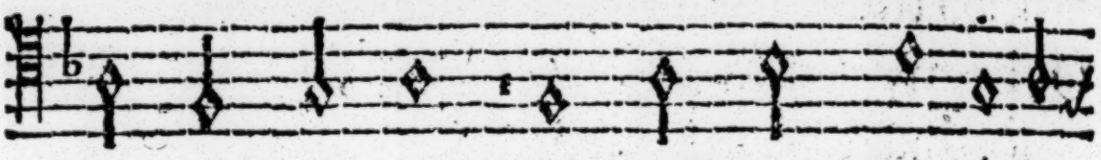
PSALME CIX. N.

¶ Dauid being falſly accuſed by flatterers vnto Saul, prayeth God to helpe him, and to deſtroye his ene-

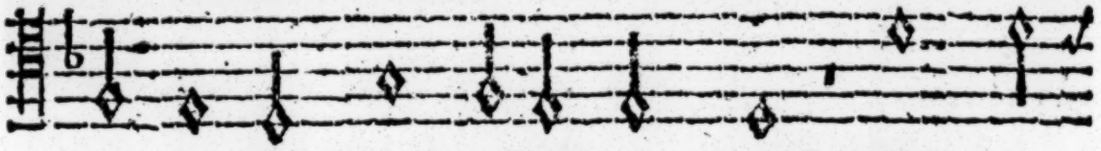
mies, & vnder them he ſpeaketh of Iudas the traitour vnto Ieſus Chriſt, & of all the like enemies of the children of God. And deſireth to be delyuered, that his enemies may know the warke to be of God, Then doth he promiſe to giue praiſes vnto God.



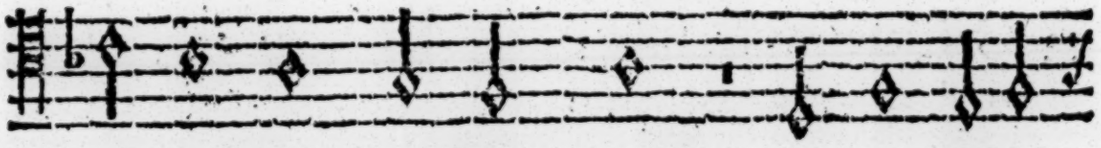
IN ſpeachles ſilence do not hold, ô Lord,



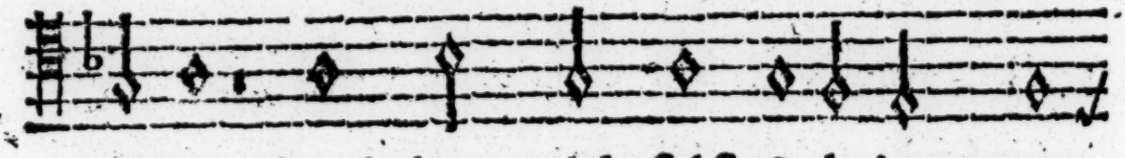
thy toung alwayes: O God, euen thou I ſay
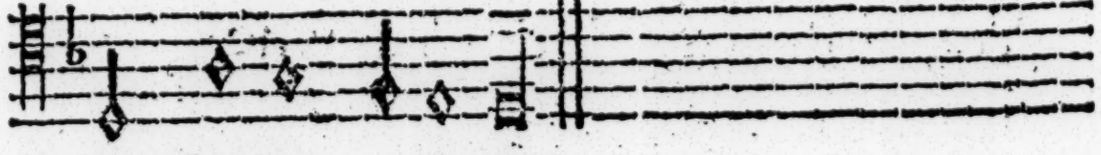


that art the God of all my praiſe. The wic-



ked and the guylful mouth, on me diſclo-



ſed be: And they with falſe & lying toung,



haue ſpoken vnto me.

8 They did beſet me round about,
with wordes of hatefull ſpight:

With-

Without all cauſe of my deſert,
againſt me did they fight.
4 For my gud will they were my foes,
bet then gan I to pray:
5 My gude with ill, my friendlines,
with hate they did repay.

6 Set thou the wicked ouer him,
to haue the vpper hande:
At his right hand eke ſuffer thou,
his hatefull foe to ſtande.
7 When he is iudged, let him then
condemned be therein:
And let the prayer that he makes,
be turned into ſinne.

8 Few be his dayes: his charge, alſo,
let thou another take:
9 His children let be fatherles,
his wife a widow make.
10 Let his of ſpring be vagaboundes,
to begge and ſeeke their bread:
Wandring out of the waſted place,
where erſt they haue bene fed.

11 Let couetous extorſioners,
catche all his gudes and ſtore:
And let the ſtrangers ſpoyle the frutes,
of all his toyle before.

12 Let there be none to pitie him,
let there be none at all:
That on his children fatherles,
will let his mercy fall.

13 And ſo let his poſteritie,
for euer be deſtroyde:
Their Name out bloted in the age,
that after ſhall ſuccede.
14 Let not his fathers wickednes,
from Gods remembrance fall:
And let thou not his mothers ſinne,
be done away at all.

15 Bot in the preſence of the Lord,
let them remaine for ay:
That from the earth their memorie,
he may cut cleane away.
16 Sith mercy he forgat to ſhew,
bot did purſew with ſpite,
The troubled man, and ſought to ſlay,
the wofull hearted wight.

17 As he did curſing loue, it ſhall
betyde vnto me ſo:
And as he did not bleſſing loue,
it ſhall be farre him fro.
18 As he with curſing clad him ſelfe,
ſo it like water ſhall

Into his bowels, and lyke oyle,
into his bones befall.

19 As garment let it be to him,
to couer him for aye:
And as a girdle wherewith he,
ſhall girded be alway.
20 Lo, let the ſame before the Lord,
be guerdon of my foe:
Yea, and of thoſe that euil ſpeake,
againſt my ſoule alſo.

21 Bot thou, ô Lord, that art my God,
deale thou I ſay with me,
After thy Name deliuer me,
for gud thy mercies be.
22 Becauſe in depth of great diſtreſſe,
I nedy am and pure:
And eke within my payned breſt,
my heart is wounded ſore.

23 Euen ſo do I departe away
as doth declyning ſhade:
And as the graſhopper, ſo I
am ſhaken of and fade.
24 With faſting long from nedefull fude,
enfebled are my knees:
And all her fateneſſe hath my fleſhe,
enforced bene to leeſe.

25 And I alſo a vile reproche,
to them wes made to be:
And they that did vpon me luke,
did ſhake their heades at me.

26 Bot thou, ô Lord, that art my God,
mine ayde and ſuccour be:
According to thy mercy, Lord,
ſaue and deliuer me.

27 And they ſhall know thereby, that this
(Lord) is thy mighty hand:
And that thou, thou haſt done it, Lord
ſo ſhall they vnderſtand.

28 Although they curſe with ſpite, yet thou
ſhalt bleſſe with louing voyce:
They ſhall ariſe and come to ſhame,
thy ſeruant ſhall reioyce.

29 Let them be clothed all with ſhame,
that enemies are to me:
And with confuſion as a cloke,
eke couered let them be.

30 Bot greatly I will with my mouth,
giue thankes vnto the Lord:
And I among the multitude,
his prayſes will record.

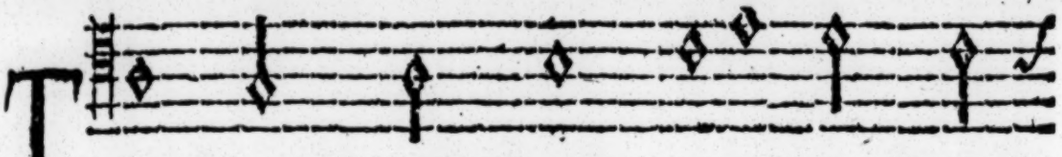
31 For he with helpe at his right hand,
will ſtand the pure man by:

To saue him from the men that wolde
condemne his soule to dye.

Dixit Dominus Domino meo.

PSALME Cx. I.C.

¶ Dauid prophecieth of the power and euerlastinge kingdome giuen to Christ, and of his Priesthude quhilk shuld put an end to the priesthude of Leuy.
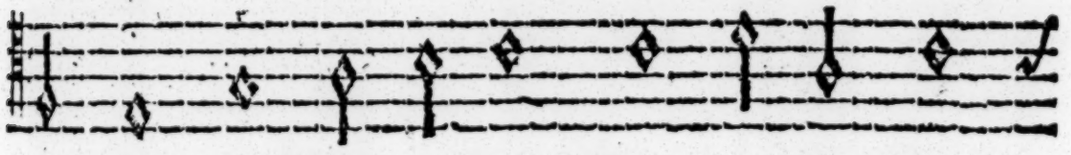


THe Lord moste high, vnto my Lord



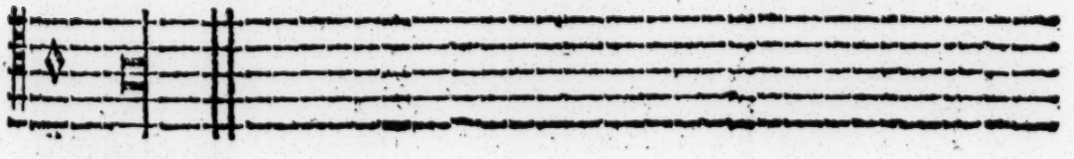
thus spake: Sit thou now downe, & rest at



my right hand. Vntil that I, thine enemies



do make, A stule to be, whereon thy feete



may stand.

2 The Scepter of thy regal power and might
From Sion shal the Lord send and disclose,

Be thou therefore the rules in the ſight,
And in the midſt of all thy mortall foes.

3 Thy people ſhal come willingly to thee,
What time thine hoſt in holy beautie ſhew
The youth that of thy wõb do ſpring ſhalbe
Compared lyke vnto the morning dewe.

4 Thus God hath ſworne, & it perform wil he
And not repent, nor any tyme it breake:
Thou art a Prieſt for euer vnto me,
After the forme of King Melchiſedek.

5 The Lord our God, who is at euery ſtound
At thy right hand to be thyne help & ſtay,
He princes proud, & ſtatly kings ſhal woũd
For loue of thee, in his fearce wrathful day.

6 He ſhalbe iudge among the heathen all,
Hee places voyde with carcaſſes ſhall fill:
And in his rage the heads eke ſmite he ſhal
That ouer coũtries great, do wark their wil
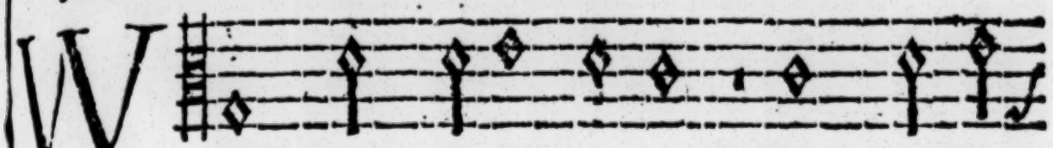
7 Yea, he through haſt for to purſue his foes
Shal drink the broke that rũneth in the way
And thus whẽ he cõfoũded ſhal haue thoſe
His head on hie then ſhal he lift that day.

Confitebor tibi Domine in toto.

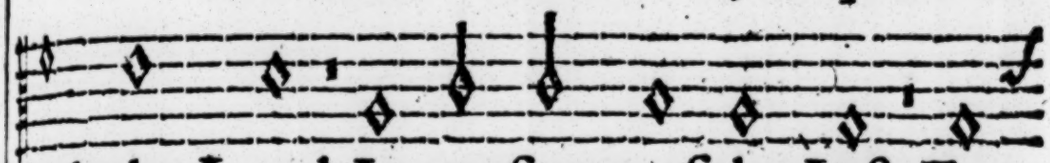
PALME Cxi. W.Ke.

He giueth thãkes to the Lord for his merciful warks towardes

towardes his Kirck, and declareth wherein true wisedome and right knowledge consisteth.



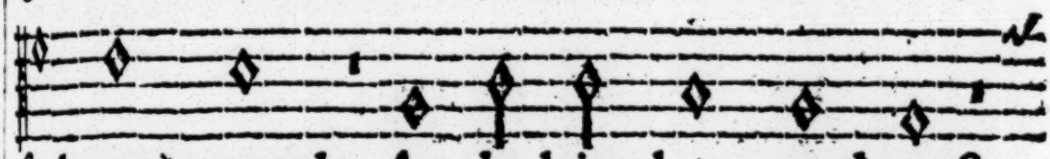
With heart I do accord, To praise &



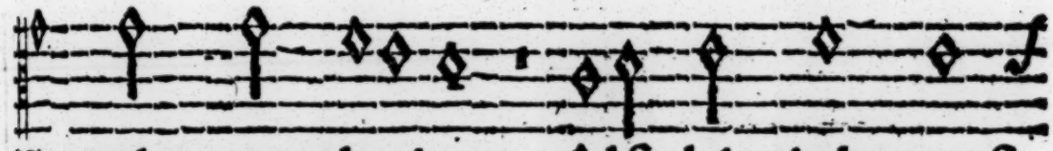
laude the Lord, In presence of the Iust: For
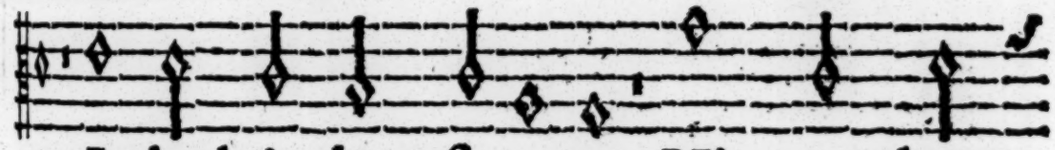


great his warks are founde. To search them



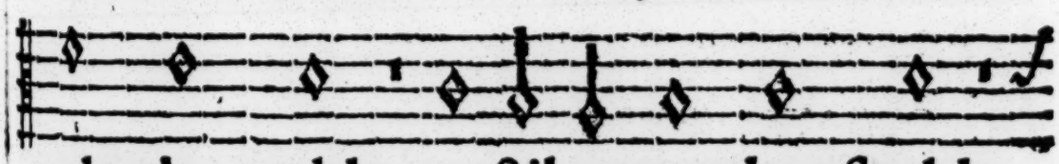
such are bounde, As do him loue and trust:



His warkes are glorious: Also his righteous-



nes, It doth indure for euer, His wondrous



warkes he wolde, we stil remembre shulde.



His mercy faileth neuer.

5 Suche as do loue him beare,
A portion full faire
He hath vp for them laid:
For this they ſhall well finde,
He wil them haue in mynde,
And kepe them, as he ſaid.

6 For he did not diſdaine,
His warkes to ſhew them plaine:
By lightnings and by thunders
When he the heathens land
Did giue into their hand,
Where they beheld his wonders.

7 Of all his warkes inſueth
Both iudgement, right and trueth,
Whereto his ſtatutes tend.

8 They are decreed ſure
For euer to endure,
Quhilk equitie doth end:
Redemption he gaue,
His people for to ſaue.

9 And hath alſo required,
His promiſe not to faile,
Bot alwayes to preuaile,
His holy Name be feared.

10 Who ſo with heart full faine
True wiſedome wolde attaine,
The Lord feare and obey,

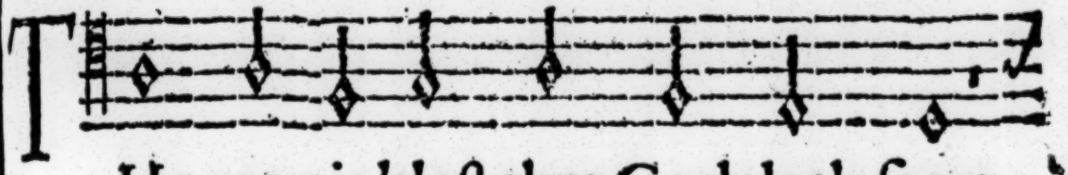
Suche

Such as his lawes do kepe,
Shall knowledge haue full deepe,
His praiſe ſhall láſt for aye.
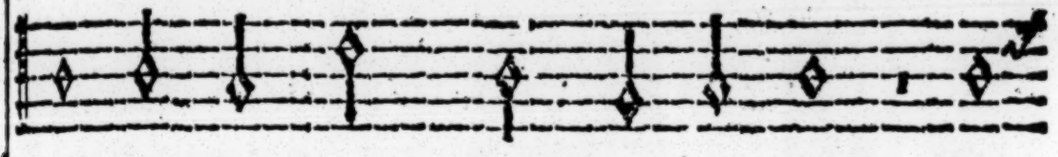
Beatus vir qui timet Dominum.

PALME Cxii. W.Ke.

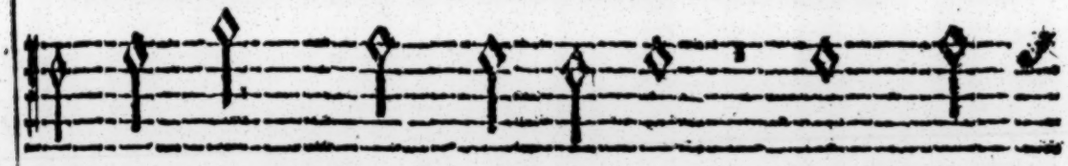
¶ He praiſeth the ſelicitie of thē that feare God, & cōdemned the curſed ſtate of the contemners of God.



THe man is bleſt that God doth feare,
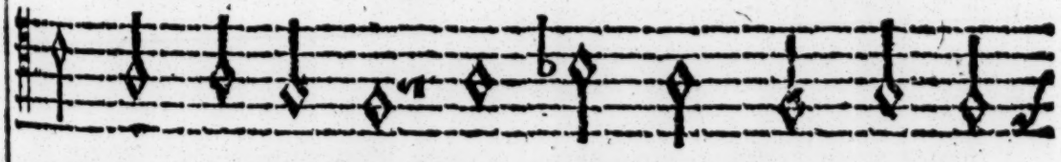


And that his lawes doth loue in dede: His



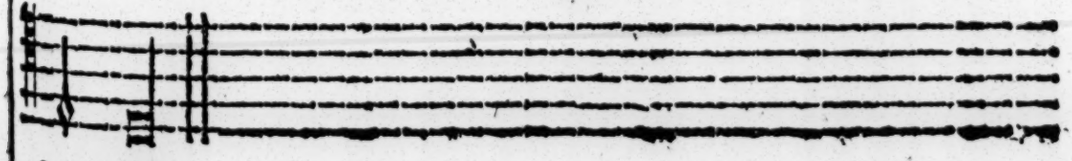
ſede on earth God will vpreare. And bleſſe



ſuch as from him proceede: His houſe with



gude he wil fulfill: His righteouſnes endure



ſhall ſtill.

4 Vnto the righteous doth aryſe
In trouble ioye, in darkenes light:
Compaſſion is in his eyes,
And mercy alwayes in his ſight.
5 Yea, pitie moueth ſuch to lend,
He doth by iudgement things expend.
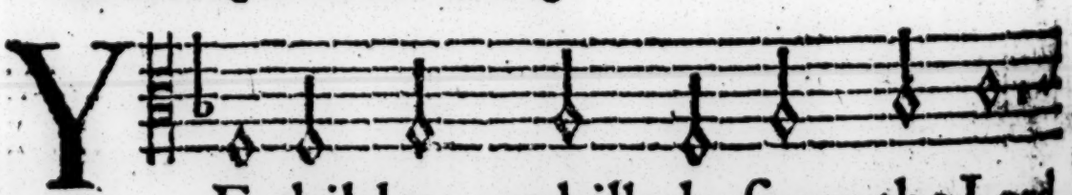
6 And ſurely ſuche ſhall neuer faile,
For in remembrance had is he:
7 No tydings ill can make him quaile,
Who in the Lord ſure hope doth ſee.
8 His heart is firme, his feare is paſt:
for he ſhall ſee his foes downe caſt.

9 He did well for the pure prouide,
His righteouſnes ſhall ſtill remaine:
And his eſtate with praiſe abyde,
Though that the wicked man diſdaine.
10 Yea, gnaſh his teeth therat ſhall he,
And ſo conſume his ſtate to ſe.

Laudate ſerui Domini laudate

PSALME. Cxiii. I. H.

¶ *An exhortation to prayſe the Lord for his prouidence in that, that contrary to the courſe of nature he worketh in his Kirk.*

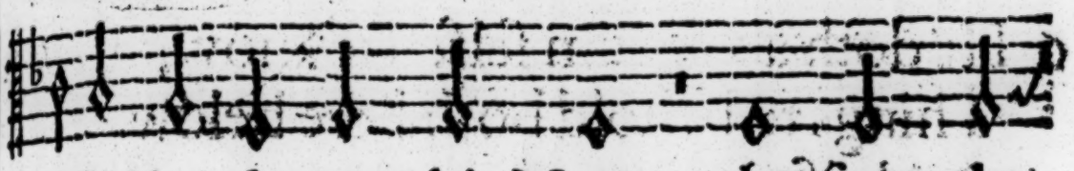


YE children, quhilk do ſerue the Lord,

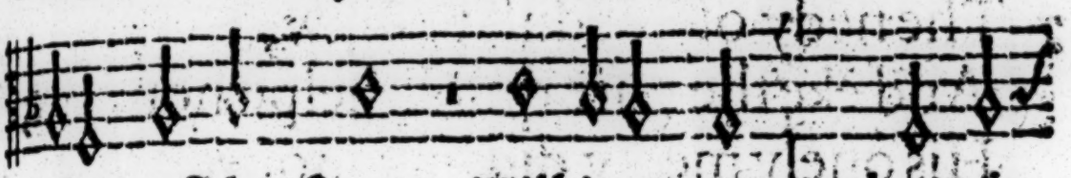
Praiſe



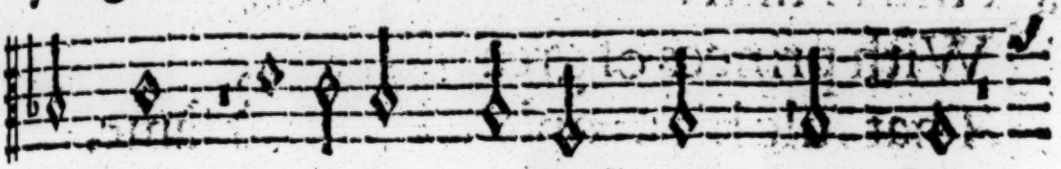
Praiſe ye his Name with one accorde, Yea



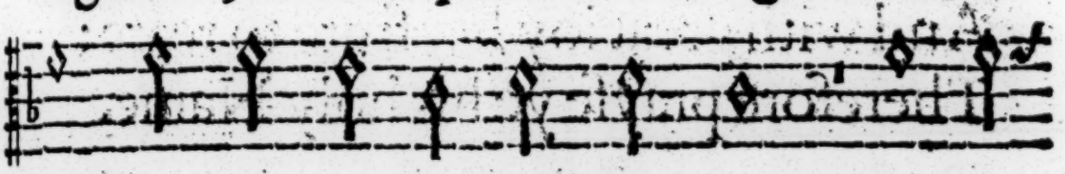
bleſſed be alwayes his Name, who from the



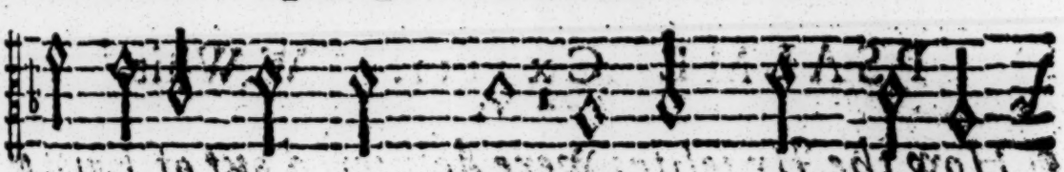
ryſing of the ſunne, Till it returne where it



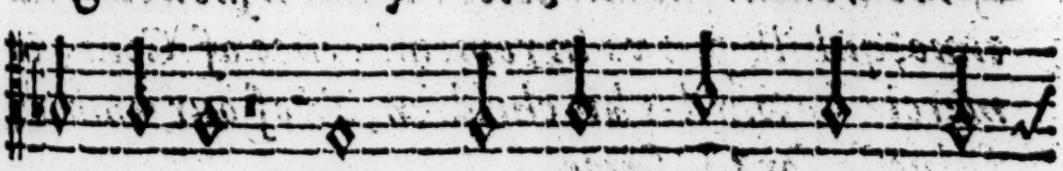
begunne, Is to be praiſed with great fame.



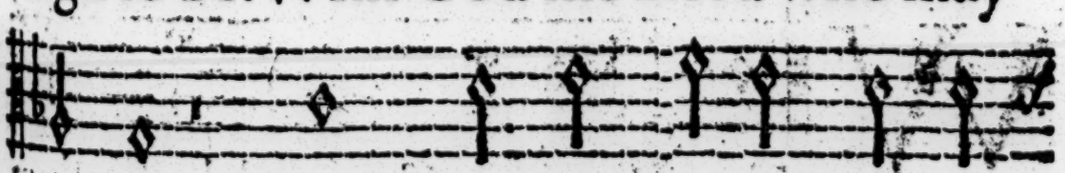
The Lord al people doth ſurmount: As for



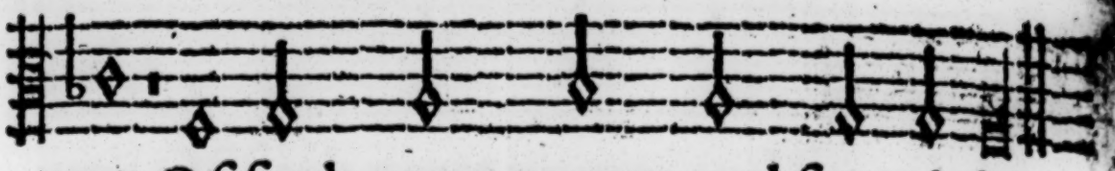
his glorie we may coũt, Aboue the heauēs



high to be. With God the Lord who may



compare. Whoſe dwellings in the heauens



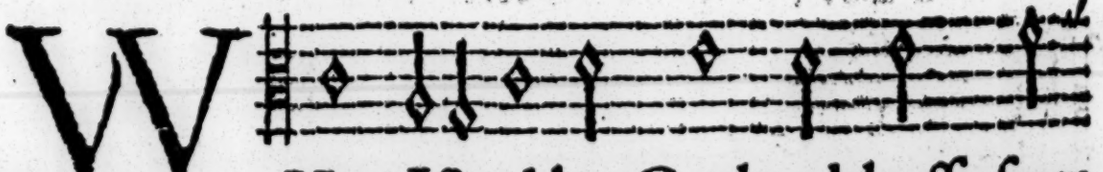
are: Of ſuch great power and force is he.

6 He doth abaſe him ſelfe we know,
Things to behold both here below,
And alſo in heauen aboue.
7 The nedy out of duſt to draw,
And eke the pure quhilk helpe none ſaw,
His onely mercy did him moue.
8 And ſo him ſet in high degree,
With princes of great dignitie,
That rule his people with great fame.
9 The barren he doth make to beare,
And with great ioy her frute to reare:
Therefore prayſe ye his holy Name.

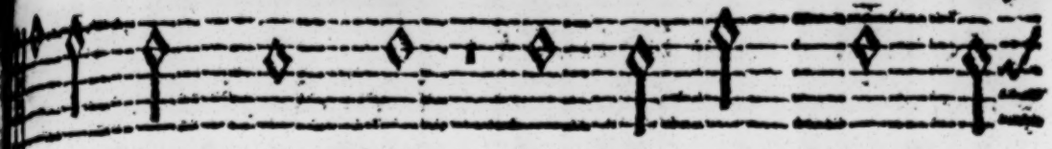
In exitu Iſrael de AEgypto:

PSALME Cxiiii. W. Whit.

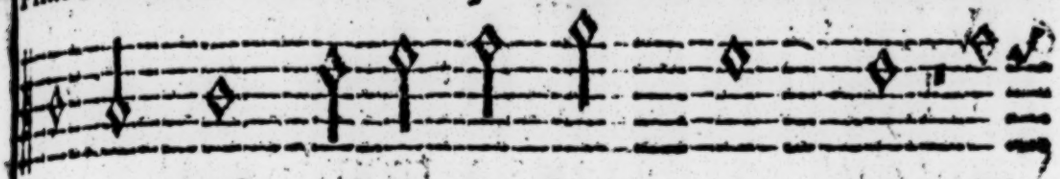
¶ How the Iſraelites were deliuered out of Egipt, & of the wonderful miracles that God ſhewed at that time, quhilk put vs in remembrance of Gods great mercies towardes his children, & of our vnthankfulneſſe for the ſame.



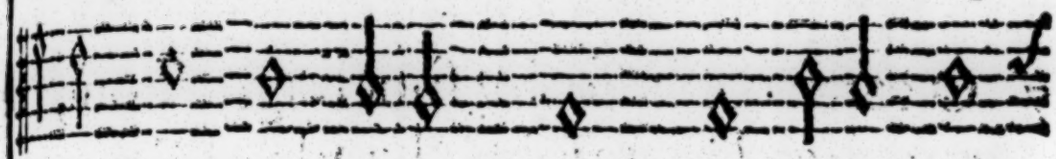
WHen Iſrael by Gods addreſſe, from Pharos



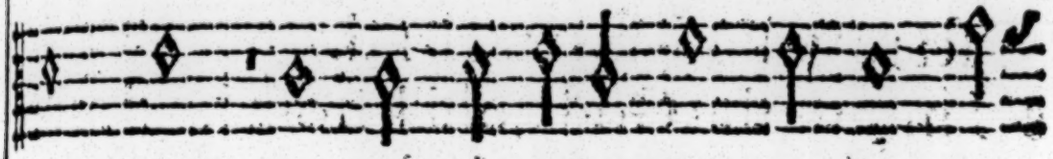
Pharos land wes bent, And Iacobs houſe the



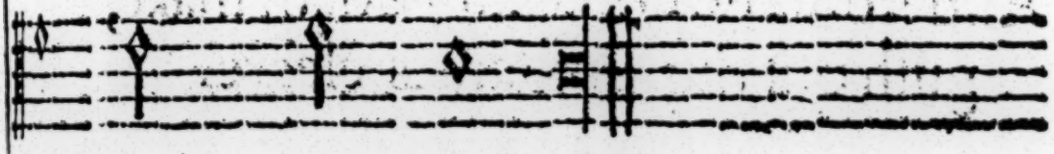
ſtrangers left, and in the ſame traine went: In



Iuda God his glorie ſhewde, his holyneſſe



moſt bright. So did the Iſraelites declare his



kingdome, power and might.

3 The ſea it ſawe, and ſuddenly,
as all amaſde did flee:
The roaring ſtreames of Iordans flude,
reculed backwardly.
4 As rammes afraide the mountains skipt,
their ſtrength did them forſake:
And as the ſely trembling lambes,
their toppes did beate and ſhake.

5 What ailde thee, Sea, as all amaiſde

so suddenly to flee?
Ye rouling waues of Iordans flud,
why ranne ye backewardly?
6 Why shuke ye hilles as rammes afrayd?
why did your strength so shake?
Why did your toppes as trembling lambes,
for feare quiuer and quake?

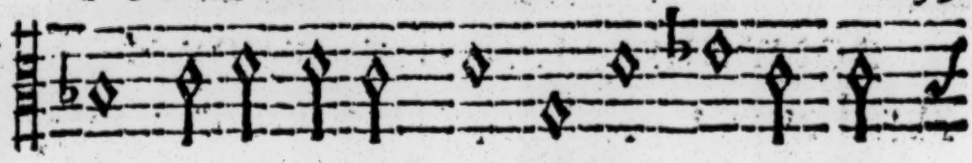
7 O earth confesse thy souereigne Lord,
and dread his mightie hand:
Before the face of Iacobs God,
feare ye both sea and land.
8 I meane the God quhilk from hard rocke
doeth cause maine fludes appeare:
And from the stonie flint doeth make,
gush out the fountaines cleare.

Non nobis Domine non nobis.

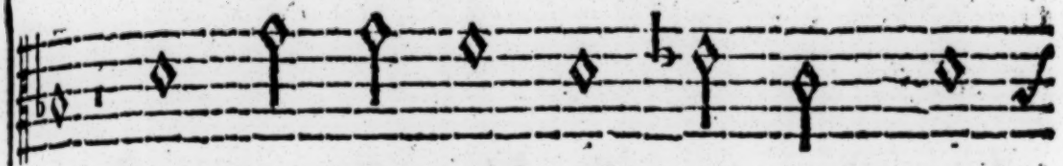
PSALME Cxv. W. Whit.

¶ *A prayer of the faithfull oppresst by Idolatrous tyrants, against whom they desire that God wold succour them, forasmuch as there is no comparison betweene him and their false gods or Idoles: trusting most constantly that God will preserue them in thir their nede; seing that he hath adopted and receiued them to his fauour: promising finally that they will not be vnmindfull of so great a benefite, if it would please God to heare their prayer, and deliuer them by his omnipotent power.*
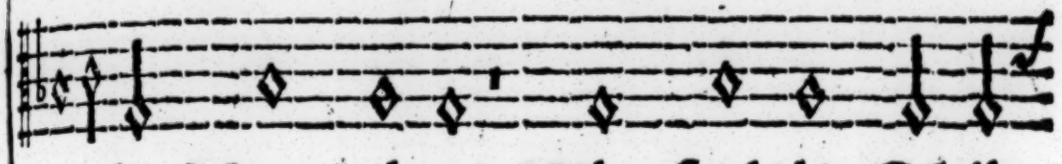
Not



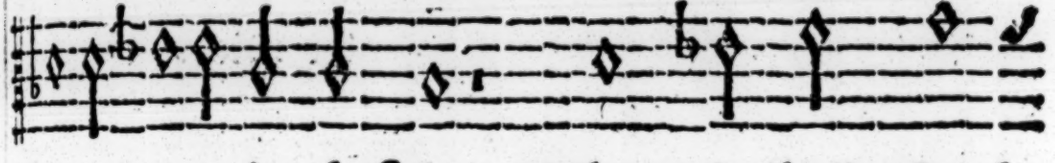
NOt vnto vs, ô Lord, I ſay, to vs giue
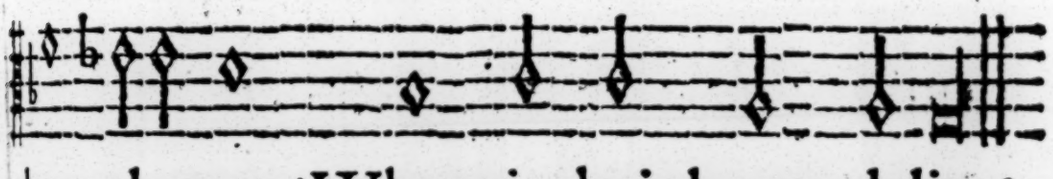


none, Bot giue all praiſe of grace and trueth



vnto thy Name alone. Why ſhal the Gētils



ſay to vs as in deſpite, Where is their God



they cal vpon? Where is their hearts delite?

3 Doutles our ſouereigne God,
in heauen ſith on hie:
And worketh what him liketh beſt,
for all things do can he.

4 Bot their Idoles and Gods,
before whom they doe ſtand:
Siluer or golde they are at moſt,
the warke euen of mans hand.

5 A mouth they haue ſpeecheles,

not mouing tongue nor lippes:
And eyes they haue, bot ſee no whit,
no more then doe dead chippes.
6 Eares they haue and heare not,
as do the eares of man:
A noſe alſo, bot to no vſe:
for ſmell nothing they can.

7 Both handes and feete they haue,
in forme there is no lacke:
Bot neither touch or goe they can,
not yet with throte noyce make.
8 Like vnto them ſhall be
the forgers that them frame:
And likewiſe ſuch are no leſſe madde
quhilk call vpon their name.

9 Bot thou, ô Iſraell,
in God put confidence:
For to all ſuch an ayde he is,
a buckeler and defence:
10 And thou Tribe of Aaron,
in God put confidence:
For to all ſuch an ayde he is,
a buckeler and defence.

11 All ye that feare the Lord,
in God put confidence:
For to all ſuch an aide he is,

a buckler and defence.
12 The Lord hath vs in mynde,
and will vs bleſſe ech one:
The houſe I meane, of Iſrael,
and the Tribe of Aaron.

13 And bleſſe will he all them,
that feare the Lord in dede:
Aſwell the weake as them of ſtrength,
quhilk ſeke to him at nede.
14 With graces manifolde,
the Lord will all you bleſſe:
As well your ſede as you your ſelues,
with plentie and increſſe.

15 For ye are deare to him,
that Lord is ouer all:
Quhilk made both heauen and the earth
and things both great and ſmall.
16 The heauens are the Lordes,
as his owne dwelling place:
Bot vnto men the earth he giueth,
thereon to runne their race.

17 Surely they that are dead,
ſhall neuer praiſe the Lord:
Nor ſuch as in the graue are laid,
ſhal thereunto accord.
18 Bot we that do here liue,

shall thanke the Lord alwayes:
With heart & mouth sing thankes will we,
lykewise all you him praise.

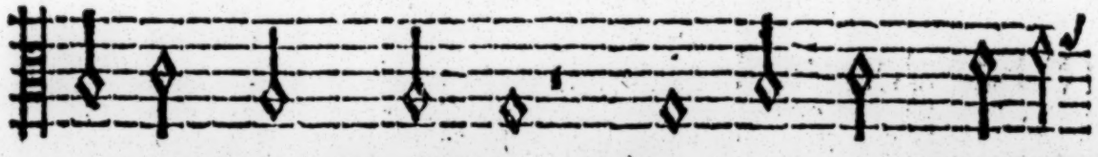
Dilexi quoniam exaudiet Dominus.

PSALME Cxvi. N.

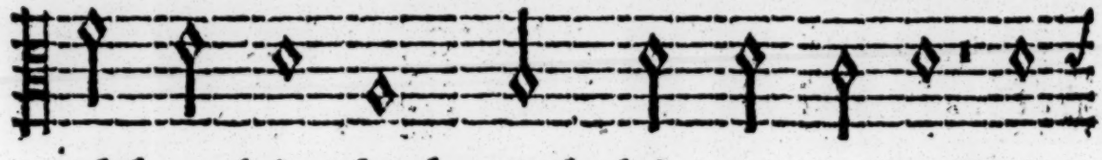
¶ Dauid being in great dãger of Saul in the desert of Maon, perceiuing the great & inestimable loue of God toward him, magnifieth such great mercies, & protesteth that he wilbe thankefull for the same.



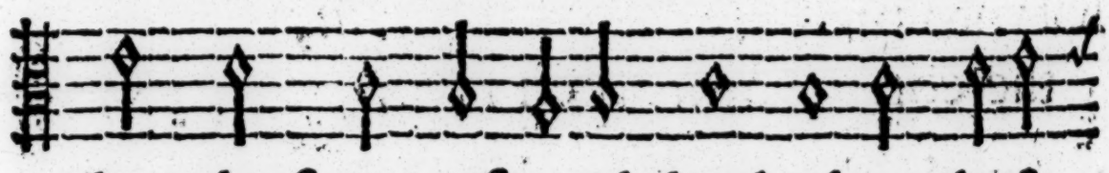
I Loue the Lord, because my voyce and



prayer heard hath he; When in my dayes I



cald on him, he bowde his eare to me. Euen

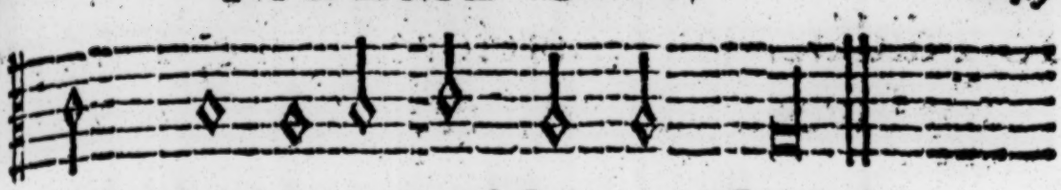


when the snares of cruel death, about beset



me rounde, when paines of hell me caught,

and



and when I wo and ſorrowe found.

4 Vpon the Name of God my Lord
then did I call and ſay:
Deliuer thou my ſoule, ô Lord,
I doe thee humble pray.
5 The Lord is very mercifull,
and iuſt he is alſo.
And in our God compaſſion,
doeth plentifully flowe.

6 The Lord in ſafetie doeth preſerue,
all thoſe that ſimple be:
Iwes in wofull miſerie,
and he relieued me.
7 And nowe my ſoule ſith thou art ſafe,
returne vnto thy reſt:
For largely, lo, the Lord to thee
his bountie hath expreſt.

8 Becauſe thou haſt deliuered
my ſoule from deadly thrall:
My moiſted eyes from murnefull teares,
my ſlyding feete from fall.
9 Before the Lord, I in the land
of lyfe, will walke therefore:

10 I did beleeue, therefore I ſpake,
for I wes troubled ſore.

11 I ſaid in my diſtres and feare,
that all men lyers be:
12 What ſhall I pay the Lord for all,
his benefits to me?
13 The holſome cup of ſauing health,
I thankefully will take:
And on the Lords Name I will call,
when I my prayer make.

14 I to the Lord will pay the vowes,
that I haue him behight:
Yea, now euen at this preſent tyme,
in all his peoples ſight.
15 Right deare and precious in his ſight,
the Lord doeth aye eſteeme:
The death of all his holy ones,
what euer men do deeme.

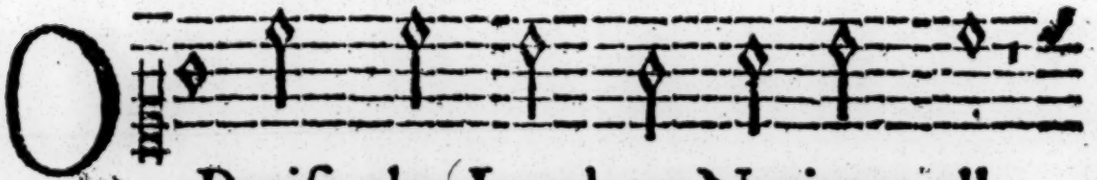
16 Thy ſeruant, Lord, thy ſeruant lo,
I do my ſelfe confeſſe:
And handmaydes ſon, thou Lord haſt broke
the bondes of my diſtreſſe.
17 And I will offer vp to thee,
a ſacrifice of prayſe:
And I will call vpon the Name,
of God the Lord alwayes.

18 I to the Lord will pay the vowes,
that I haue him behight:
Yea now euen at this preſent tyme,
in all his peoples ſight.
19 Yea in the courts of Gods owne houſe,
and in the middes of thee,
O thou Ieruſalem I ſay,
wherefore the Lord praiſe ye.

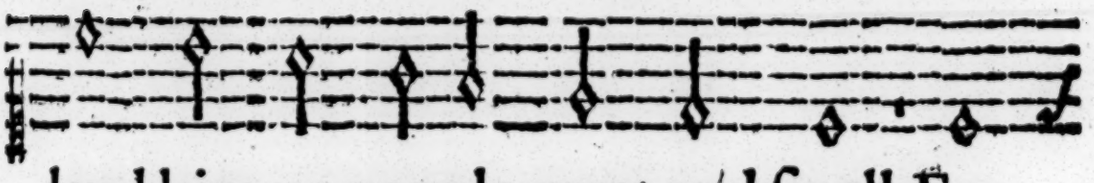
Laudate Dominum omnes gentes.

PSALME Cxvii. I. C.
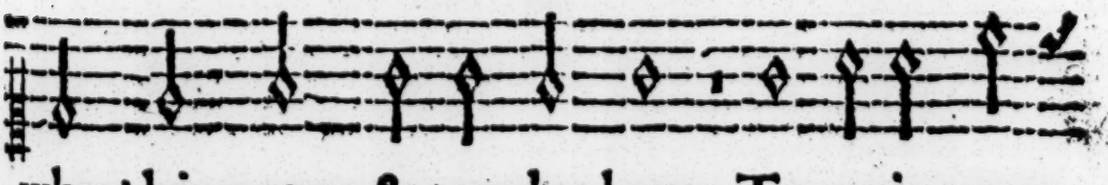
¶ He exhorteth the Gentiles to praiſe God, becauſe he hath accompliſhed aſwell to them, as to the Iewes, the promiſe of lyfe euerlaſting by Ieſus Chriſt.



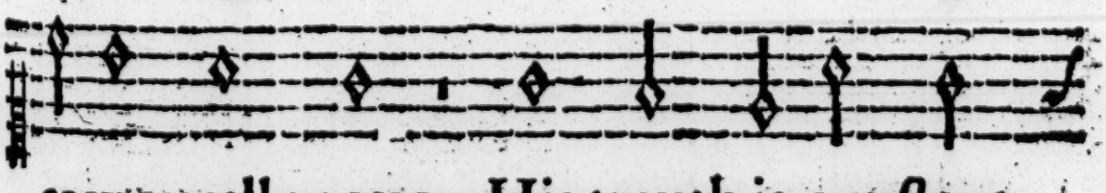
O Praiſe the Lord, ye Nations all,



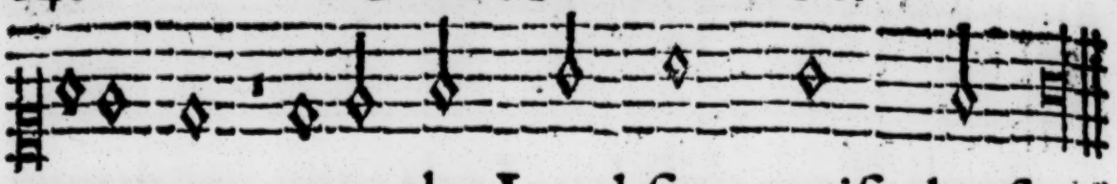
laud him ye people great and ſmall. For



why: his grace & tender loue: To vs is great,



as we well proue: His treuth is conſtant
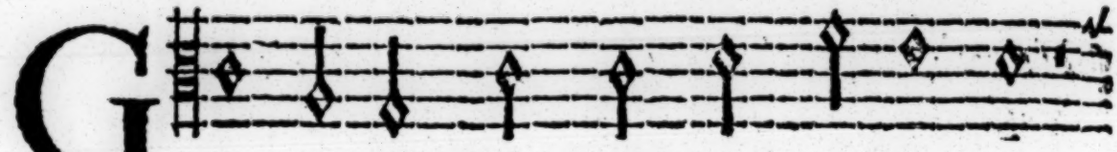


euermore, vnto the Lord, ſing praiſe therfore.

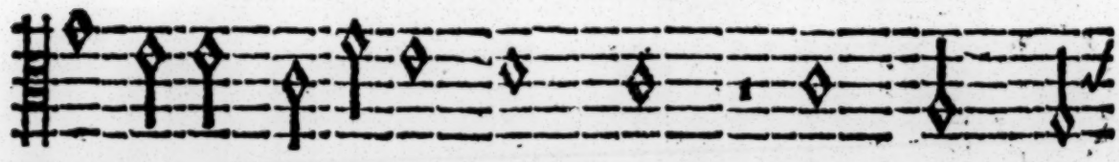
Confitemini Domino quoniam.

PSALME CXVIII. I. C.

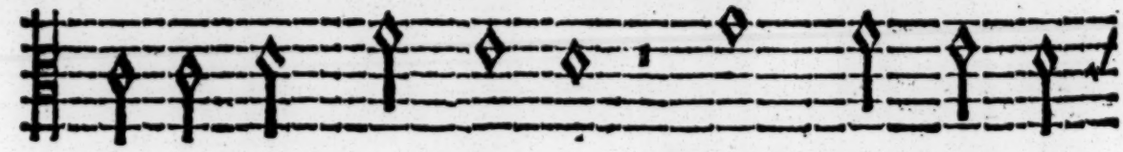
¶ Dauid reiected of Saul & of the people, at the tyme appointed, obtained the Kingdome. For the quhilk he biddeth al them that feare the Lord, to be thankeful And vnder his perſon in all this wes Chriſt painted furth, who ſhulde be of his people reiected.



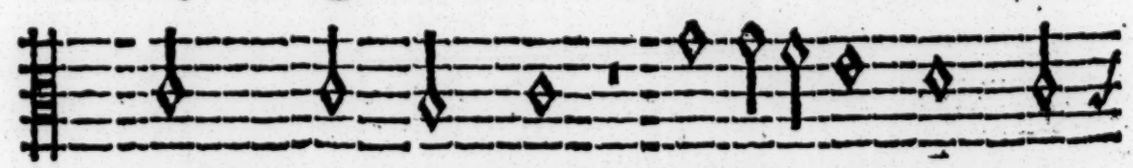
GIue to the Lord all praiſe & honour,



For he is gracious and kynde: Yea more his



mercy and great fauour, Doth firme abyde

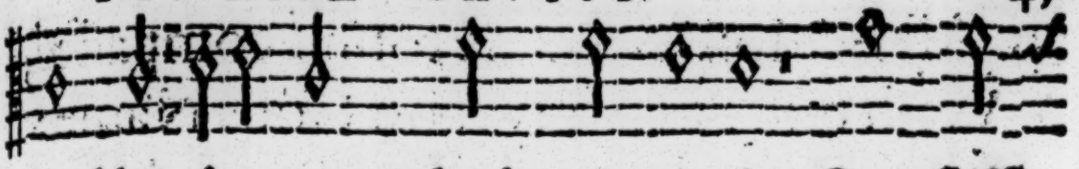


worlde without end. Let Iſraell now ſay
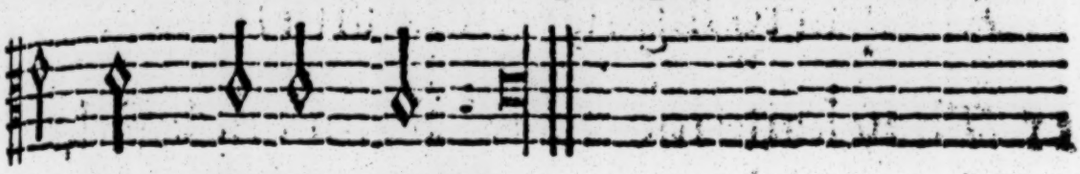


thus boldly: That his mercies for euer dure.

And



And let Aarons whole progenie: Confesse



the same stable and sure.

4 Let those that feare God, thē now addresse
To come and sing to him therefore,
That his great loue and tender kindnes,
Remaineth still for euermore.

5 For when with troubles I wes oppressed,
I then vpon the Lord did call:
Who heard my voyce, and me vpraysed,
And set at large free from all thrall.

6 The most of might, who heard my cōplaint,
He is with me my parte to take:
No feare therefore shall cause me to faint,
For ought that men against me make.

7 The Lord on my syde doth retire,
With such as do me helpe and ayde:
So that I shall sie my desire,
Vpon my foes, quhilk me vpbraide.

8 In God to trust it is farre better,
Then to vaine man to trust and stand.
To trust in God (I say) is surer,
Then Ptinces, Lordes of sea and land.

10 All Nations haue me round compaſſed,
With one conſent, yet on Gods Name:
By me they ſhall ſone be deſtroyed,
And put to flight, rebuke and ſhame.

11 They haue me round about encloſed,
Yea, and ſhute vp with one accorde:
Yet they by me ſhall be deſtroyed,
Euen in the Name of God the Lord.

12 Lyke bees they came about me ſwarming,
Bot were as fire of thornes put out:
For in Gods Name the euerliuing,
I ſhall confound them all, no doubt.

13 Thou haſt (ô cruell aduerſarye)
Thruſt ſore at me, with mayne and might,
To cauſe me fall: bot lo, contrary,
For God hath holpe me in my right.

14 My ſtrength and force is God moſt hie,
Yea, he my ſong is of pleaſance:
For he hath bene in all aduerſitie,
Myne helper and delyuerance.

15 The voyce of ioy and freedome, ſhall be
Within the iuſt mans dwelling place:
Saying, beholde, right valyantly, (paſſe.
The Lords right hand hath brought to

16 The hand moſt ſtrong of the Almightie,
Exalted is now preſently:

Of

Of God the Lord the right hand ſturdie,
Hath done (ſay they) triumphantly.

17 Away, away, enuiers eche one,
For yet deaths cup ſhall I not proue:
Bot ſhall ſtill liue I may expone,
And ſhewe abrode, Gods warkes aboue.
18 The Lord my God, hath me chaſtiſed,
And that right ſore, I muſt confeſſe:
Bot of his gudnes not deliuered,
Me vnto death in that diſtreſſe.

19 Open therefore to me, the gates faire,
Quhilk are the gates of righteouſnes:
That through the ſame, I may haue repaire
And prayſe the Lord, his holynes.
20 This is Gods gate famous and worthy,
Whereat the righteous enter ſhal: (me
21 I will thee praiſe, Lord, quhilk haſt heard
and my deliuerance bene withall.

22 The ſtone quhilk wholy wes refuſed,
And of the buylders caſt away:
The ſame layed nowe and is placed,
As of the corner chief and ſtay.
23 Quhilk thing is done by th'onely working
Of God, the Lord moſt glorious:
And as a wonder is appearing,
Vnto our ſights moſt meruellous.

24 This is (of trueth) the day moſt happy,
Quhilk God hath made of his gudnes:
Let vs therefore make mirth and ioy,
And ſing to God with great gladnes.

25 O Lord I nowe beſeech and pray thee,
Saue thou the King, and him maintaine:
Giue him gude lucke, & proſperous to be,
O Lord, I yet require againe.

26 Who in the Name of God moſt holy,
Doth come, he bleſſed be alway:
We wiſhe alſo, ye may be happy,
Quhilk in Gods houſe are night and day.

27 The Lord our God, he is moſt mightie,
And hath vs giuen light at laſt:
Vnto the hornes of th' Altar holy,
Your ſacrifice nowe binde full faſt.

28 Thou art the God in whom I glory,
To thee will I giue praiſe therefore,
Euen thou, my God art, therefore will I
Laude and exalt thee euermore.
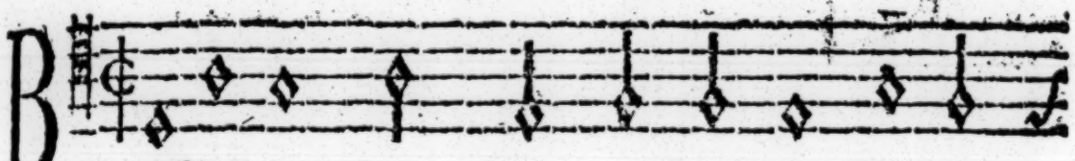
29 Giue to the Lord all praiſe and honour,
For gracious is he, and kynde:
Yea more, his mercy and great fauour,
Doth ay indure, world without end.

Beati immaculati in via, qui ambulant.

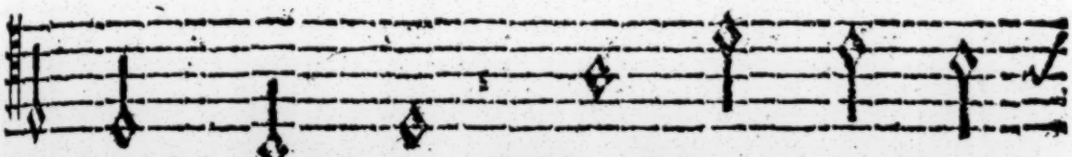
PSALME Cxix. W. Whit.

In this Psalme is conteined an exquisite Arte, and a wonderfull vehemencie, in setting furth the praises of Gods Lawe, wherein the Prophete can not satisfie him selfe, nor sufficiently expresse the affection qubilk he beareth thereunto, adding moreouer many notable complaintes and consolations. Wherefore it is meete that all the faithfull haue it alwaye bothe in hearte and in mouth. And in the Ebrew euerie eight verses beginne with one letter of the Alphabet.

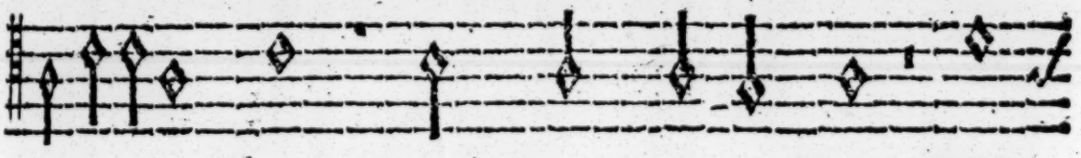
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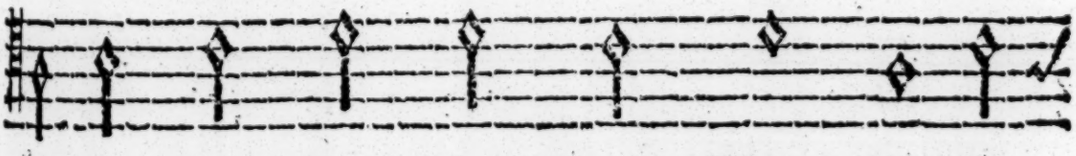


Blessed are they that perfect are, & pure



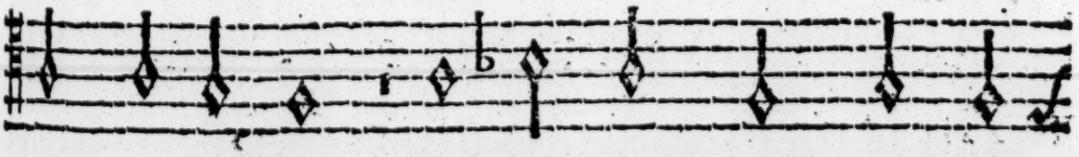
in mynde and heart. Whose liues and con-



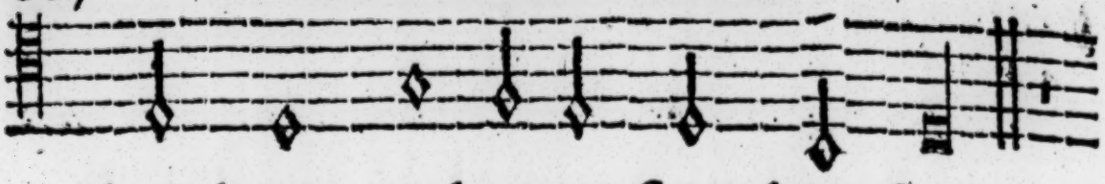
uersation, from Gods Law neuer start. Bles-



sed are they that giue them selues his sta-



tutes to obserue, Seking the Lord with all



their heart, and neuer from him ſwerue.

3 Doutles ſuch men go not aſtray,
nor do no wicked thing:
Quhilk ſtedfaſtly walke in his paths,
without any wandring.
4 It is thy will and commandement,
that with attentiue hede:
Thy noble and diuine precepts,
we learne and kepe in dede.

5 Oh, wolde to God it might thee pleaſe,
my waves ſo to addreſſe:
That I might both in heart and voyce,
thy lawes kepe and confeſſe.
6 So ſhulde no ſhame my lyfe atteint,
whiles I thus ſet myne eyes:
And bend my mynde alwaies to muſe,
on thy ſacred decrees.

7 Then will I praiſe with vpright heart,
and magnifie thy Name:
When I ſhall learne thy iudgements iuſt,
and lykewiſe proue the ſame.
8 And wholy wil I giue my ſelfe,
to kepe thy lawes moſte right:
Forſake me not for euer, Lord,

bot

bot ſhewe thy grace and might.

BETH 2.

9 By what meanes may a yong man beſt,
his life learne to amend?
If that he marke and kepe thy worde,
and therein his tyme ſpend,
10 Vnfainedlie I haue thee ſought,
and thus ſeking abyde:
Oh, neuer ſuffer me, ô Lord,
from thy precepts to ſlyde.

11 Within myne heart and ſecrete thoughtes,
thy wordes I haue hid ſtill:
That I might not at any tyme,
offend thy Godly will.
12 We magnifie thy Name, ô Lord,
and praiſe thee euermore:
Thy ſtatutes of moſt worthie fame,
ô Lord, teache me therefore.

13 My lippes haue neuer ceaſed to preach,
and publiſhe day and night:
The iudgements all quhilk did procede,
from thy mouth full of might.
14 Thy Teſtimonies and thy wayes,
pleaſe me no leſſe in dede.
Then all the treaſures of the earth,
quhilk worldlings make their mede.

15 Of thy precepts I will ſtill muſe,
and thereto frame my talke:
As at a marke, ſo will I aime,
thy wayes howe I may walke.
16 Myne onely ioy ſhall be ſo fixte,
and on thy lawes ſo ſet:
That nothing can me ſo farre blinde,
that I thy wordes forget.

GIMEL. 3

17 Graunt to thy ſeruant now ſuche grace,
as may my lyfe prolong:
Thine holy worde then will I kepe,
both in my heart and toung.
18 Myne eyes quhilk were dimme & ſhut vp,
ſo open and make bright,
That of thy law and marueilous warkes,
I may haue the cleare ſight.

19 I am a ſtranger in this earth,
wandring now here, now there:
Thy worde therefore to me diſcloſe,
my futeſteppes for to cleare.
20 My ſoule is rauiſht with deſire,
and neuer is at reſt:
Bot ſeketh to know thy iudgements hie,
and what may pleaſe the beſt.

21 The proude men and malicious,

thou

thou haſt deſtroyde echone:
And curſed are ſuch as do not
thine Heſtes attend vpon.
22 Lord turne from me rebuke and ſhame,
quhilk wicked men conſpire:
For I haue kept thy couenants,
with zeale as hote as fire.

23 The Princes great in counſell ſate,
and did againſt me ſpeake:
Bot then thy ſeruant thought how he,
thy ſtatutes might not breake.
24 For why? thy couenantes are my ioy,
and my great hartes ſolace:
They ſerue in ſtede of Counſellours,
my matters for to paſſe.

DALETH 4.

25 I am, alas, as brought to graue,
and almoſt turnde to duſte:
Reſtore therefore my lyfe againe,
as thy promiſe is iuſt.
26 My wayes when I acknowledged,
with mercy thou didſt heare:
Heare now eftſones and me inſtruct,
thy lawes to loue and feare.

27 Teache me once throughly for to know,
thy precepts and thy Lore:

Thy warkes then will I meditate,
and lay them vp in ſtore.
28 My ſoule I fele ſo ſore oppreſt,
that it melteth for grief:
According to thy worde therefore,
haſte Lord to ſend relief.

29 From lying and deceitfull lippes,
let thy grace me defend:
And that I may learne thee to loue,
thine holy law me ſend.
30 The way of trueth both ſtraight and ſure,
I haue choſen and found:
I ſet thy iudgements me before,
quhilk kepe me ſafe and ſound.

31 Since then, ô Lord I forced my ſelfe,
thy couenants to embrace:
Let me therefore haue no rebuke,
nor checke in any caſe.
32 Then will I runne with ioyfull cheare,
where thy worde doth me call:
When thou haſt ſet mine heart at large,
and rid me out of thrall.

HE ſ.

33 Inſtruct me, Lord, in the right trade,
of thy ſtatutes diuine:
And it to kepe euen to the end,

myne

myne heart will I inclyne.
34 Graunt me the knowledge of thy law,
and I ſhall it obey:
With heart and mynde, and all my might,
I wil it kepe, I ſay.

35 In the right path of thy preceptes,
guyde me, Lord, I the requyre:
None other pleaſure do I wiſh,
nor greater thing deſire.
36 Inclyne myne heart thy lawes to kepe,
and couenantes to embrace:
And from all filthie auarice:
Lord, ſhield me with thy grace.

37 From vaine deſire and worldly luſtes,
turne backe mine eyes and ſight:
Giue me the ſpirite of lyfe and power,
to walke thy wayes aright.
38 Confirme thy gracious promiſe Lord,
quhilk thou haſte made to me:
Quhilk am thy ſeruant and do loue,
and feare nothing bot thee.

39 Reproche and ſhame quhilk I ſo feare,
from me, ô Lord, expell:
For thou doeſt iudge with equitie,
and therein doeſt excell.
40 Beholde mine hearts deſire is bent,

thy Lawes to kepe for ay:
Lord, ſtrengthen me ſo with thy grace,
that it performe I may.

VAV 6.

41 Thy mercies great and manyfolde,
let me obteine, ô Lord:
Thy ſauing health let me enioy,
according to thy worde.
42 So ſhall I ſtoppe the ſclandrous mouthes,
of lewde men and vniuſt:
For in thy faithfull promiſes,
ſtandth my comfort and truſt.

43 The worde of trueth within my mouth,
let euer ſtill be preſt:
For in thy iudgements wonderfull,
myne hope doth ſtand and reſt.
44 And while that breath within my breſt,
doth naturall lyfe preſerue:
Yea, till this worlde ſhall be diſſolued,
thy Lawe will I obſerue.

45 So walke will I, as ſet at large,
and made fre from all drede,
Becauſe I ſought how for to kepe,
thy precepts and thy Rede.
46 Thy noble actes will I deſcribe,
as things of moſte greate fame:

Euen

Euen before Kings I will them blaſe,
and ſhrinke no whit for ſhame.

47 I will reioyce then to obey,
thy worthy heſtes and will:
Quhilk euermore I haue loued beſt,
and ſo will loue them ſtill.
48 Myne handes will I lift to thy lawes,
quhilk I haue dearly ſought:
And practiſe thy Commandements
I will in dede and thought.

ZAIN 7.

49 Thy promiſe quhilk thou maidſt to me
thy ſeruaunt, Lord, remember:
For therein haue I put my truſt,
and confidence for euer.
50 It is my comfort and my ioye,
when troubles me aſſaile:
For were my life not by thy worde,
my lyfe wolde ſune me faile.

51 The proude and ſuch as God contemne
ſtill made of me a skorne:
Yet wolde I not thy Law forſake,
as he that were forlorne.
52 But calde to mind, Lord thy great warkes
ſhewde to our Fathers olde:
Whereby I felt the ioy ſurmounte

my griefan hundreth folde.

53 But yet,alas,for feare I quake,
ſeing how wicked men,
Thy law forſoke,and did procure
thy iudgement:198 Who knoweth when?
54 And as for me,I framde my ſonges
thy Statutes to exalt,
When I among the ſtrangers dwelt,
and thoughtes gan me aſſalt.

55 I thought vpon thy name, ô Lord,
by night when others ſleepe:
As for thy law alſo I keepe,
and euer will it keepe.
56 This grace I did obteine,becauſe
thy Couenantes ſweete and deare
I did embrace,and alſo kepe
with reuerence and with feare.

HETH 8

57 O God quhilk art my parte and lot,
my comfort and my ſtay:
I haue decreed and promiſed
thy Law to kepe alway.
58 Myne earneſt heart did humbly ſue
in preſence of thy face:
As thou therefore haſt promiſed,
Lord,graunt me of thy grace.

59 My

59 My lyfe I haue examined,
and tryde my ſecret heart:
Quhilk to thy ſtatutes cauſed me
my feete ſtraight to conuert.
60 I did not ſtay nor lin[illegible] long,
as they that ſlouthfull are:
Bot haſtely thy lawes to kepe
I did my ſelfe beware.

61 The cruel bandes of wicked men
haue made of me their praye:
Yet wolde I not thy Lawe forget,
nor from thee go aſtray.
62 Thy righteous iudgement towarde me
ſo great is and ſo hie:
That euen at midnight will I ryſe
thy Name to magnifie.

63 Companion am I to al them
quhilk feare thee in their heart:
And nether will for loue nor dread
from thy Commandements ſtart.
64 Thy mercies, Lord, moſte plenteouſly
do all the worlde fulfill:
Oh, teache me how I may obey
thy ſtatutes and thy will.

TETH 9

65 According to thy promiſe, Lord,

ſo haſt thou with me delt:
For of thy grace in ſundrie ſortes
haue I thy ſeruant felt.
66 Teache me to iudge alwaies aright,
and giue me knowledge ſure:
For certeinely beleue I do,
that thy precepts are pure.

67 Yet thou didſt touch me with thy rodde
I erde and went aſtray:
Bot now I kepe thyne holy worde,
and make it all my ſtay.
68 Thou art both gude and gracious,
and giueſt moſt liberally:
Thyne ordinances how to kepe
therefore, ô Lord, teache me.

69 The proude & wicked men haue forgde
againſt me many a lye:
Yet thy Commandements ſtill obſerue,
with al myne heart will I.
70 Their heartes are ſwollen with worldly (wealth
as greaſe ſo are they fat,
Bot in thy Law do I delite,
and nothing ſeke but that.

71 Oh, happy tyme, may I wel ſay,
when thou didſt me correct:
For as a guide to learne thy Lawes

thy

thy roddes did me direct.
72 So that to me thy worde and Lawe
is dearer manifolde:
Then thousands great of siluer and gold
for ought that can be tolde.

IOD 10

73 Seing thyne handes haue made me, Lord,
to be thy creature:
Graunt knowledge lykewise how to learne
to put thy Lawes in vre.
74 So they that feare thee, shal reioyce,
when euer they me see,
Because I haue learnde by thy worde
to put my trust in thee.

75 When with they roddes the worlde is pla- (gude
I knowe the cause is iust,
So when tou didst correct me, Lord,
the cause iust nedes be must.
76 Now of thy gudnes, I thee pray,
some comfort to me send:
As thou to me thy seruant hetst,
so from all ill me shend.

77 Thy tender mercies power on me,
and I shal surely liue:
For ioy and consolation bothe,
thy Law to me doth giue.

78 Confound the proud, whose false pretense
is me for to destroye,
Bot as for me thyne Hestes to knowe,
I wil my selfe employe.

79 Who so with reuerence do thee feare,
to me let them retyre,
And suche as do thy Couenants knowe
and them alone desire.
80 Myne heart without all wauering
let on they lawes be bent,
That no confusion come to me,
whereby I shulde be shent.

CAPH 11

81 My soule doth faint, and ceaseth not
thy sauing health to craue:
And for thy wordes sake stil I trust
myne heartes desire to haue.
82 Myne eyes do faile with luking for
thy worde, and thus I say:
Oh when wilt thou me comfort, Lord?
why dost thou thus delay?

83 As a skinne bottell in the smoke,
so am I parcht and dryde:
Yet will I not out of myne heart
let thy Commandement slyde.
84 Alas how long shall I yet liue,

before

before I ſee the houre,
That on my foes, quhilk me torment,
thy vengeance thou wilt powre.

15 Preſumptuous men haue digged pittes,
thinking to make me ſure:
Thus contrarie againſt thy Lawe
myne hurt they do procure.
16 Bot thy Commandementes are al true,
and cauſeles they me grieue:
To thee therefore I do complaine,
that thou mightſt me relieue.

17 Almoſte they had me cleane deſtroyde,
and brought me quite to grounde:
Yet by thy Statutes I abode,
and therein ſuccour founde.
18 Reſtore me, Lord, againe to lyfe,
(for thy mercies excell)
And ſo ſhal I thy Couenantes kepe
till death my life expell.

LAMED 12

19 In heauens, Lord, where thou doſt dwel
thy worde is ſtabliſht ſure:
And ſhal for al eternitie
faſt grauen there indure.
90 From age to age thy trueth abideth
as doth the earth witneſſe,

Whose ground warke thou hast laide so sure
as no tongue can expresse.

91 Euen to his day we may wel see,
how all things perseuere,
According to thyne ordinance,
for all things thee reuere.
92 Had it not bene that in thy Law,
my soule had comfort sought:
Long tyme yer now in my distresse
I had bene brought to nought.

93 Therefore wil I thy Preceptes aye
in memorie kepe fast:
By them thou hast my lyfe restorde,
when I wes at last cast.
94 No wight to me can title make,
for I am onely thyne,
Saue me therefore, for to thy Lawes
myne eares and heart inclyne.

95 The wicked men do seke my bane,
and thereto lie in waite,
Bot I the while considered
thy noble Actes and great.
96 I see nothing in this wide worlde,
at lengt quhilk hath not end,
Bot thy commandement and thy worde,
beyonde all end extend.

MEM

MEM 13

97 What great desire and feruent loue
do I beare to thy Lawe?
All the day long my whole deuise
is onely on thy Sawe.
98 Thy worde hath taught me far to passe,
my foes in policie,
For still I kepe it as a thing
of moste excellencie.

99 My teachers quhilk did me instruct,
in knawledge I excell:
Because I do thy Couenantes kepe,
and them to others tell.
100 In wisedome I do passe also
the ancient men in dede,
And all because to kepe thy Lawes
I helde it aye best rede.

101 My feete I haue refrained eke
from euerie euill way,
Because that I continually
thy worde might kepe, I say.
102 I haue not swarued from thy iudgments,
nor yet shronke any del,
For why? thou hast taught me thereby,
to liue godly and wel.

103 Oh, Lord, how swete vnto my taste,

fynd I thy wordes alway:
Doutles no honie in my mouth
feel, ought so swete I may.
104 Thy Lawes haue me muche wisedome (learnd
that vtterly I hate,
All wicked and vngodly wayes
in euerie kynde or rate.

NVN 14

105 Euen as a lanterne to my feete,
so doth thy worde shine bright:
And to my pathes where euer I go,
it is a flaming light.
106 I haue both sworne, and wil performe,
most certeinly doutlesse:
That I will kepe thy Iudgementes iust
and them in lyfe expresse.

107 Affliction hath me sore oppresst,
and brought me to deaths dure:
O Lord, as thou hast promised,
so me to lyfe restore.
108 The offrings quhilk with heart and voyce
moste frankely I thee giue,
Accept and teache me how I maye
after thy Iudgementes liue.

109 My soule is aye so in myne hand,
that dangers it assaile,
Yet do I not thy Lawe forget,

nor

nor it to kepe will faile.

110 Although the wicked laide their nettes,
to catche me at a bray:
Yet did I not from thy preceptes
once swerue or go astray.

111 Thy Law I haue so claimde alway,
as myne owne heritage:
And why? for therein I delite
and set my whole courage.

112 For euermore I haue bene bent,
thy Statutes to fulfill:
Euen so lykewise vnto the end,
I will continue still.

SAMECH 15

113 The craftie thoughts and double heart,
I do alwayes detest:
Bot as for thy Lawe and preceptes
I loued them euer best.

114 Thou art myne hid and secret place,
my shield of strong defence:
Therefore haue I thy promises,
lukte for with patience.

115 Go to therefore ye wicked men,
departe from me anone:
For the Commandmentes will I kepe,
of God my Lord alone.

116 As thou haſt promiſde, ſo performe,
that death me not aſſaile:
Nor let my hope abuſe me ſo,
that through diſtruſt I quaile.

117 Vphold me, and I ſhalbe ſafe
for ought they do or ſay:
And in thy ſtatutes pleaſure take,
will I both night and day.

118 Thou haſt trode ſuche vnder thy feete,
as do thy Statutes breake:
For nought auailth thier ſubtiltie,
their counſel is bot weake.

119 Lyke droſſe thou caſts the wicked out,
where euer thy be, or dwell:
Therefore can I, as thy ſtatutes,
loue nothing half ſo well.

120 My fleſh, alas, is taken with feare,
as thought it were benomde:
For when I ſee thy Iudgements ſtreicte,
I am as one aſtonde.

AIN 16

121 I do the thing that lawful is,
and giue to all men right:
Reſigne me not to them that wolde
oppreſſe me with their might.

122 Bot for thy ſeruant ſuretie be,

in that thing that is gud:
That proude men giue me not the foile
quhilk rage as they were wode.

123 Myne eyes with waiting are now blind
thyne health ſo much I craue:
And eke thy righteous promiſe, Lord,
whereby thou wilt me ſaue.
124 Intreat thy ſeruant louingly,
and fauour to him ſhowe:
Thy ſtatutes of moſte excellencie,
teache me alſo to knowe.

125 Thyne humble ſeruant, Lord, I am:
oh, graunt me t'vnderſtand:
How by thy Statutes I may knowe,
beſt what to take in hand.
126 It is now tyme, Lord, to beginne,
for trueth is quyte decayde:
Thy Lawe lykewiſe they haue tranſgreſt,
and none againſt them ſaide.

127 This is the cauſe wherefore I loue
thy Lawes better then golde:
Or Iewelles fine quhilk are eſtemde,
moſte coſtely to be ſolde.
128 I thought thy preceptes al moſte iuſte,
and ſo them laide in ſtore:
All craftie and malicious wayes

I do abhorre therefore.

PE 16.

129 Thy Couenantes are moſte wonderful,
and ful of things profounde:
My ſoule therefore doth kepe them ſure
when they are tryde and founde.
130 When men firſt entre into thy wordes,
they find a light moſt cleare:
And verie Idiotes vnderſtand,
when they it read or heare.
131 For ioye I haue both gapte & breathde,
to know thy Commandment:
That I might guide my lyfe thereby,
I ſought what thing it ment.
132 With mercy and compaſſion, Lord,
behold me from aboue:
As thou art wont to beholde ſuche
as thy Name feare and loue.
133 Direct my futeſteppes by thy worde,
that I thy will may knowe:
And neuer let iniquitie
thy ſeruant ouerthrowe.
134 From ſclādrous tongues & deadly harmes
preſerue and kepe me ſure:
Thy Preceptes then will I obſerue,
and put them eke in vre.
135 Thy countenāce, quhilk doth ſurmount,
the

the ſunne in his bright hewe:
Let ſhyne on me, and by thy Lawe
teache me what to eſchewe.
136 Out of myne eyes great fluds guſh out
of drerie teares and fel:
When I beholde how wicked men
thy Lawe kepe neuer a del.

ZADE 18.

137 In euerie point, Lord, thou art iuſt,
the wicked though they grudge:
And when thou doſt ſentence pronounce,
thout art a righteous Iudge.
138 To render right and flee from guile,
are two chief pointes and hye:
And ſuch as thou haſt in thy Lawe
commanded vs ſtrictly.

139 With zeale and wraith I am conſumde,
and euen pined away:
To ſee my foes thy wordes forget,
for ought that I do may.
140 So pure and perfite is thy worde,
as any heart can deme:
And I thy ſeruant nothing more
do loue or yet eſteme.

141 And though I be nothing ſet by,
as one of baſe degree:

Yet do I not thyne Heſtes forget,
nor ſhrinke away from thee.
142 Thy righteouſnes, Lord, is moſt iuſt,
for euer to indure:
Alſo thy Lawe is trueth it ſelfe,
moſte conſtant and moſte pure.

143 Trouble and grief haue ſeaſde on me,
and brought me wondrous lowe:
Yet do I ſtill of thy Preceptes,
delite to heare and knowe.
144 The righteouſnes of thy Iudgementes
do laſt for euermore:
Then teache them me, for euen in them
my lyfe lieth vp in ſtore.

KOPH 18

145 With feruent heart I calde and cryde,
now anſwer me, ô Lord,
That thy Commandments to obſerue
I may fully accord.
146 To thee my God I make my ſute,
with moſt humble requeſt:
Saue me therefore, and I will keepe,
Thy Precept and thyne Heſt.

147 To thee I crye, euen in the morne,
before the day waxe light:
Becauſe that I haue in thy worde,

my

my confidence whole plight:
148 Myne eyes preuent the watch by night,
and yer they call, I wake:
That by deuiſing of thy word
I might ſome comfort take:

149 Incline thine eares to heare my voice,
and pitie on me take:
As thou waſt wont, ſo iudge me Lord,
leſt lyfe me ſhuld forſake.
150 My foes draw neare, and do procure,
my death maliciouſly:
Quhilk from thy Law are farre gone backe,
and ſtrayed from it leudly.

151 Therefore, ô Lord, approche thou neare,
for nede doth ſo requyre:
And all thy preceptes trew they are,
then helpe I thee deſire.
152 By thy Commandements I haue learnd,
not nowe, but long ago:
That they remaine for euermore,
thou haſt them grounded ſo.

RESCH.

153 My trouble and affliction,
conſider and beholde:
Deliuer me, for of thy Lawe,
I euer take faſt holde.

154 Defend my gude and righteous cauſe,
with ſpede me ſuccour ſend:
From death, as thou haſt promiſed,
Lord kepe me and defend.

155 As for the wicked, farre they are,
from hauing health and grace:
Whereby they might thy Statutes know,
they enter not the trace.

156 Great are thy mercies, Lord, I graunt:
what tongue can them attaine?
And as thou haſt me iudged yer now,
ſo let me life obteine.

157 Though many men did trouble me,
and perſecute moſt ſore:
Yet from thy Lawes I neuer ſhronke,
nor went awrie therefore.

158 And trueth it is: for grief I dye,
when I theſe traitors ſie:
Becauſe they kepe no whit thy worde,
nor yet ſeke to know thee.

159 Behold, for I do loue thy Lawes,
with heart moſt glad and faine:
As thou art gud and gracious, Lord,
reſtore my life againe.

160 What thy worde doth decre, muſt be,
and ſo it hath bene euer:

Thy righteous iudgementes are alſo,
moſt true, and decay neuer.

SCHIN. 21.

161 Princes haue ſought by crueltie,
cauſeles to make me crouche:
Bot all in vaine: for of thy worde,
the feare did myne heart touche.
162 And certeinely euen of thy worde,
I wes more merie and glad:
Then he that of riche ſpoyles and preye,
great ſtore and plentie had.

163 As for all lyes and falſitie,
I hate moſt and deteſt.
For why? thine holy Law do I
aboue all things loue beſt.
164 Seuen tymes a day I prayſe thee, Lord,
ſinging with heart and voyce:
Thy righteous Actes and wonderfull,
ſo cauſe me to reioyce.

165 Great peace and reſt ſhall all ſuch haue,
quhilk do thy Statutes loue:
No danger ſhall their quiet ſtate,
impare or once remoue.
166 Myne onely health and comfort, Lord,
I luke for at thy hand:
And therefore haue I done thoſe things,

quhilk thou didst me command.

167 Thy lawes haue bene mine exercise,
quhilk my soule most desirde:
So much my loue to them wes bent,
that noght els I requyrde.
168 Thy statutes and commandements,
I kept, thou knowest, aright:
For all the things that I haue done,
are present in thy sight.

TAV. 22

169 O Lord, let my complaint and cry,
before thy face appeare:
And as thou haste me promise made,
so teache me thee to feare.
170 Myne humble supplication,
toward thee let find accesse:
And grant me, Lord, deliuerance:
for so is thy promise.

171 Then shall my lippes thy praises speake,
after moste ample sorte
When thou thy statutes hast me taught
wherein standeth all comforte.
172 My toung shal sing and preach thy word,
and on this wise shall say,
Gods famous acts and noble lawes,
are iust and perfect all.

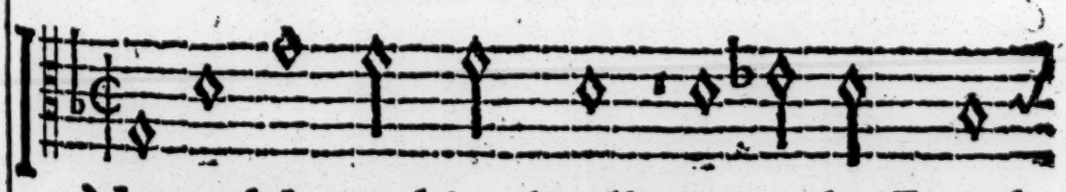
173 Stretch out thine hand, I thee beſeche,
and ſpedely me ſaue:
For thy commandements to obſerue,
choſen, ô Lord, I haue.
174 Of thee alone, Lord, I craue health,
for other knowe I none:
And in thy Law, and nothing els,
I do delyte alone.

175 Grant me therefore long dayes to liue,
thy Name to magnifie:
And of thy iudgements mercifull,
let me thy fauour try.
176 For I wes loſte, and went aſtray,
muche lyke a wandring ſhepe:
Oh, ſeke me, for I haue not failde,
thy commandements to kepe.

Ad Dominum cum tribularer.

PSALME cxx. T. Ster.
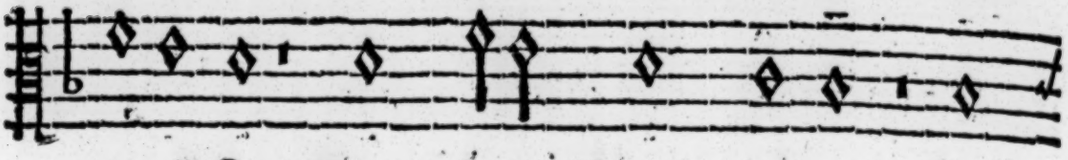
The prayer of Dauid being nowe baniſhed among the barbarous people of Arabia, by the falſe reportes of enuious flatterers. And therfore he lamẽteth his long abode among thoſe infideles, who were giuen to all kinde of wickednes and contention.
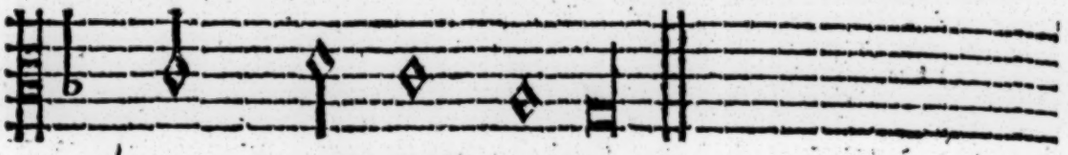


IN trouble and in thrall, Vnto the Lord



I call, And he doth me comfort: Deliuer



me, I ſay, From lyers lippes alway, And



tounges of falſe reporte.

3 What vantage or what thing,
Getſt thou, thus for to ſting:
Thou falſe and flattring lyer?

4 Thy toung doth hurt I wene,
No leſſe then arrowes kene:
Or whote conſuming fyre.

5 Alas, to long I ſlake,
Within theſe tents ſo blake:
(Quhilk Kedars are by name)
By whome the folke elect,
And all of Iſackes ſect,
Are put to open ſhame.

6 With them that peace did hate,
I came a peace to make:
And ſet a quyet lyfe.
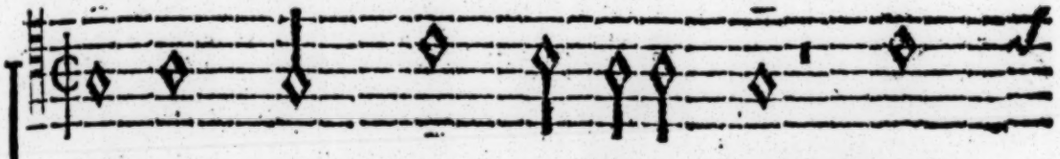
7 Bot when my worde wes tolde,

Cauſeles I wes controlde,
By them that wolde haue ſtrife.

Leuaui oculos meos in montes.

PSALME cxxi. W.W.

¶ *The Prophet ſheweth by his owne example that the faithfull ought to luke for all their ſuccour of God alone, Who will gouerne and giue gude ſucceſſe to all their Godly enterpriſes.*



I lift vp myne eyes to Sion hill, From
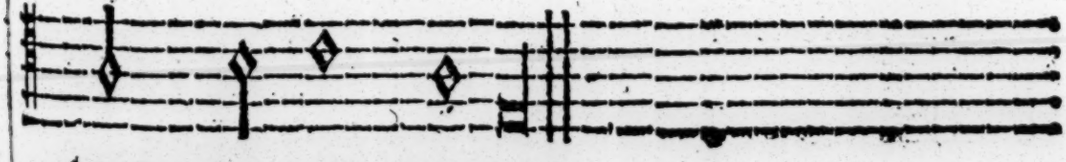


whence I do attend. That ſuccour God me



ſend. The mightie God me ſuccour will,



Quhilk heauen and earth framed, And all



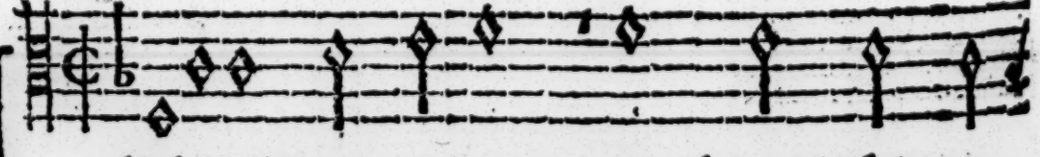
things therein named.

3 Thy fute from ſlip he will preſerue,
And will the ſafely kepe:
For he will neuer ſlepe.
4 Lo, he that Iſrael doth conſerue,
No ſlepe at all can him catche.
Bot his eyes ſhall euer watche.
5 The Lord is thy warrant alway,
The Lord eke doth thee couer:
As at thy right hand euer.
6 The Sunne ſhall not the partch by day,
Nor the Mone (not halfe ſo bright)
Shall with colde thee hurt by night.
7 The Lord will kepe the from diſtreſſe,
And will thy lyfe ſure ſaue:
And thou alſo ſhalt haue,
8 In all thy buſines gude ſucceſſe,
Where euer thou goeſt in, or out,
God will thy things bring about.

Letatus ſum in his quæ dicta.
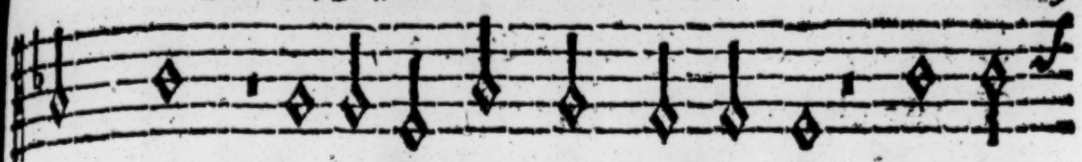
PSALME LXXII. W.K.

¶ Dauid reioyceth in the Name of the faithfull, that God hath accompliſhed his promiſe, and placed his Arke in Sion: for the quhilk he giueth thankes, & prayeth for the proſperitie of the Kirk.

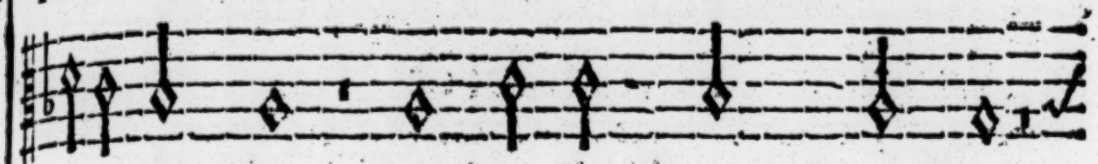


I did in heart reioyce, To heare the peo-

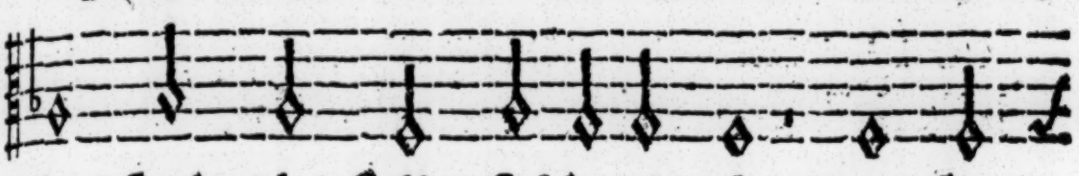
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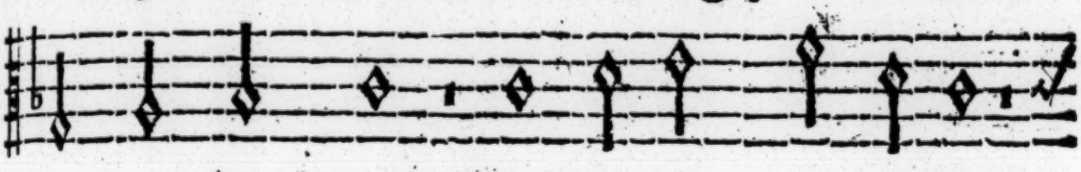


ples voyce, In offering ſo willingly: For let



vs vp, ſay they. And in the Lords houſe pray
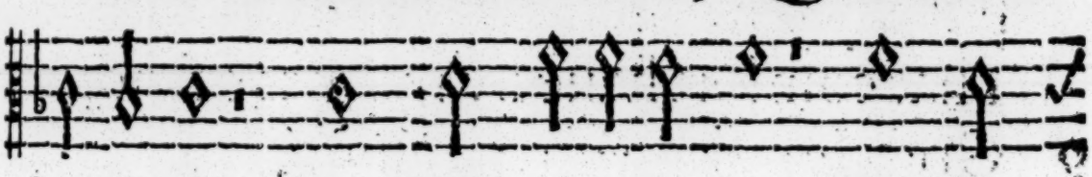


Thus ſpake the folke ful louingly: Our feete
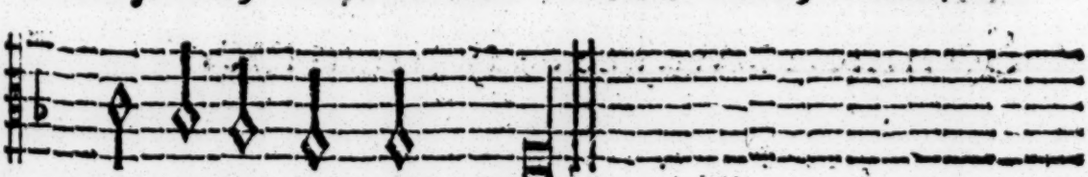


that wandred wide, Shal in thy gates abide,



O thou Ieruſalem full faire, Quhilk art ſo



ſemely ſet, Much like a citie net, The like



whereof is not els where.

The tribes with one accord,
The Tribes of God the Lord,
Are thither bent their way to take:
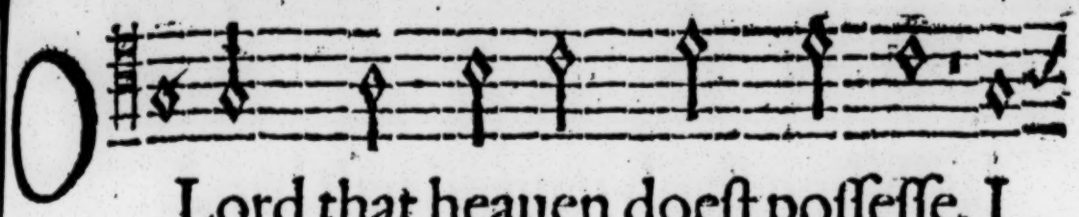
So God before did tell:
That there his Iſraell,
Their prayers ſhould together make.
5 For there are thrones erect,
And that for this reſpect
To ſet furth iuſtice orderly:
Quhilk thrones, right to mainteine,
To Dauids houſe perteine,
His folke to iudge accordingly.

6 To pray let vs not ceaſe,
For Ieruſalems peace:
Thy friendes God proſper mightely.
7 Peace be thy walles about,
And proſper thee throughout:
Thy palaces continually.
8 I wiſh thy proſperous ſtate,
For my pure brethrens ſake,
That comfort haue by meanes of thee.
9 Gods houſe doeth me allure,
Thy wealth for to procure,
So much alwayes as lyeth in me.

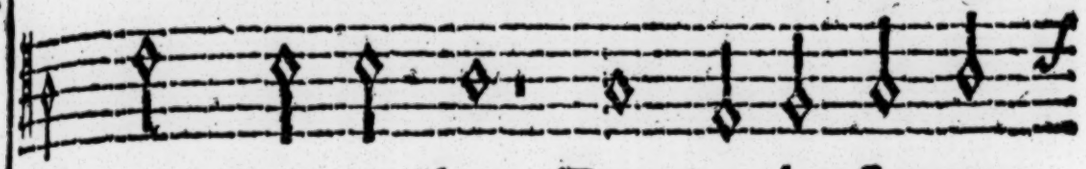
Ad te leuaui oculos meos.

PSALME Cxxiii. T. Ster.

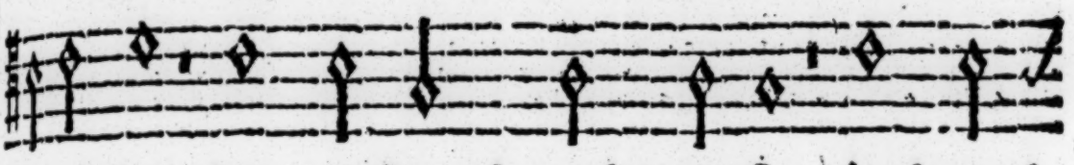
¶ *A prayer of the faithfull, quhilk are afflicted by the wicked worldlings and contemners of God.*



O Lord that heauen doeſt poſſeſſe, I



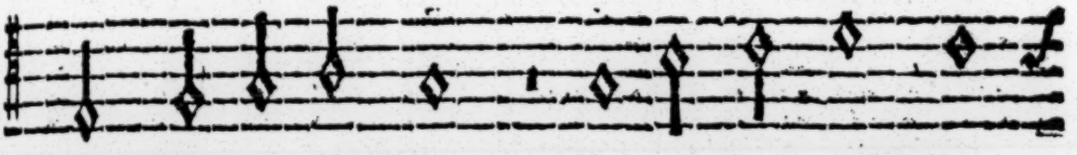
lift myne eyes to thee: Euen as the ſeruant



lifteth his, his maſters handes to ſie. As hand-



maides watche their maiſtres handes, ſome



grace for to atchieue: So we behold the



Lord our God, till he doe vs forgiue.
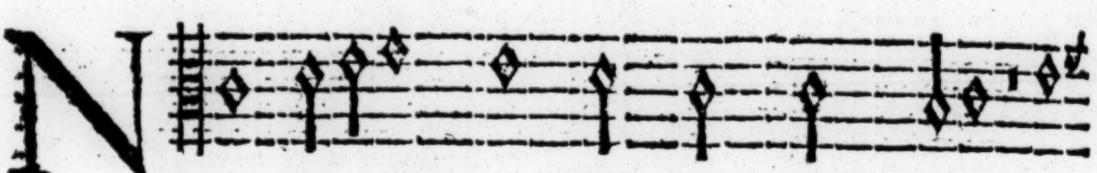
Lord graunt vs thy compaſſion,
and mercie in thy ſight:
For we be filde and ouercome,
with hatred and deſpight.
Our myndes be ſtuft with great rebuke,
the riche and worldly wiſe,

Do make of vs their mocking ſtocke,
the proude doe vs deſpiſe.
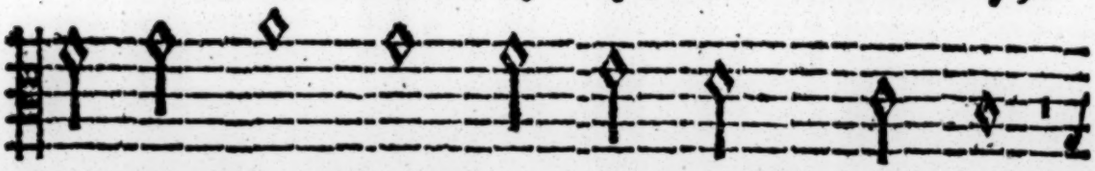
Niſi Dominus fuiſſet in nobis.

PSALME Cxxiiii. W. Whit.

¶ The people of God being deliuered out of a great danger, acknowledge not to haue eſcaped by their owne power, bot through the fauour of God, and ſhewe in how great perill they were.



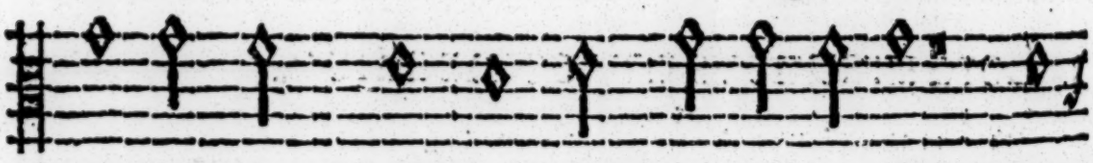
NOw Iſraell may ſay, and that truely, If



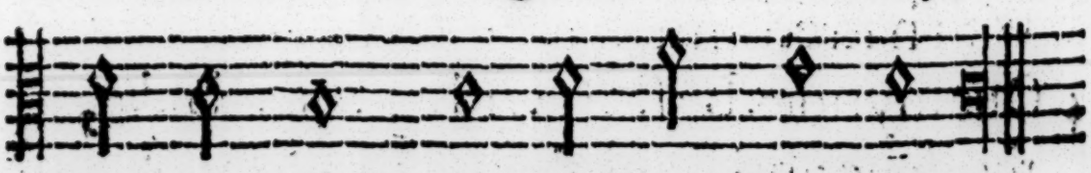
that the Lord had not our cauſe mainteinde,



If that the Lord had not our right ſuſteinde



Whē all the world againſt vs furiouſly, Made



their vproares, and ſaid we ſhuld all dye.

3 Now

3 Now long ago,
they had deuoured vs all:
And ſwallowde quicke,
for ought that we could deme:
Such wes their rage,
as we might well eſteme.
4 And as the fludes,
with mightie force do fall,
So had they now
our life euen brought to thrall.

5 The raging ſtreames,
moſt proude in roaring noyce:
Had long ago,
ouerwhelmde vs in the depe:
6 Bot loued be God,
quhilk doeth vs ſafely keepe:
From bludie teeth,
and their moſt cruell voyce,
Quhilk as a praye,
to eate vs would reioyce.

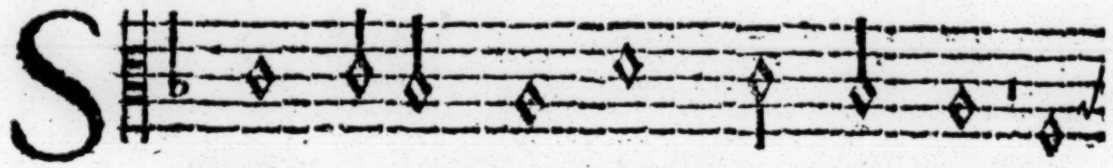
7 Euen as the birde,
out of the foulers gren:
Eſcapth away,
right ſo it farth with vs:
Broke are their nettes,
and we haue ſcaped thus.

8 God that made heauen
and earth, is our helpe then:
His Name hath ſaued
vs from theſe wicked men.

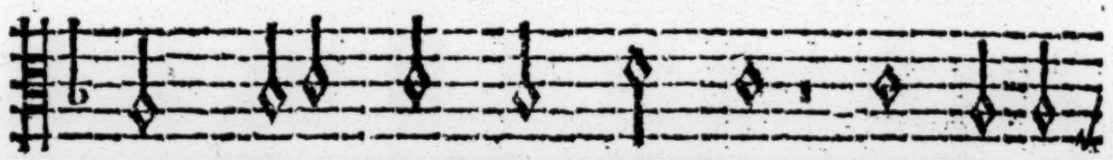
Qui confidunt in Domino.

PSALME Cxxv. W. Kc.

¶ He deſcribeth the aſſurance of the faithful in their afflictions, and deſireth their wealth, and the deſtruction of the wicked.
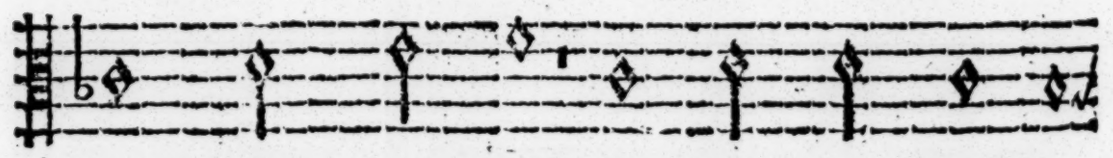


Vche as in God the Lord do truſt, as



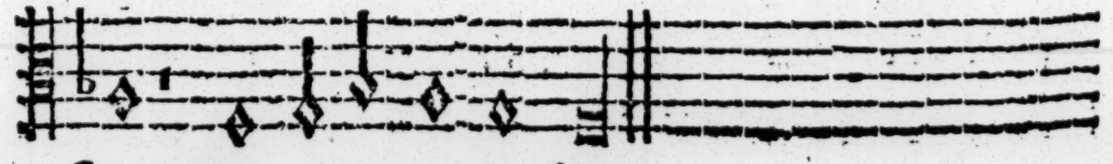
mount Sion ſhal firmely ſtand, And be re-



moued at no hande, The Lord will counte



them right and iuſt. So that they ſhall be



ſure, For euer to indure.

2 As mightie mountaines huge and great,
Ieruſalem about doe cloſe:
So will the Lord be vnto thoſe,
Who on his godly will do waite.
Such are to him ſo deare,
They neuer nede to feare.

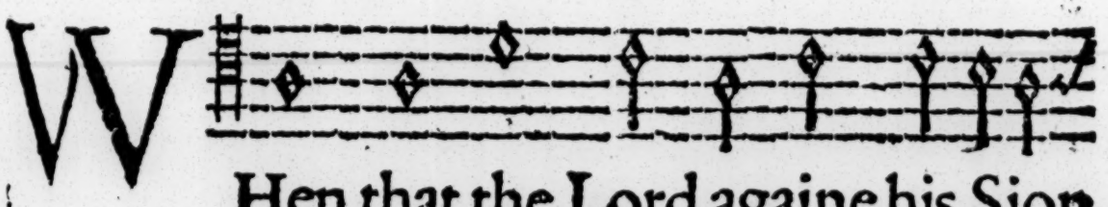
3 For though the righteous trye doeth he,
By making wicked men his rodde:
Leſt they through grief forſake their God,
It ſhall not as their lot ſtill be.
4 Giue, Lord, to thoſe thy light,
Whoſe heartes are true and right.

5 Bot as for ſuch as turne aſide,
By cruked wayes quhilk they out ſouglit,
The Lord will ſurely bring to nought,
With workers vile they ſhall abide:
Bot peace with Iſrael,
For euermore ſhall dwell.

In conuertendo Dominus capti.

PSALME Cxxvi. W. Ke.

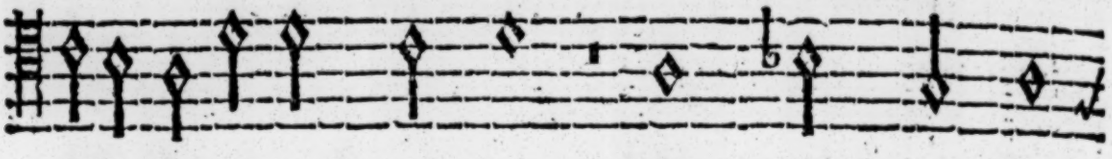
This Pſalme wes made after the returne of the people frō Babylon, & ſheweth that the meane of their deliuerance wes wōderfull after the ſeuētie yeares captiuitie forſpoken by Ierem. chap. 25. 12. & 29. 10.



WHen that the Lord againe his Sion



had furth brought. From bondage great and
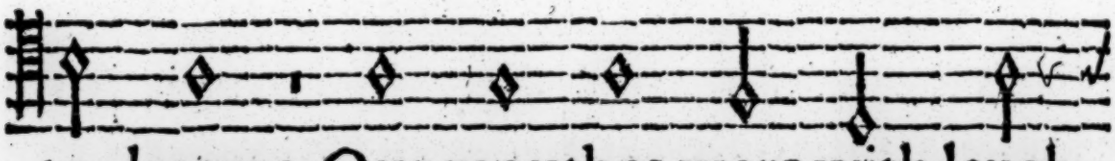


alſo ſeruitude extreme, His warke wes ſuch



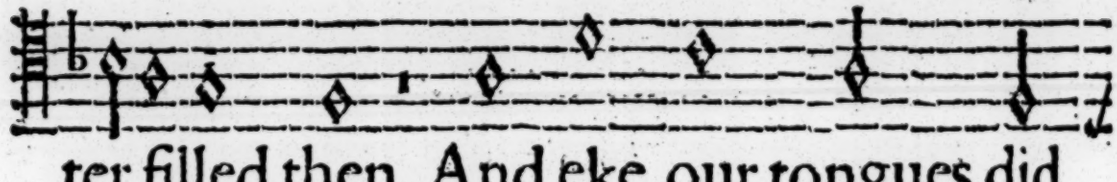
as did ſurmoũt mans heart and thought, So



that we were much like to them that vſe



to dreame: Our mouthes were with laugh-



ter filled then, And eke our tongues did



ſhowe vs ioyfull men.

2 The heathen folke,
were forced then, this to confeſſe,
Howe that the Lord,
for them alſo great things had done.

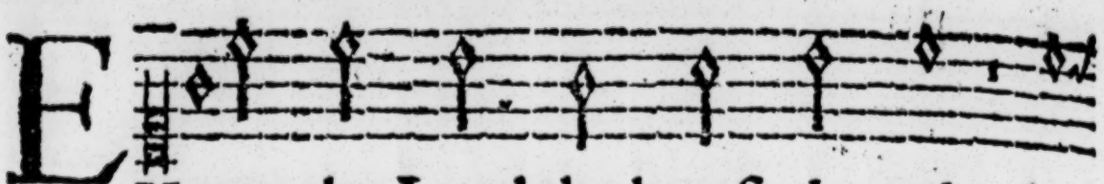
5 Bot much more we,
and therefore can confesse no lesse:
Wherefore to ioy,
we haue gud cause as we begonne.
4 O Lord, go furth,
thou canst our bondage end:
As to desertes,
thy flowing riuers send.

5 Full true it is,
that they quhilk sowe with teares in dede,
A time will come,
when they shall reape in mirth and ioy.
6 They went and wept,
in bearing of their precious sede.
For that their foes,
full often tymes did them annoy:
Bot their returne,
with ioy they shall sure sie:
Their sheaues home bring,
and not impeded be.

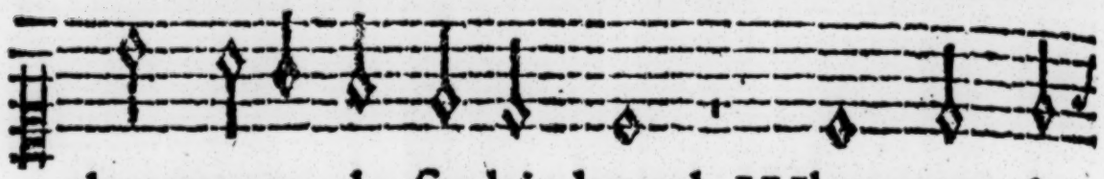
Nisi Dominus ædificauerit.

PSALME Cxxvii. W. Whit.

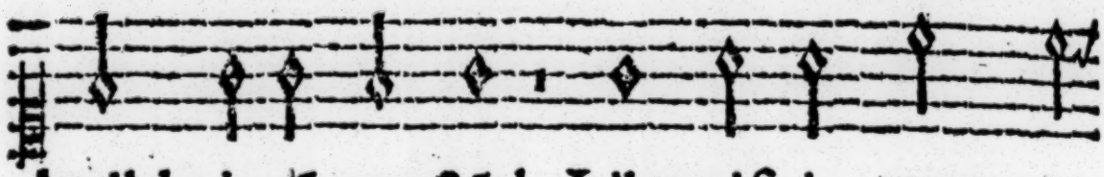
¶ *It is not mans wit, power or labour, bot the free gudnesse of God, that giueth riches, preserueth townes and countries, and graunteth nourishment and children.*
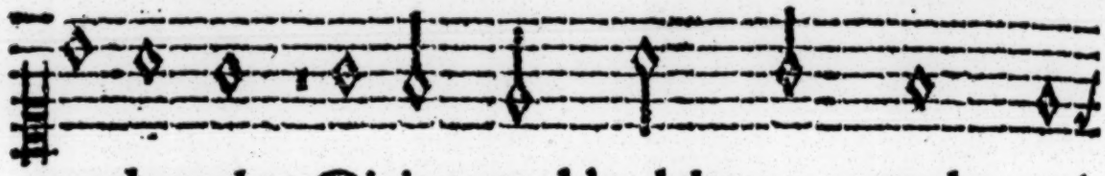


EXcept the Lord the houſe do make, And



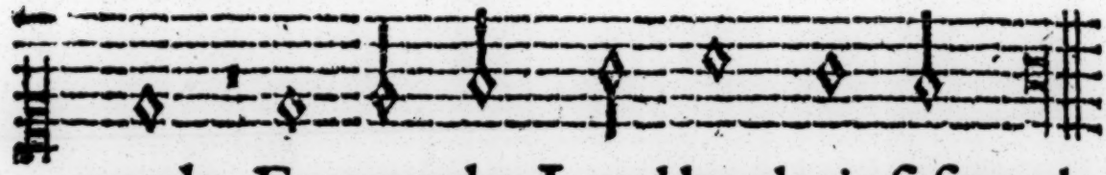
thereunto do ſet his hand, What men do



builde, it cā not ſtād: Likewiſe in vayne men



vndertake, Cities and holdes to watche and



warde, Except the Lord be their ſafegarde.

2 Though ye riſe early in the morne,
And ſo at night go late to bed:
Feding full hardly with browne bread,
Yet were your labour loſt and worne:
Bot they whom God doth loue and kepe,
Receiue all things with quiet ſlepe.

3 Therefore marke well, when euer ye ſee,
That men haue heirs t'enioye their land:

It

It is the gift of Gods owne hand,
For God himſelfe doth multiplie
Of his great liberalitie
The bleſſing of poſteritie.

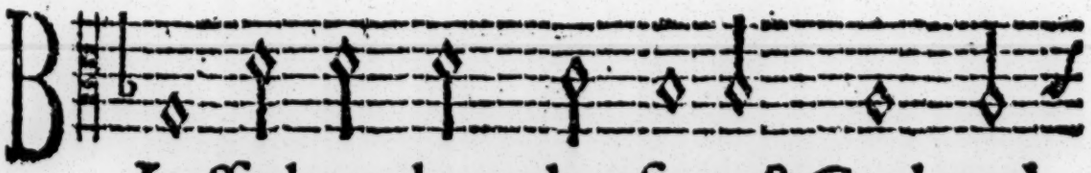
4 And when the children come to age,
They growe in ſtrength and actiuenes,
In perſone, and in comelines:
So that a ſhaft ſhot with courage
Of one that hath a moſte ſtrong arme,
Flieth not ſo ſwift, nor doth like harme.

5 Oh, wel is him that hath his quiuer
Furniſht with ſuche artillerie:
For when in perill he ſhalbe,
Such one ſhall neuer ſhake nor ſhiuer,
When that he pleadth before the iudge,
Againſt his foes quhilk beare him grudge.

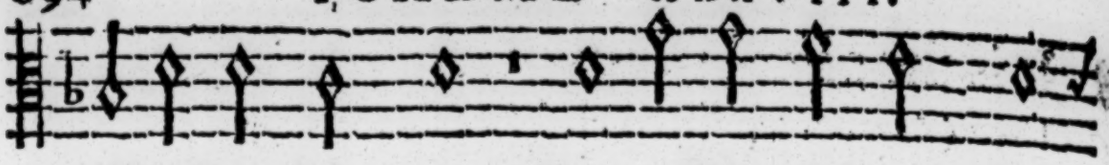
Beati omnes qui timent Dominum.

PSALME Cxxviii. T.Ster.

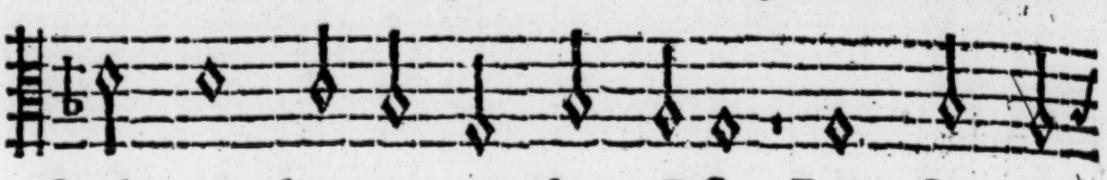
¶ *He deſcribeth the proſperous eſtate of thē that be maried in the feare of God, ioyning withall, the promiſe of Gods bleſſinges to all them that liue in this honorable eſtate, according to his commandementes.*



Leſſed art thou that feareſt God, and



walkeſt in his waye? For of thy labour thou



ſhalt eate, happy art thou I ſay. Like fruteful



vines on the houſe ſydes, ſo doth thy wyfe



ſpring out: Thy children ſtand like oliue



plantes, thy table rounde about.
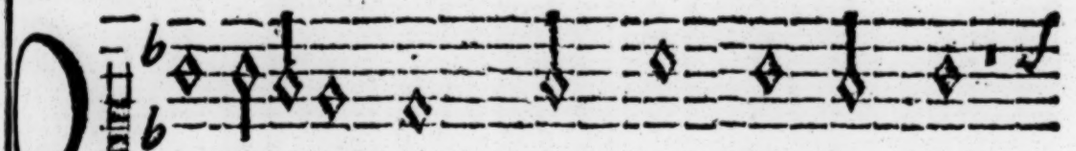
4 Thus art thou bleſt that feareſt God,
and he ſhall let thee ſie:
5 The promiſed Ieruſalem,
and his felicitie.
6 Thou ſhalt thy childrens children ſie,
to thy great ioyes increaſe:
And likewiſe grace on Iſrael,
proſperitie and peace.

Sæpe expugnauit me à iuuentute.

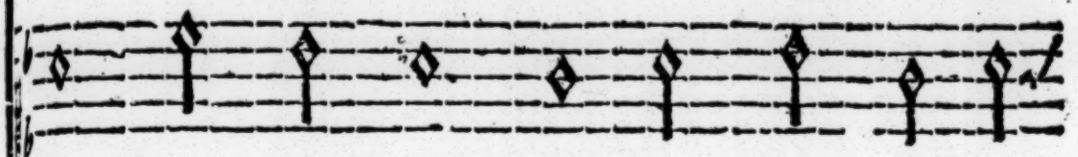
PSALME Cxxix. W. Whit.

J. David

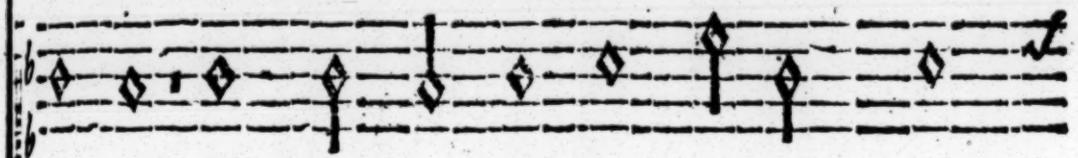
Dauid admoniſheth the Kirk to reioyce, though it haue bene afflicted in all ages: For God will deliuer it, and the enemies for all their glorious ſhewe, ſhall ſuddenly be deſtroyed.



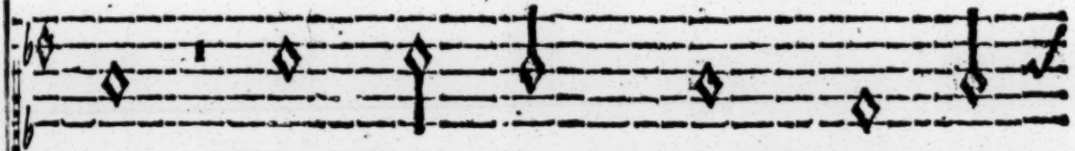
O F Iſraell this may now be the ſong



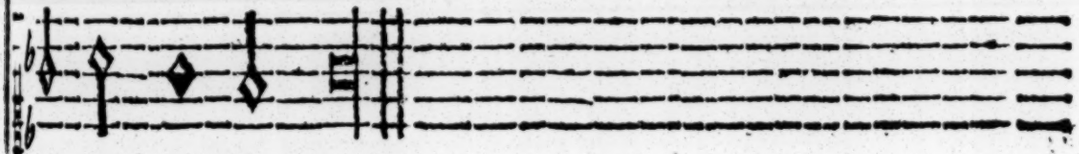
Euen from my youth my foes haue oft me



noyed: A thouſand ils, ſince I wes tendre



& yong, They haue me wrought, yet wes



I not deſtroyed.

3 As yet I beare,
the marke in bone and ſkinne:
That one wolde thinke,
that the plowe men with their plowes,
Vpon my backe
haue made their balkes farre in:

For lykę plowde grounde,
euen ſo haue I long forowes.

4 Bot yet the Lord
quhilk doeth all things iuſtly,
Hath cut the ropes,
and ſo ſtayde the wickeds rage.
5 Euen ſo ſhall all
ſuch, periſh ſhamefully:
Quhilk hate Sion,
or wiſh it any domage.

6 All ſuch men ſhall
be like the graſſe that groweth
Vpon the walles,
or toppes of houſes moſt hye,
Quhilk ſuddenly,
or one beware, withreth:
So that no frute
on ſuch herbes can gathred be.

7 Neuer man ſawe
that any mower mowde
Such graſſe as that,
or thereof his hand did fill:
Much leſſe that he,
quhilk glainth of that is ſowde,
Vnder his arme
bare ſome thing his houſe vntill:

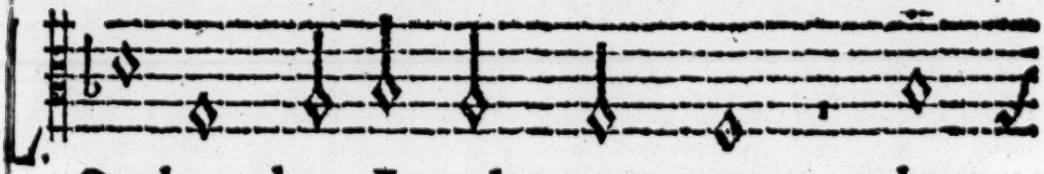
8 Nor

Nor yet that he
that passeth by that way,
ith to the reapers,
God saue you, or God speede:
o, no man doth
wish them gude lucke, I say,
pray that God
wolde for their warke graunt them mede.

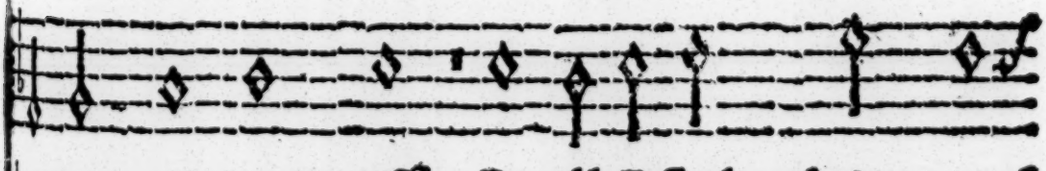
De profundis clamaui ad te Domine.

PSALME Cxxx. W. Whit.

An affectuous prayer of him that for his sinnes had susteined gread afflictions, and notwithstanding he fully trusteth, and assureth himselfe to obteine mercy and forgiuenesse of his sinnes, and at length deliuerance from all euill.



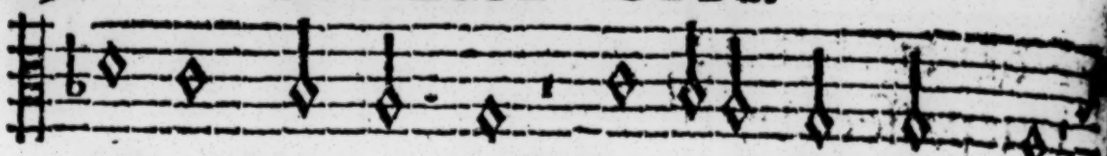
Ord to thee I make my mone, when



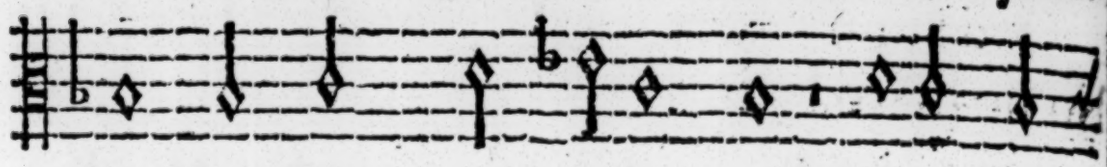
dangers me oppresse: I call, I sigh, plaine and



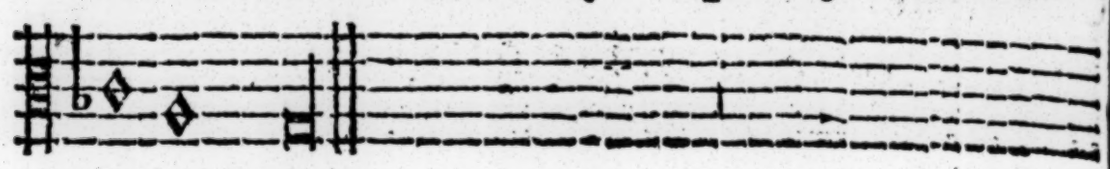
grone, Trusting to finde release. Heare now



ô Lord, my requeſt, For it is full due tyme:



And let thine eares ay be preſt, Vnto this



prayer myne.

3 O Lord my God, if thou waye
Our ſinnes, and them peruſe:
Who ſhall then eſcape, and ſay,
I can my ſelf excuſe.

4 Bot, Lord, thou art mercifull,
And turnſt to vs thy grace,
That we with heartes moſt carefull
Shuld feare before thy face.

5 In God I put my whole truſt:
My ſoule waith on his will:
For his promiſe is moſt iuſt,
And I hope therein ſtill.

6 My ſoule to God hath regarde,
Wiſhing for him alway:
More then they that watche and warde,
To ſie the dawning day.

7 L

Let Iſraell then boldely,
In the Lord put his truſt:
He is that God of mercy
That his deliuer muſt.
For he it is that muſt ſaue,
Iſrael from his ſinne,
And all ſuch as ſurely haue,
Their confidence in him.

Domine non eſt exaltatum.

PSALME Cxxxi. N.

Dauid charged with ambition and gredy deſire to reigne proteſteth his humilitie and modeſtie before God, and teacheth all men what they ſhulde do.

Sing this as the 69. Pſalme.

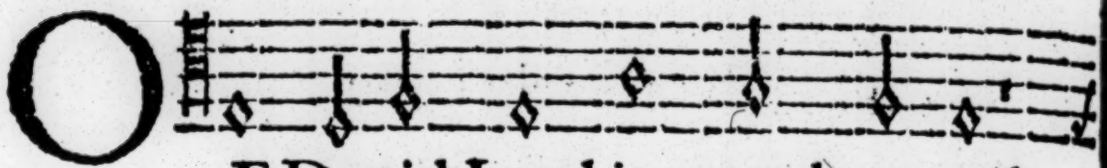
LOrd I am not puft vp in mynde,
I haue no ſcornefull eye:
I do not exerciſe my ſelfe,
in things that be to hye.
Bot as a child that wayned is,
euen from his mothers breſt:
So haue I Lord behaued my ſelfe,
in ſilence and in reſt.

O Iſraell, truſt in the Lord,
let him be all thy ſtay:
From this time furth for euermore,
from age to age I ſay.

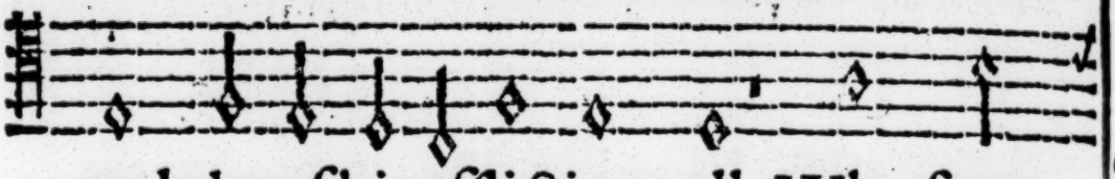
Memento Domine Dauid, & omnes.

PSALME Cxxxii. I. C.

The faithful grounding on Gods promise made vnto Dauid, desireth that he wolde establishe the same both as touching his posteritie and the buylding of the Temple, to pray there as wes foresspoken.



OF Dauid Lord in mynde recorde,



and eke of his afflictions all, Who sware



an othe vnto the Lord. And made a so-



lemne vowe with all: saying, to Iaacobs



mightie God.

3 This promise Lord, to thee I make,
Myne house not enter in will I:
4 Nor rest vpon my couche will take,
Ne once giue slepe vnto myne eye,
Or yet myne eyeliddes close from wake:

Vntill

5 Vntill I for the Lord prouide,
And finde ſome place his owne to be,
Where Iacobs mightie God may byde:
And plant his houſe eternally,
There to remaine from tyme to tyde.

6 Beholde the ſame then heare did we,
In Ephrata that frutefull ground:
Quhilk is right pleaſant vnto thee,
And haue thy dwelling place out found,
Within the Forreſts fieldes to be.

7 Thy Tabernacles there once pight,
To worſhip thee, we will be preſt:
Before thy futeſtole there in ſight.
8 Ariſe therefore come to thy reſt,
Thou, and the Arke of thy great might.

9 Let righteouſnes thy Prieſtes embrace,
A precious garment it them make,
Giue to thine holy ones ſolace:
10 And for thy ſeruant Dauids ſake,
Refuſe not thine annointed face.

11 To Dauid God in trueth did ſweare,
And ſure he will performe that thing,
Saying doutleſſe I will vpreare,
The frute that from thy loynes ſhall ſpring
Vpon thy throne the rule to beare.

12 Gif that thy ſonnes my bonde retaine,
And from my lawes abacke not flit:

Quhilk I them learne: this grace againe,
Will I them ſhewe, their ſonnes ſhall ſit,
Vpon thy ſeate, aye to remaine.

13 For God hath choſen mount Sion,
Where to abide he liketh well:
14 Saying, this is my reſt alone,
For euermore, I here will dwell,
My whole delite is ſet thereon.

15 I doubtleſſe will her victuals bleſſe,
Her pure with bread eke ſatisfie:
And cloth her prieſts with healthfulnes,
Yea all her gud men cauſe will I,
To ſhout and cry for ioyfulnes.

16 My ſeruant Dauids horne of might,
In her will I make budde and ſpring:
For I ordained haue a light,
To mine annointed Chriſt and King,
(There to remaine in all mens ſight)
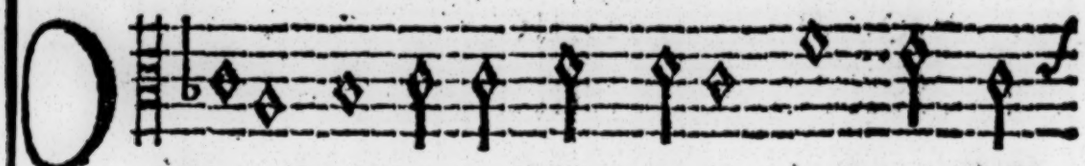
17 Bot I will cloth his enemies all,
With vile reproche, rebuke and ſhame:
Where as his crowne imperiall,
Vnto his honour and great fame,
Vpon his head ſtill floriſh ſhall.

Ecce quam bonum & quam.

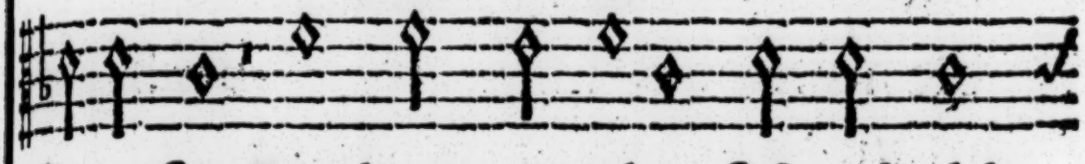
PSALME Cxxxiii. Whit.

ȝ This

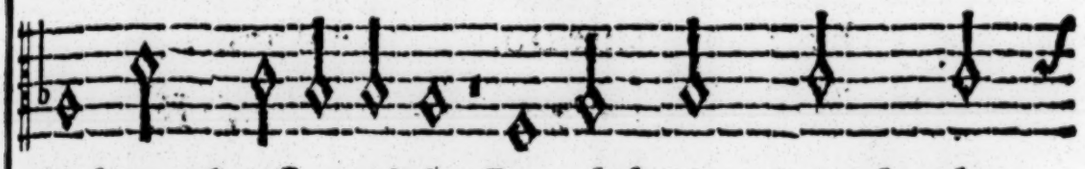
¶This Psalme conteineth the commendation of brotherly amitye among the seruantes of God.



How happy a thing it is, and ioyfull



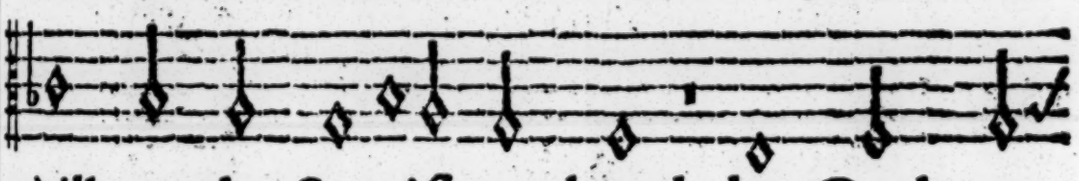
for to see, Brethren together fast to holde



the band of amitie, It calth to mynde that



swete perfume, and that costlie oyntment,



quhilk on the Sacrificers head, by Gods pre-



cept wes spent.

It wet not Aarons head alone,
bot drencht his beard throughout:
And finally it did runne downe,
his riche attire about.

3 And as the lower ground doth drinke,
the dew of Hermon hill,
And Sion with his ſiluer droppes
the feildes with frute doth fill.

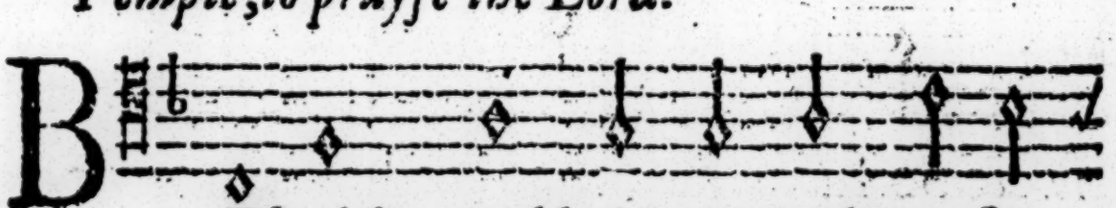
4 Euen ſo the Lord doth powre on them
his bleſſings manifolde:
Whoſe heartes and mindes without all guile,
this knot do keepe and holde.

This laſt verſe is ſoung with the two laſt clauſes.

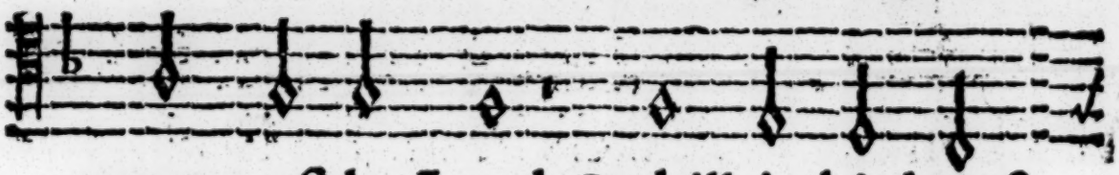
Ecce benedicite Dominum omnes.

PSALME Cxxxiiii. W.K.

¶ *Dauid exhorteth the Leuites, that watch in the Temple, to prayſe the Lord.*



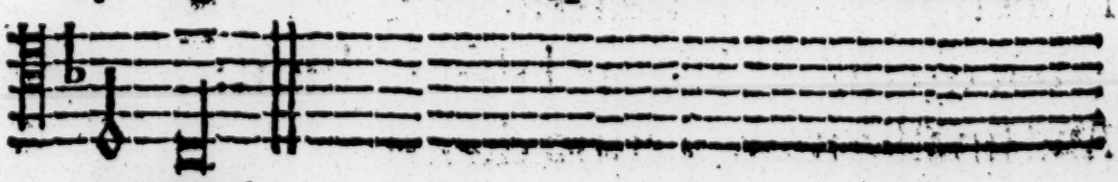
Eholde, and haue regarde, ye ſer-



uaunts of the Lord, Quhilk in his houſe



by night do watche, praiſe him with one



accord.

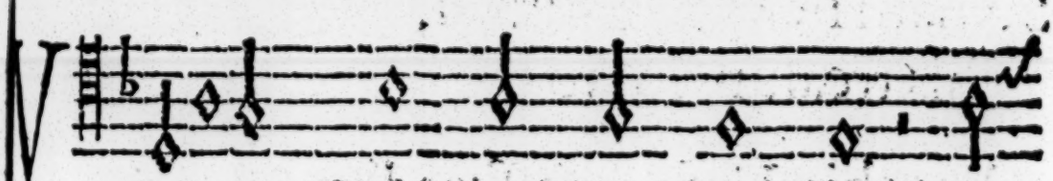
lift vp your handes on high,
vnto his holy place:
nd giue the Lord his prayses dew:
his benefites embrace.

For why? the Lord who did
bothe earth and heauen frame:
oth Sion blesse, and will conserue
for euermore the same.

Laudate nomen Domini, laudate.

PSALME Cxxxv. M.

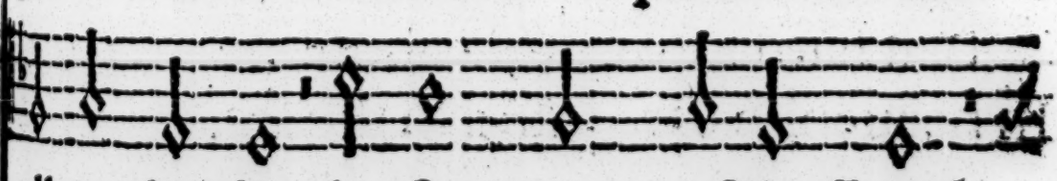
Dauid exhorteth all the faithfull, of what estate so euer they be, to praise God for his maruellous warks and specially for his graces towardes his people, wherin he hath declared his Maiestie, to the confusion of all Idolaters and their Idolles.



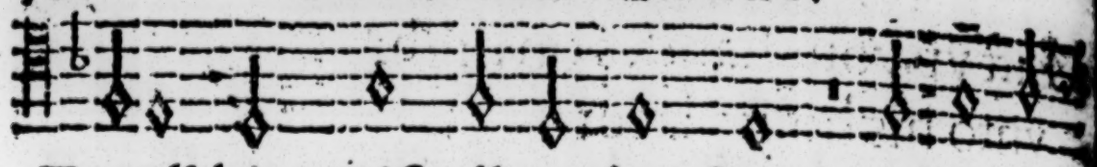
NTo the Name of God the Lord, giue



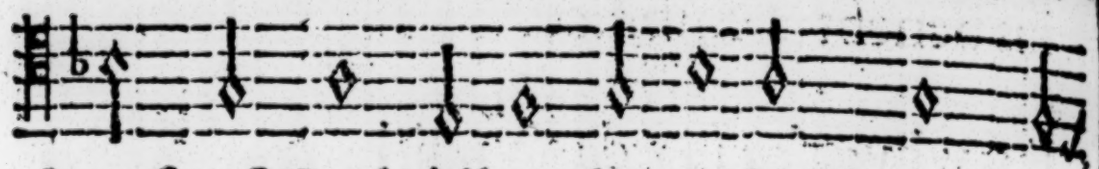
praise with one accord: O praise him still



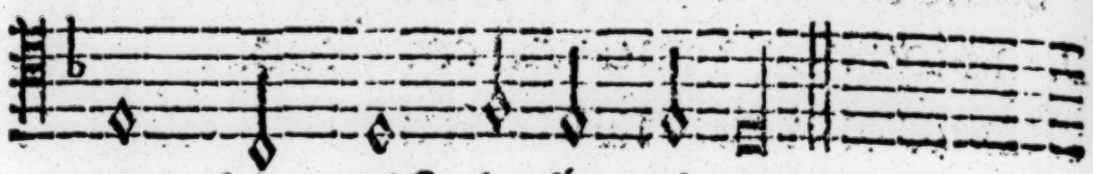
all ye that be the seruauntes of the Lord,



Extoll his praiſe all ye that ſtand within the



houſe of God, All ye that in his Courtes re-



maine, his praiſe declare abrode.

3 Praiſe ye the Lord, for he is gud,
ſing praiſes to his Name:
It is a comely and gud thing,
alwayes to doe the ſame.
4 For God hath choſen Iacob out,
his verie owne, you ſee:
So hath he choſen Iſraell,
his treaſure for to be.

5 For this, I knowe aſſuredly,
the Lord is verie great:
And that he hath aboue all gods,
his dwelling place, and ſeat.
6 For whatſoeuer pleaſed him,
that hath he brought about:
In heauen, in earth, and in the ſea,
yea, all the depthes throughout.

7 He

He from the earth the cloudes doth bring,
the lightnings and the rayne
He maketh eke: and windes to come,
from where they did remaine.
8 He ſmote the firſt borne of eche thing
in Egypt that tuke reſt:
He ſpared there no liuing thing,
the man nor yet the beaſt.

9 O Egypt, he in middes of thee,
hath made his wonders fall:
On Pharao thy cruell king,
and on his ſeruantes all:
10 He ſundrie people brought to nought,
deſtroying them out right:
And many Kings he ſlewe alſo,
that were of power and might.

11 As Sehon, (that ſometyme wes Lord)
And King of Amorites,
And Og the King of Baſan land,
with all the Cananits:
12 And gaue their lande to Iſrael,
and heritage we ſee:
To Iſrael, his choſen folke,
their heritage to be.

13 Thy Name, ô Lord, ſhall ſtill endure,
and thy memoriall:

Throughout all generations
that are or euer ſhall.
14 The Lord will ſurely iudge aright,
his people all in deede:
And to his ſeruaunts fauour ſhewe
will he in time of neede.

15 The Idoles of the heathen all
throughout their Coaſtes and lands:
Of ſiluer and of gold they be,
the warkes euen of mens hands.
16 For mouthes they haue, bot ſpeak no whit
and eyes, bot may not ſee:
17 So haue they eares that nothing heare,
and breathles wholy be.

18 Wherefore all they are like to them
that ſo doe ſet them forth:
And likewiſe thoſe that truſt in them,
or thinke they be ought worth.
19 O all ye houſe of Iſraell,
ſee that ye prayſe the Lord:
And ye that be of Aarons houſe,
prayſe him with one accord.

20 And ye that be of Leuies houſe,
prayſe ye likewiſe the Lord:
And all that ſtand in awe of him,
prayſe him with one accord.
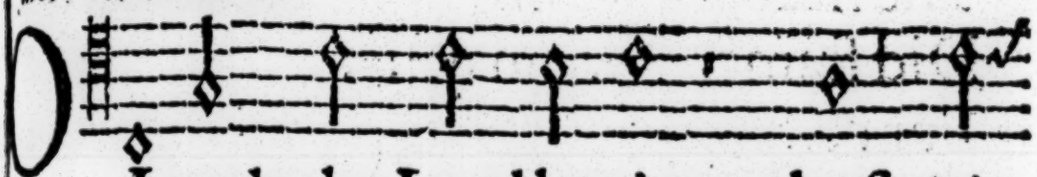
21 And

And out of Sion found his praiſe,
the praiſe of God the Lord,
quhilk dwelleth in Ieruſalem,
praiſe him with one accord.
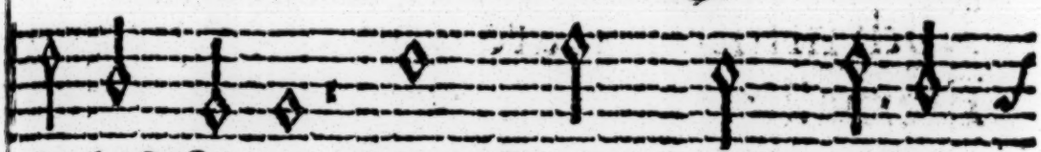
Confitemini Domino quoniam.

PSALME Cxxxvi. I. C.

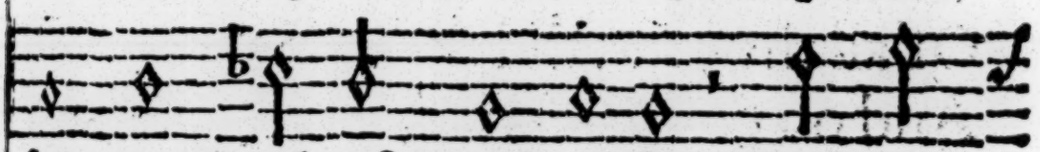
Moſt earneſt exhortation to giue thankes vnto God for the Creation & gouernance of al things quhilk ſtandeth in confeſſing that he giueth vs all of his mere liberalitie.



O Laude the Lord bening, whoſe mer-



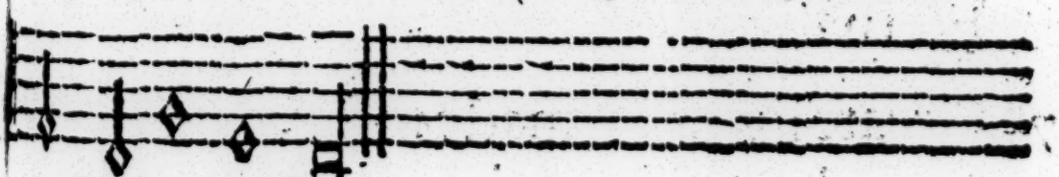
cies laſt for ay. Giue thankes, and praiſes



ſing, to God of Gods, I ſay: For cer-



teinely, His mercies dure, both firme &



ſure, Eternally.

The Lord of Lords praiſe ye
Whoſe mercies aye doth dure

4 Great wonders onely he
Doth work, by his great power:
For certeynely
His mercies dure
Both firme and ſure
Eternally.

5 Quhilk Lord omnipotent
By his great wiſedome hye,
The heauenly firmament
Did frame, as we may ſie.
For certeynly
His mercies dure
Both firme and ſure
Eternally

6 Yea, he the heauy charge
Of all the earth did ſtreache,
And on the waters large
The ſame he did out reache:
For certeynly
His mercies dure
Both firme and ſure
Eternally.

7 Greate lights he made to be,
For why? his loue is aye:
8 Suche as the ſunne we ſie,
To rule the lightſome daye.

For certeynely
His mercies dure
Both firme and ſure
Eternally.

And eke the Mune ſo cleare,
(Quhilk ſhyneth in our ſight)
And ſtarres that do appeare,
To guyde the darkeſome night.
For certeynly
His mercies dure
Both firme and ſure
Eternally

With grieuous plagues and ſore,
All Egypt ſmote he than,
Their firſt borne leſſe and more,
He ſlewe of beaſt and man.
For certeynely
His mercies dure
Both firme and ſure
Eternally.

And from amidſt their land
His Iſrael furth brought:
Quhilk he with mightie hand
And ſtreatched arme hath wrought,
For certeynly
His mercies dure

Both firme and ſure
Eternally.

13 The ſea he cut in two,
Quhilk ſtud vp like a wall:
14 And made through it to go
His choſen children all.
For certeynly
His mercies dure
Both firme and ſure
Eternally.

15 Bot there he whelmed then,
The proude king Pharao
With his huge hoſt of men,
And Charets eke alſo.
For certeynly
His mercies dure
Both firme and ſure
Eternally.

16 Who led through wildernes,
His people ſafe and ſound,
And for his loue endles:
17 Great Kings he brought to ground.
For certeynely
His mercies dure
Both firme and ſure
Eternally.

18 And ſlew with puiſant hand
Kings mightie, and of fame:
19 As of Amorites land
Sehon the King by name.
For certeinly
His mercyes dure,
Both firme and ſure
Eternally.

20 And Og, the Giant large,
Of Baſan King alſo:
21 Whoſe land for heritage
He gaue his people tho.
For certeynly
His mercies dure
Both firme and ſure
Eternally.

22 Euen vnto Iſraell
His ſeruant deare, I ſay,
He gaue the ſame to dwell,
And there abyde for ay.
For certeynly
His mercies dure
Both firme and ſure
Eternally.

23 To mynde he did vs call,
In our moſt baſe degree:

24 And from oppreſſours all,
In ſafety ſet vs free:
For certeinly:
mercyes dure,
th firme and ſure
nally.

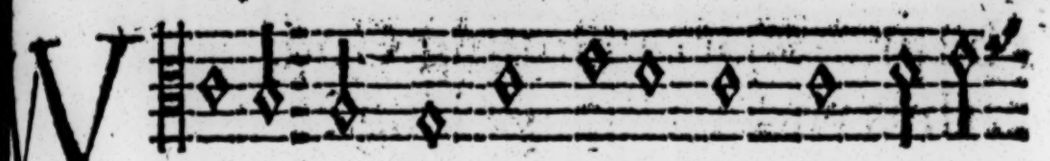
ſheſhe in earth abrode,
h fude he doth fulfill.
erefore of heauen the God,
be it your will.
certeinly,
ercies dure,
firme d ſure
lly.

uxta flumina Babylonis ſedimus.
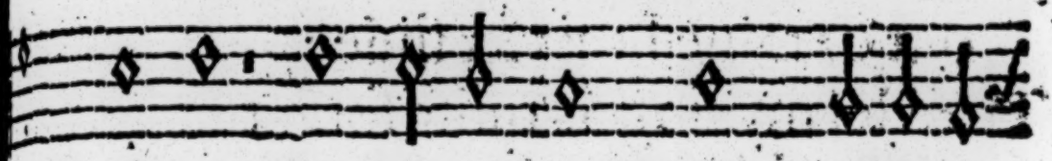
PSALME Cxxxvii. W. Whit.

The people of God in their baniſhment, ſeing Gods true religion decay, liued in great anguiſhe and ſorrowfull hart, the quhilk grief the Chaldeans did not pitie, that they rather increaſed the ſame daylye with tauntes, reproches and blaſphemie againſt God: wherefore the Iſraelits deſire God, firſt to puniſhe who prouoked the Babylonians againſt them, and moued by the Spirite of God, prophecie the deſtruction of Babylon, where they were handled ſo tyrannouſly.

Whe
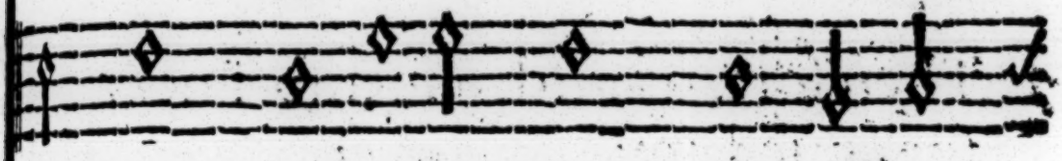


WHé as we ſate in Babylon, the riuers



vnde about, And in remembrance of Sion



the teares for grief braſte out: We hangde



our harpes and inſtrumentes, the willow



trees vpon: For in that place men for their



vſe had planted many one.

Then they to whome we priſoners were,
ſaid to vs tauntinglie:
Now let vs heare your Ebrew ſongs,
and pleaſant Melodie.
Alas ſaid we, who can once frame,
his ſorowfull heart to ſing.

&

The praiſes of our louing God,
thus vnder a ſtrange king?

5 Bot yet if I Ieruſalem
out of mine heart let ſlide:
Then let my fingers quite forget
the warbling Harpe to guide.
6 And let my toung within my mouth,
be tied for euer faſt:
If that I ioye, before I ſee
thy full deliuerance paſt.

7 Therefore, ô Lord, remember now
the curſed noyce and cry:
That Edoms ſonnes againſt vs made,
when they raſde our Citie.
Remember, Lord, their cruell wordes,
when as with one accord:
They cryde, on ſack, and raſe their walles,
in deſpite of their Lord.

8 Euen ſo ſhalt thou, O Babylon,
at length to duſt be brought:
And happy ſhall that man be calde,
that our Reuenge hath wrought.
9 Yea bleſſed ſhall the men be calde,
that takth thy Children yong,
To daſhe their bones againſt hard ſtones
quhilk ly the ſtreetes among.

Con-

Confitebor tibi Domine in toto:

PSALME Cxxxviii. W.Ke.

Dauid with great courage praiſeth the gudnes of God towards him, the quhilk is ſo great, that it is knowẽ to forren Princes, who ſhall praiſe the Lord togither with him. And he is aſſured to haue like comfort of God in the time following as he hath had heretofore.



With my whole heart the Lord



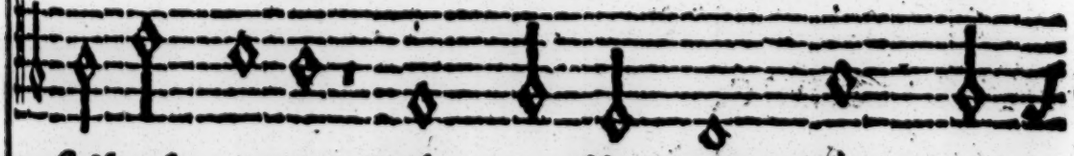
now praiſe wil I: Before the gods I wil him



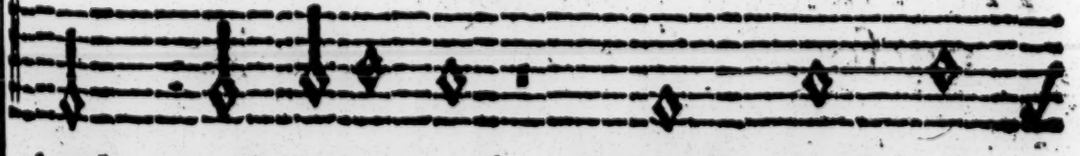
prayſe for euer: Towards thy Kirk and Tem-



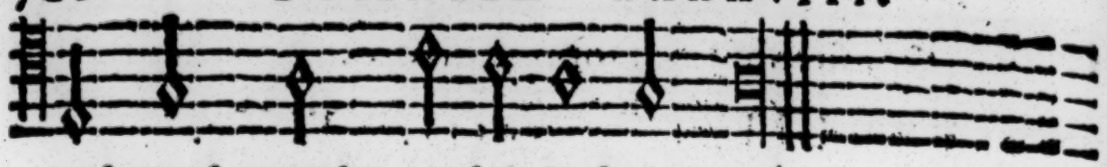
ple will I cry, Becauſe thy loue and kinde-



nes faileth neuer, Thy godly name thy word



hath moſt auanced, Quhilk doth ex-



cel and ought to be inhanced.

3 When I did call
then dideſt thou me heare,
And ſtrengthned haſt
my ſoule ſo ſore oppreſſed,
All earthly Kings
ſhall the Lord praiſe with feare:
For they haue heard
thy wordes by mouth expreſſed:
5 They all ſhall ſing
and prayſe thy wayes ſo holy:
For great thou art,
and great, Lord, is thy glory.

6 The Lord is high,
bot yet the meke doth ſie,
As for the proude,
farre of he him obſerueth:
7 Bot through I walke
and in great troubles be:
Me to reuiue,
from all hurt he diſchargeth.
Thine hand ſtretcht furth
my foes their mede doth render,
And with the ſame
thou art my ſure defender.

8 The

The Lord his warke,
quhilk he in me beganne,
Will it performe,
I am therefore resolued.
Thy mercies (Lord)
expresse with pen who can,
They are so great,
they can not be reuolued.
Forsake not (Lord)
the warke quhilk thou hast framed,
Bot let me be
by thee alwayes reclaimed.

Domine exploraſti me.

PSALME Cxxxix. N.

Dauid to clenſe his heart frō all hypocriſie, ſheweth that there is nothing ſo hid, quhilk God ſeeth not, quhilk he cōfirmeth by the creation of man. After declaring his zeale and feare of God, he proteſteth to be enimie to all them that contempne God.

Sing this as the 137. Pſalme.

O Lord, thou hast me tryde and knowen
my ſitting doeſt thou knowe:
And ryſing eke my thoughts a farre
thou vnderſtandſt alſo.
My paths, yea, and my lying downe
thou compaſſeſt alwayes:
And by familiar cuſtome art
acquainted with my wayes.

4 No word wes in my toung (ô Lord)
bot knowen it is to thee:
5 Thou bindst mè in on either side,
and layest thine hand on me.
6 To wonderfull aboue my reache,
(Lord) is thy cunning skill:
It is so hie that I the same
can not atteine vntill.

7 From sight of thy all seeing Sprite,
Lord whither shall I go?
Or whither shal I flee away,
thy presence to scape fro?
8 To heauen if I mount aloft,
lo, thou art present there:
In hell if I ly downe belowe,
euen there thou doest appeare.

9 Yea, let me take the morning wings,
and let me go and hide:
Euen there where are the fartheſt partes,
where flowing sea doth slide.
10 Yet notwithstanding thither shall,
thy reaching hand me guide:
And thy right hand shall hold me fast,
and make me to abide.

11 Yea, if I say the darkenes shall,
yet shroude me from thy sight:

Lo,

12 euen alſo the darkeſt night,
about me ſhalbe light.
13 Yea, darknes hideth not from thee,
but night doth ſhine as day:
to thee the darkenes and the light,
are both alike alway.

14 For thou poſſeſſed haſt my raines,
and thou haſt couered me:
When I within my mothers wombe,
encloſed wes by thee.
15 I will thee praiſe, for fearefully
and wondrous made I am:
Thy warkes are maruellous and well
my ſoule doth knowe the ſame.

16 My bones they are not hid from thee,
although in ſecret place:
I haue bene made, and in the earth
beneath I ſhapen was.
16 When I wes formeles then thine eye
ſawe me: farre in thy buke:
Were written all (nought wes before)
that after faſhion tuke.

17 The thoghtes therefore of thee, ô God,
how deare are they to me?
And of them all how paſsing great,
the endles nombers be:

18 If I ſhould count them, lo, their ſumme
more then the ſande I ſee:
And when ſoeuer I awake,
yet am I ſtill with thee.

19 The wicked and the bludie men,
oh, that thou woldeſt ſlay:
Euen thoſe (ô God) to whom I cry,
depart from me away.
20 Euen thoſe of thee, ô Lord my God,
that ſpeake full wickedlie:
Theſe that are lifted vp in vaine,
and Enemies are to thee.

21 Hate I not them that hate thee Lord?
and not in earneſt wiſe:
Contend I (Lord) againſt them all,
that doe againſt thee riſe?
22 I hate them with vnfeaned hate,
euen as mine vtter foes:
23 Trye me (ô God) and knowe my heart,
my thoughtes proue and diſcloſe.

24 Conſider (Lord) if wickednes,
in me there any be:
And in thy way, ô God my guide,
for euer lead thou me.

Eripe me Domine ab homine malo.

PSALME Cxl. I. C.

David
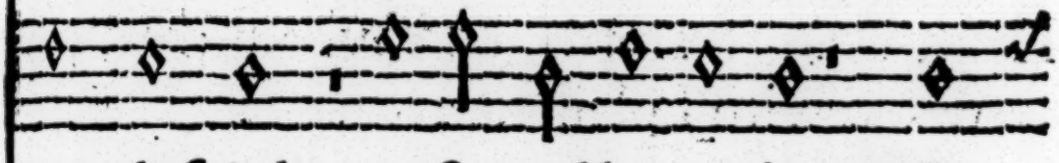
Dauid complaineth of the crueltie, falshude and iniuries of his enemies. Against the quhilk he prayeth vnto the Lorde, and assureth him selfe of his helpe and succour. Wherefore he prouoketh the iust to prayse the Lorde and to assure them selues of his tuition.



Rom the peruerse and wicked wight, ô
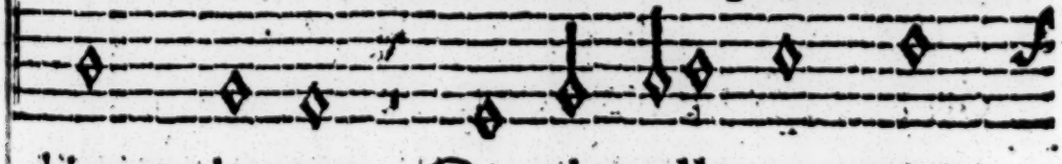


Lord deliuer me: And from the cruell
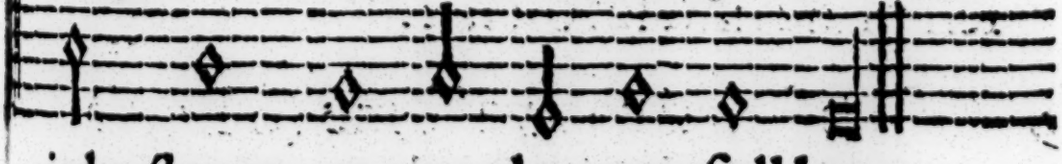


mans despight, preserued let me be. Who



in their hearts do mischeif warpe, and euill



thinges inuent, Continually to warre



right sharpe, on me they are full bent.
They wetted haue their tounges, als kene
as is the Serpents speare:

They Adders poyſon may be ſeene,
vnder their lippes to beare.
4 From wicked hands (Lord) me withhold,
preſerue me to abide.
Free from the cruell man, that wolde
cauſe my futeſteps to ſlide.

5 For lo, the proude a ſnare haue ſet,
for me in my pathe way:
And haue with coards ſpred furth their Net
and Grennes for me they lay.
6 Therefore vnto the Lord, ſaid I,
thou art my God alone:
Heare then (ô Lord) the voyce and cry,
wherewith I plaint and mone.

7 O Lord my God, the ſtrength and ſtay,
of my Saluation:
Mine head thou coueredſt in the day,
that battell came me on.
8 Let not the wicked man obtaine,
on me his heartes deſire:
Nor yet performe his thoughts moſt vaine,
leſt pride him ſet on fire.

9 Of thoſe that compaſſe me (ô Lord)
the chief and principall:
The miſchief of their lippes accorde,
vpon them ſelues to fall.

10 Let

Let coales vpon their heades downe fall,
them caſte in firie glow:
nd that they riſe no more at all,
into deepe pittes them throwe.

The Lord, I knowe, the afflicteds cauſe,
will ſurely take in hande:
nd he againſt the pure mans foes,
with iudgement iuſt will ſtande.
Vndoubtedly the man vpright
ſhall prayſe thy Name therefore:
nd eke the iuſt ſhall in thy ſight,
inhabite euermore.

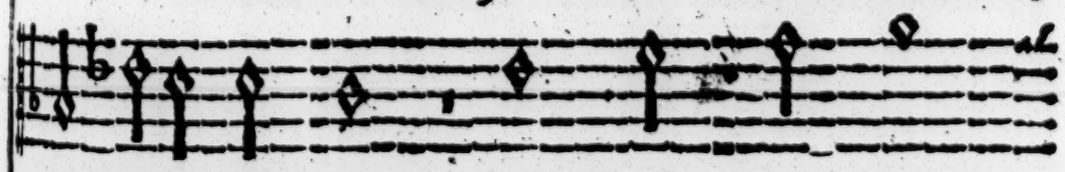
Domine clamaui ad te, feſtina ad me.

PSALME CxLI. I.C
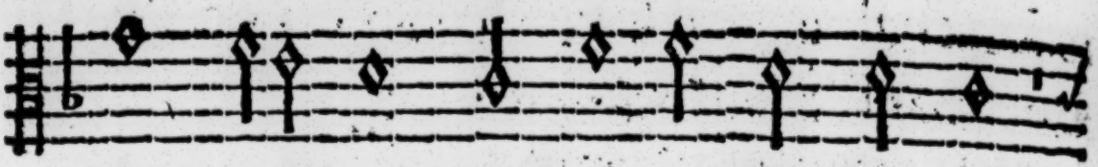
Dauid being grieuouſly perſecuted vnder Saul, onlie fleeth vnto God to haue ſuccour, deſiring him to bridle his affections, that hee may patiently abyde till God take vengeance of his enemies.



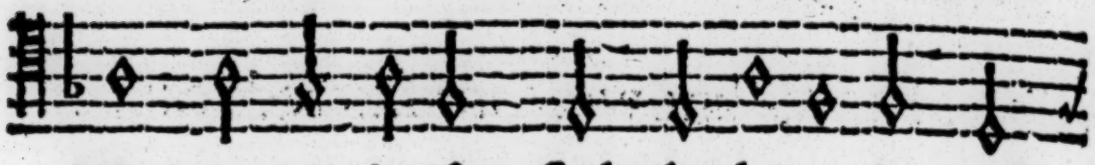
N thee I call, ô Lord threfore haſte,



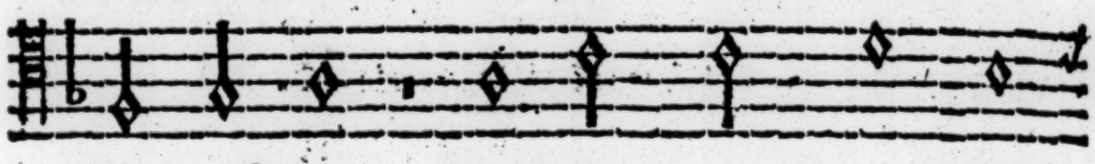
leſt I be diſmaide: Oh, heare my voyce
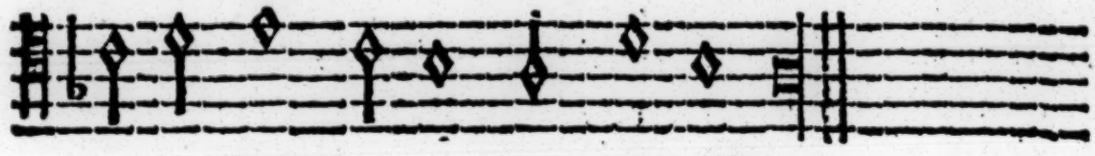


when as I roare and cry to thee for ayde,



My prayers in thy ſight let be, as incenſe



pure of price: And eke myne hands lyft



vp to thee, as euening ſacrifice.

3 Before my mouth, ô Lord, a warde,
and watche ſet, I thee pray:
And of my lippes be thou the garde,
and keper ſure for ay.

4 Let not my heart to ill inclyne,
that with thoſe wicked mates:
Quhilk miſchief worke, I fall to ſinne,
nor taſte their delicates.

5 When I offend then let the iuſt,
correct me Lord, that day:
For as a benefite nedes muſt,
I take the ſame alway.
Yea, his reproſe ſhall be ſwete oyle,

that

that ſhall myne head not breake:
for my foes, within ſhort while,
I ſhall haue cauſe to ſpeake.

And when their iudges downe ſhall fall,
amongeſt the ſtones to ground:
The people ſhall my wordes heare all,
quhilk ſweete and trew they found.
Ô Lord, behold our bones are ſtrowde,
about the pit and graue:
Like chippes by him that would haue hewed
or digged in a caue.

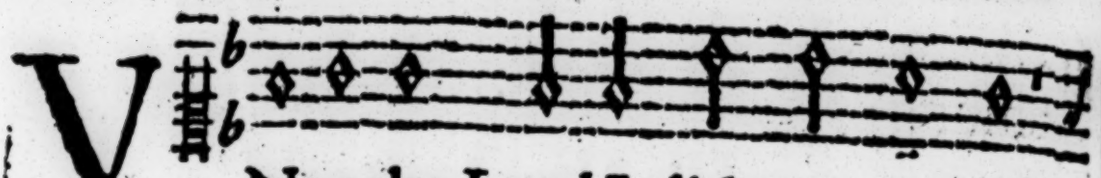
Yet vnto thee, myne eyes their ſight,
do caſt in this diſtreſſe:
On thee, ô Lord, my truſt is pight,
leaue not my ſoule helples.
Bot keepe me from the ſnare, quhilk they
haue ſpred to trappe me in:
And from the girnes quhilk ſuch do lay,
as are addict to ſinne.

As for the wicked let them fall,
into their nettes preparde:
Whilſt I eſcape: yea, let them all
together ſo be ſnarde.

Voce mea ad Dominum clamaui.

PSALME CXLII. W. Ke.

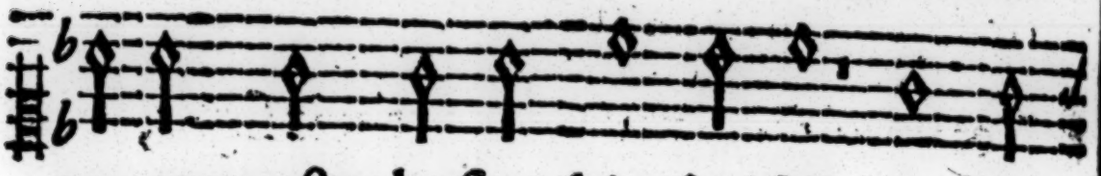
¶ The Prophet neither aſtonyed with feare, nor caryed away with anger, nor forced by deſperation wold kill Saul, bot with a quyet mynde directed his earneſt prayer to God, who did preſerue him.



VNto the Lord I did crye and call,



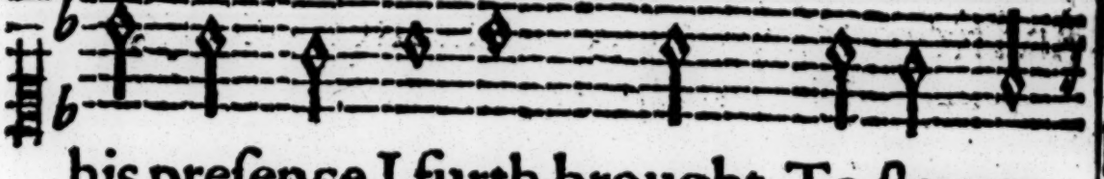
Yea with my voyce I him beſought, And



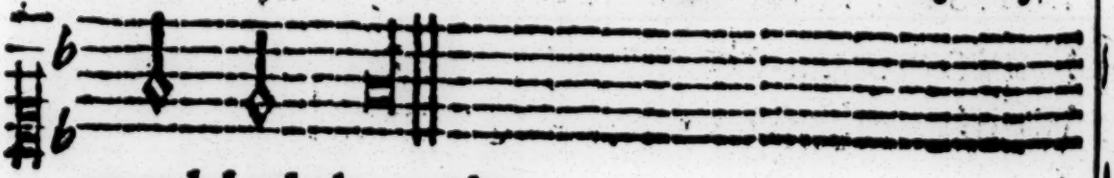
my requeſtes before him let fall, So that



my griefes and troubles with all, Before



his preſence I furth brought, To ſtay my



troubled thought.

3 Though I in ſpirite,
wes troubled and rent:

Yet

t thou my path,
didſt knowe alway.
he ſelfe ſame trade,
wherein I then went:
y foes ſo much,
to malice were bent.
hey priuely,
their ſnares did lay,
o take me as their praye.

As I nowe at
my right hande did luke,
nd ſo beheld
on eyther ſyde:
ot one found I,
quhilk could me well bruke,
ot ſeeming ſtrange,
they there me forſuke:
ll refuge wes
from me full wyde.
y ſoule the ſelfe ſame tryde.

Then cryde I,
O Lord, vnto thee:
nd alſo ſaid,
thus in effect:
hou art myne hope,
and ſo ſtill ſhalt be:

Yea my whole parte,
quhilk thou gaueſt me:
Within that land,
ſo ſeemely dect,
Where dwell doe thine elect.

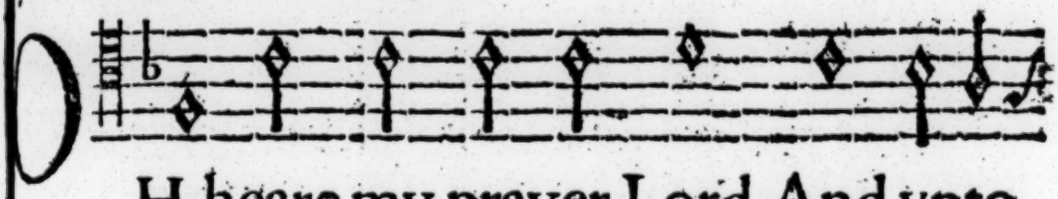
6 To my complaint,
(ô Lord) now giue eare:
For I am brought
full lowe and baſſe.
Saue me from ſuch,
as put me in feare:
Quhilk tyrants wolde,
aſunder me teare.
For why? their force,
might ſoone take place,
Me throughly to deface.

7 Make free my ſoule,
in bondes that doe ly:
That I may prayſe,
thine holy Name.
The righteous then,
will ſtill ſtand me by,
And with much ioy,
thy prayſe furth cry:
For ſhewing (Lord)
to me the ſame:
They will ſet furth thy fame.
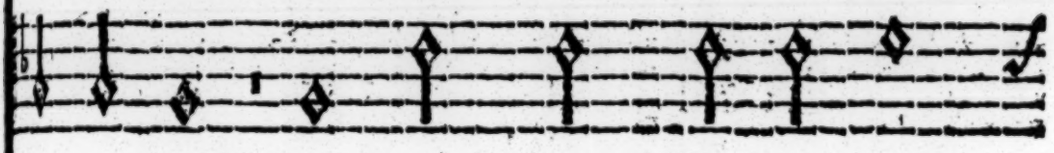
Domine exaudi orationem meam.

PSALME CXLIII. I. C.
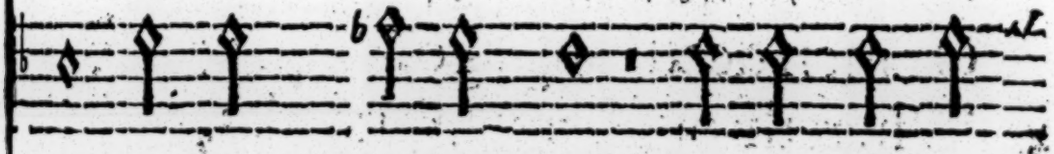
An earneſt prayer for Remiſſion of ſinnes, acknowledging that the enemies did thus cruelly perſecute him by Gods iuſt iudgement. He deſireth to be reſtored to grace, to be gouerned by his holy Spirite, that he may ſpend the remnant of his lyfe in the trew feare and ſeruice of God.



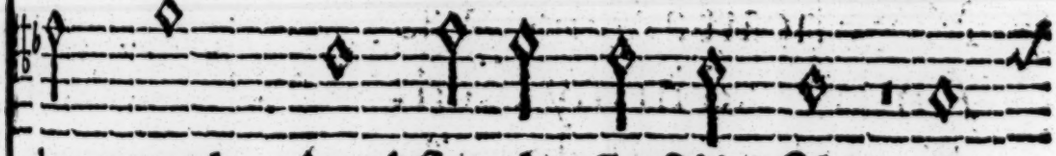
H, heare my prayer Lord, And vnto



my requeſt, To bowe thine eare accorde,



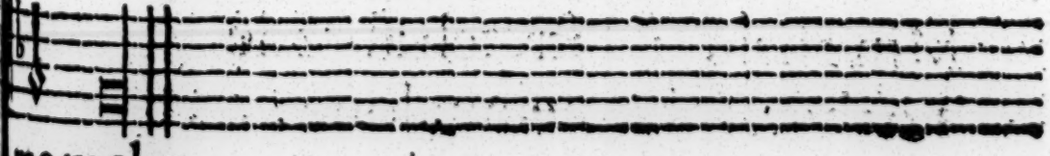
And as thou thinkeſt beſt, According to



thy treuth, And for thy Iuſtice ſake, O



Lord, on me haue reuth, And anſwer to



me make.

2 To iudgement enter not
With me thy ſeruant pure:
For why? this well I wote,
No man in ſight may dure
Of thee the liuing God,
If thou his deedes wouldeſt trye
He dare make none abode
Him ſelfe to iuſtifie.

3 Beholde mine Enemie
Purſewed hath with ſpight
My ſoule, it to deſtroye:
Yea, he my life downe right
Vnto the earth hath ſmote:
And layed me full lowe
In darknes, as forgote,
Or men dead long ago.

4 Wherethrough my ſpirite, alas,
Wes troubled with vnreſt:
Mine heart amaſed was
And vexed in my breſt.

5 Yet I to minde do call
Time paſt, and doe record
Thy warkes: yea, thinke on all
Thine handy warkes, ô Lord.

6 With grieuous plaint and mone,
Mine handes I ſtretch abrode
To thee, mine helpe alone:
For lo, my ſoule (God)

Moſt ardently deſires
And longeth after thee,
As thirſtie ground requires
With raine refreſht to be.
O Lord, for mine auaile
To heare me make good ſpede,
For lo, my Spirite doeth fayle:
Hide not thy face in neede
Fro me pure wretche (alas)
For doutles els I ſhall
Be like to thoſe that paſſe,
And in the graue doe fall.
Nowe ſith I truſt in thee,
Thy clemencie bening
To heare, grant vnto me,
When breake of day doth ſpring:
The way to me deſcrie,
That I ſhould walke and go:
For I my ſoule on hie
To thee haue lifted tho.
From all my foes me ſaue
And ſet me free, I pray,
For Lord, with thee I haue
Still hid my ſelfe away.
To do thy will inſtruct
Me, Lord my God of might,
Let thy gude Spirite conduct
Me to the land of right.

11 To quicken me accorde,
For thy Names ſake alſo:
And for thy Iuſtice, Lord,
Bring out my ſoule from wo.

12 And for thy mercies, ſlay
My foes, and put to ſhame,
My ſoules oppreſſors áye:
For I thy ſeruant am.

Benedictus Dominus fortitudo mea.

PSALME CXLIIII. N.

¶ Dauid prayſeth the Lord with great affection, and humilitie, for his Kingdome reſtored, and for his victories obteined: yet calling for helpe, and the deſtruction of the wicked, promiſing to acknowledge the ſame with ſong of praiſes, and declareth wherein the felicitie of any people conſiſteth.

Sing this as the 135. Pſalme.

BLeſt be the Lord my ſtrength that doth
inſtruct my hand to fight:
The Lord that doth my fingers frame,
to battell by his might.

2 He is my gudnes, Fort and Towre,
deliuerer and ſheild:
In him I truſt, my people he
ſubdewes to me to yeild.

3 O Lord, what thing is man, that him
thou holdeſt ſo in price?
Or Sonne of man that vpon him,
thou thinkeſt in ſuch wiſe?

4 Man

4 Man is bot like to vanitie:
ſo paſſe his dayes to end.
5 As fleting ſhade: bowe downe, ô Lord,
thy heauens and deſcend.

6 The Mountains touche, & they ſhal ſmoke
caſt furth thy lightning flame,
And ſcatter them: thine arrowes ſhute,
conſume them with the ſame.
7 Send downe thy hand euen from aboue,
ô Lord deliuer me:
Take me from warres great, from hand
of ſtrangers make me free.

8 Whoſe ſubtile mouth of vanitie,
and fondnes doth entreate,
And their right hand is a right hand,
of falſhude and deceit.
9 A new ſong will I ſing, ô God,
and ſinging will I be
On viole, and on inſtrument,
ten ſtringed vnto thee.

10 Euen he it is that onely giues,
deliuerance to Kings:
Vnto his ſeruant Dauid, helpe
from hurtfull ſword he brings:
11 From ſtrangers hand me ſaue and ſhend,
whoſe mouth talkes vanitie:

And their right hand is a right hand,
of guile and ſubtiltie.

12 So that our Sonnes may be as plantes,
whome growing youth doth reare:
Our Doughters carued corner ſtones,
like to a Palace faire.

13 Our corners full and plenty may,
with ſondrie ſortes be found:
Our ſheepe bring thouſands, in our ſtrete:
ten thouſands may abound.

14 Our oxen be to labour ſtrong,
that none doe vs inuade:
There be no going out, nor cry
within our ſtreets be made.
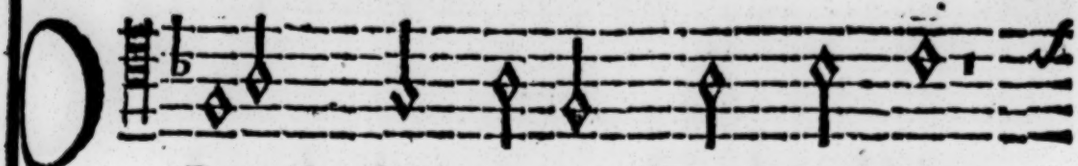
15 Thoſe people bleſſed are that with
ſuch bleſſings are ſo ſtorde:
Yea, bleſſed all the people are,
whoſe God is God the Lord.

Exultabo te Deus meus Rex.

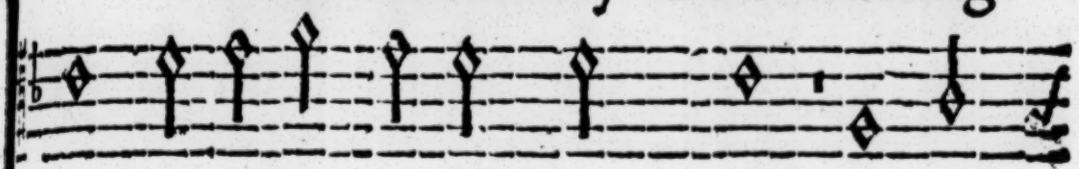
PSALME Cxlv. I. C.

¶ This Pſalme wes compoſed, when the kingdome of Dauid floriſhed: wherein he deſcribeth the wõderfull prouidence of God, as well in gouerning man, as in preſeruinge all the reſt of his creatures. He prayſeth God for his iuſtice and mercy, bot ſpecially for his louing kindnes towarde thoſe that cal vpon him, that feare him, and loue him, for the quhilk he promiſeth to prayſe him for euer.

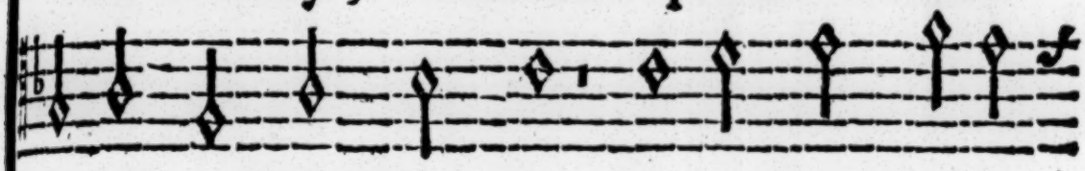
O



O Lorde that art my God and king



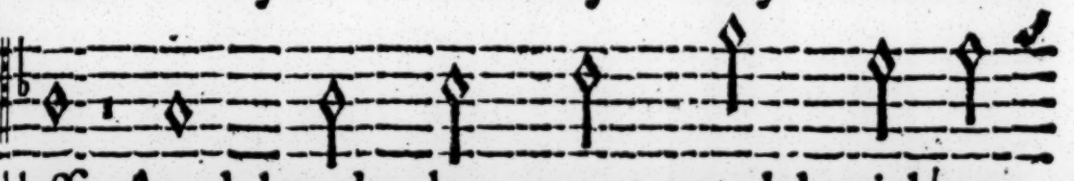
Vndoutedly, I will thee praiſe: I will



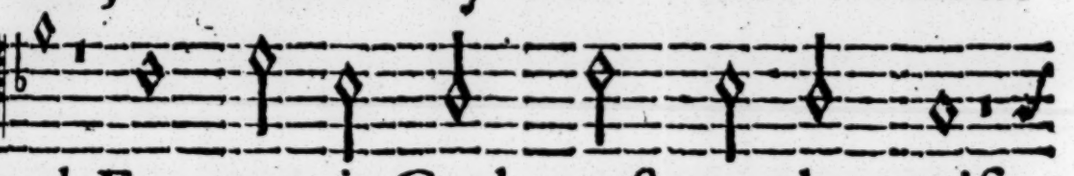
extoll and bleſſings ſing, Vnto thine holy



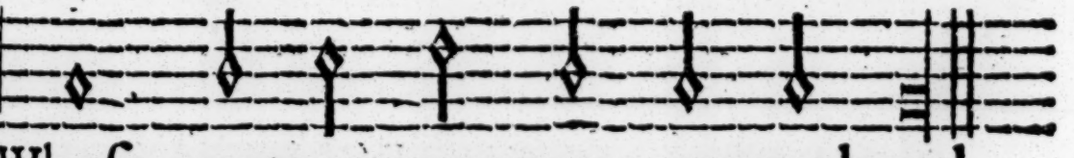
Name alwayes. From day to day I will thee



bleſſe, And laude thy name world without



end, For great is God, moſt worthy praiſe,



Whoſe greatnes none may comprehend.

4 Race ſhall thy warkes praiſe vnto race:
And ſo declare thy power, ô Lord.
5 The glorious bewtie of thy grace,
And wondrous warkes will I record.

6 And all men ſhal the power, ô God,
Of all thy fearefull actes declare:
And I to publiſh all abrode,
Thy greatnes at no time will ſpare.

7 They ſhal breake out to mention
And ſpecifie thy great gudnes:
And with lowde voyce their ſongs echone
Shall frame to ſhewe thy Righteouſnes.
8 The Lord our God is gracious,
Yea, mercifull is he alſo:
In mercie he is plenteous
Bot vnto wraith and anger ſlowe.

9 The Lord to all men is bening:
Whoſe mercies, all his warkes excede.
10 Thy warkes echone thy prayſes ſing
And eke thy Saintes thee bleſſe in dede.
11 The glorie of thy Kingdome, they
Do ſhewe: and of thy power do tell.
12 That ſo mens ſonnes his might know may
And Kingdome great that doth excell.

13 Thy Kingdome hath no end at all:
Thy Lordſhip euer doth remaine,
14 The Lord vpholdeth all that fall
And doth the feble folke ſuſtaine.
15 The eyes of all things, Lord, attend
And on thee waite that here do liue:

And

And thou in ſeaſon dew doſt ſend
Sufficient fude them to releiue.

16 Yea, thou thyne hand doeſt open wyde,
And euerie thing doeſt ſatiſfie:
That liue, and on this earth abide,
Of thy great liberality.
17 The Lord is iuſte in his wayes all:
And holy in his warkes echone.
18 At hand, to all that on him call:
In treuth, that call to him alone.

19 The Lord will the deſire fulfill,
Of ſuche as do him feare and dread:
And he alſo their cry heare will,
And ſaue them in the time of nead.
20 He doth preſerue them more and leſſe
That beare to him a louing heart:
Bot workers all of wickednes
Deſtroye will he, and cleane ſubuert.

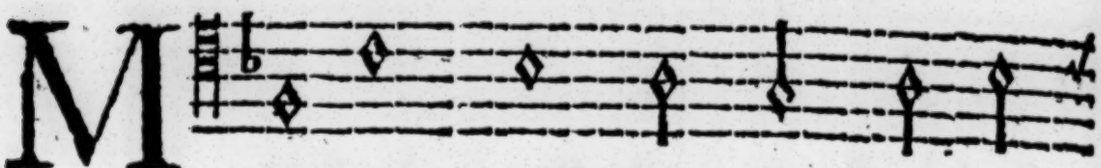
21 My mouth therfore my ſpeache ſhal frame
To ſpeake the praiſes of the Lord:
All fleſhe to bleſſe his holy Name,
For euermore, eke ſhall accord.

Lauda anima mea Dominum.

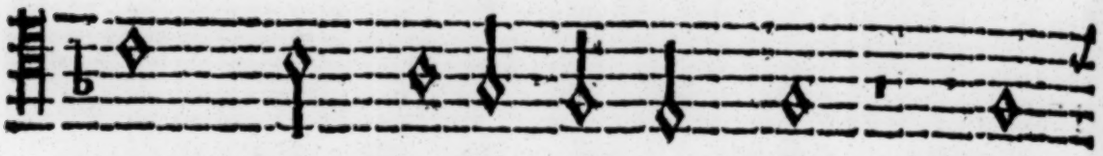
PSALME CxLvi. I. Hop.

¶ *Dauid declareth his great zeale that he hath to praiſe God, & teacheth not to truſt in man, bot only in God almightie, quhilk deliuereth the afflicted,*

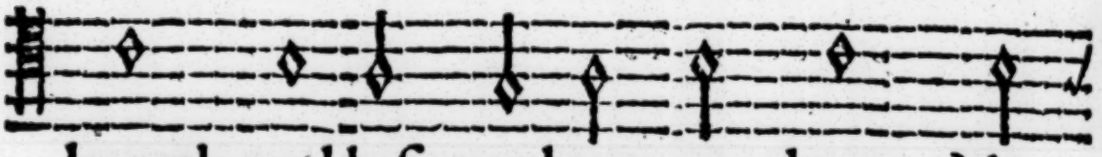
defendeth the ſtrangers, comforteth the Fatherles, and the Widowes, and reigneth for euer.



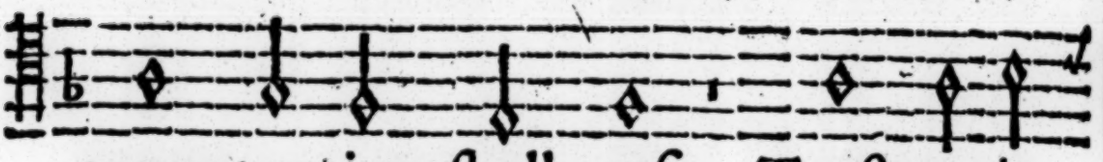
MY ſoule praiſe thou the Lord al-



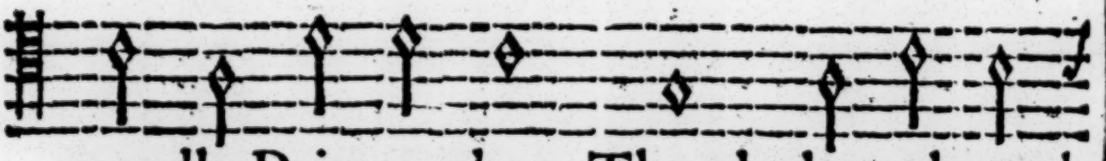
wayes: My God I will confeſſe: 2 While



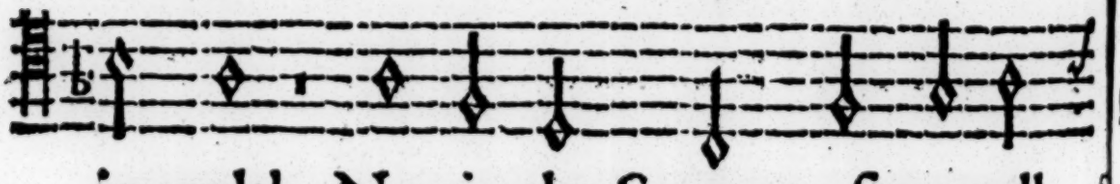
breath and lyfe prolong my dayes, My
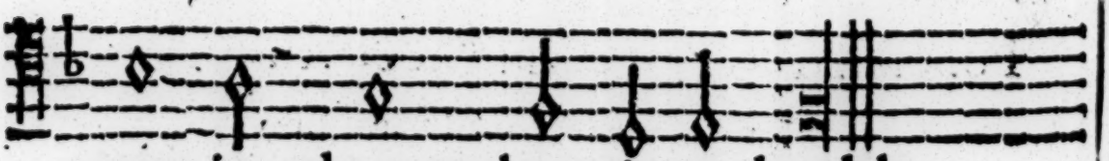


toung no time ſhall ceaſe. Truſt not in



wordly Princes then, Thogh they abound



in welth: Nor in the Sonnes of mortall



men, in whome there is no health.

4 For why? their breath doth ſune departe,
to earth anone they fall:

And

And then the counſels of their heart
decay and periſhe all.
O happy is that man I ſay,
whom Iacobs God doth aide:
And he whoſe hope doeth not decay,
bot on the Lord is ſtaide.

6 Quhilk made the earth and waters depe
the heauens hye withall:
Quhilk doth his worde and promiſe kepe,
in trueth, and euer ſhall.
7 With right alwayes doth he procede,
for ſuch as ſuffer wrong:
The pure and hungrie he doth fede,
and louſe the fetters ſtrong.
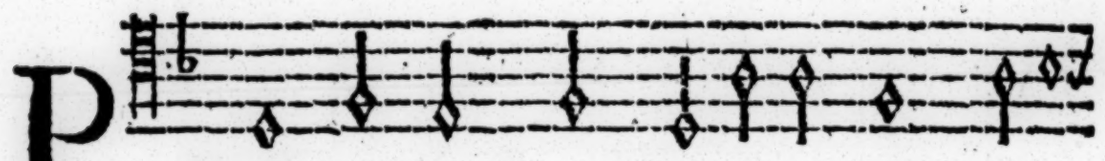
8 The Lord did ſend the blind their ſight,
the lame to limmes reſtore:
The Lord (I ſay) doth loue the right,
and iuſt man, euermore.
9 He doth defend the fatherles,
the ſtrangers ſad in heart:
And quite the Widowe from diſtres,
and ill mens wayes ſubuert.

10 Thy Lord and God eternall,
O Sion, ſtill ſhall reigne:
In tyme of poſteritie,
for euer to remaine.

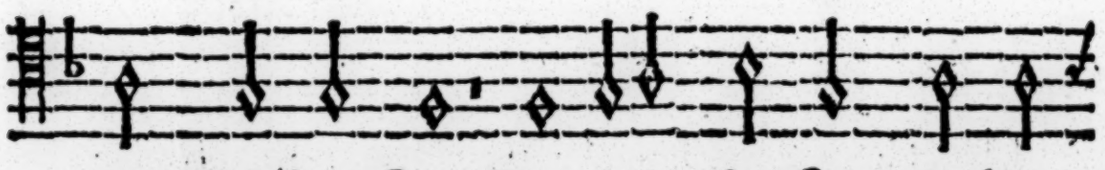
Laudate Dominum, quoniam bonus.

PSALME CXLVII. N.

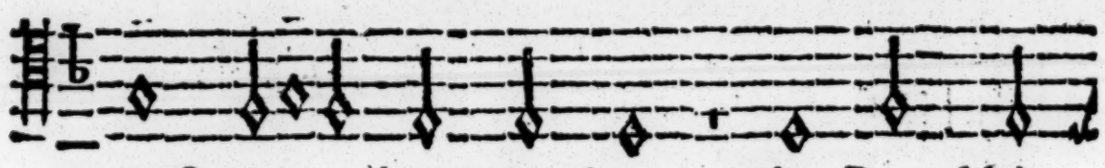
¶ The prophet praiſeth the bountie, wiſedome, power, Juſtice, & prouidence of God vpon all his Creaturs. Bot ſpecially vpon his Kirk, quhilk he gathereth together after ther diſperſion, declaring his worde and iudgementes ſo vnto them, as he hath done to no other people.
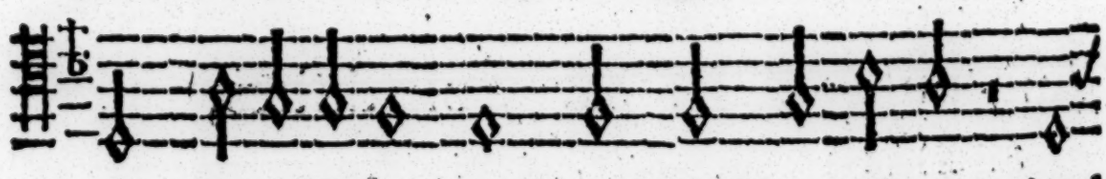


PRaiſe ye the Lord for it is gude, vnto



our God to ſing, For it is pleaſant, and to



praiſe it is a comely thing, The Lord his



owne Ieruſalem, he buyldeth vp alone, And



the diſperſt of Iſraell, doth gather into one.

3 He

He heales the broken in their heart,
their ſore vp doeth he binde:
He countes the nomber of the ſtarre,
and nameth them in their kinde.
Great is the Lord, great is his power,
his wiſedome infinite.
The Lord reuealeth the meke, and throwes
to grounde the wicked wight.

Sing vnto God the Lord with praiſe,
vnto the Lord reioyce:
And to our God vpon the harpe,
aduance your ſinging voyce.
He couereth heauen with cloudes, and for
the earth prepareth raine:
And on the mountaines he doth make,
the graſſe to growe againe.

He giueth beaſtes their fude: yea, to
yong rauens when they cry:
In ſtrength of horſe, nor in mans legges
no pleaſure taketh he.
Bot in all thoſe that feare the Lord,
the Lord hath his delight:
And ſuch as doe attend vpon,
his mercies ſhining light.

O prayſe thy Lord Ieruſalem,
thy God ô Sion praiſe:

13 For he the barres hath forged ſtrong,
wherewith thy gate he ſtayes.
14 Thy children he hath bleſt in thee:
and in thy borders he
Doth ſettle peace, and with the floure
of Wheat he filleth thee.

15 And his commandement vpon,
the earth he ſendeth out:
And eke his worde with ſpedie courſe,
doth ſwiftly runne about.
16 He giueth ſnowe like woll, hore froſt,
lyke Aſhes doth he ſpread:
17 Lyke morſels caſt his yſe, whereof
the colde who can abyde?

18 He ſendeth furth his mightie worde,
and melteth them againe:
His winde he maketh blowe, and then
the waters flowe amaine.
19 The doctrine of his holy worde,
to Iacob doeth he ſhewe:
His ſtatutes and his iudgements he
giues Iſraell to knowe.

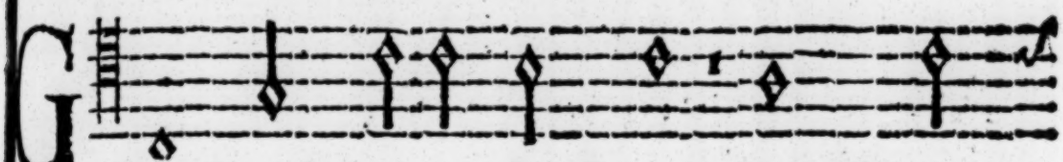
20 With euerie nation hath he not
ſo dealt, nor they haue knowen
His ſecrete iudgementes, nowe therefore
prayſe ye the Lord alone.

Lau-

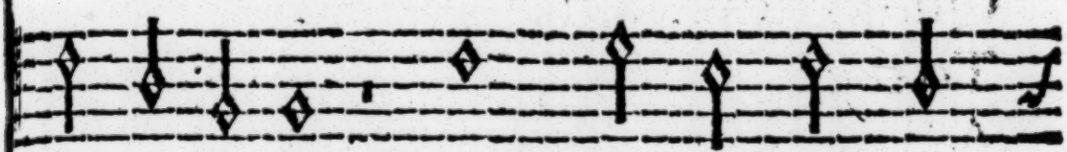
Laudate Dominum de cœlis.

PSALME CXLVIII. I.Pul.

Dauid prouoketh all creatures to prayſe the Lord, in heauen, in earth, and in all places, ſpecially for the power that he hath giuen to his people Iſraell, whom he hath taken ſo neare vnto him.



Giue laude vnto the Lord, frō Heauen



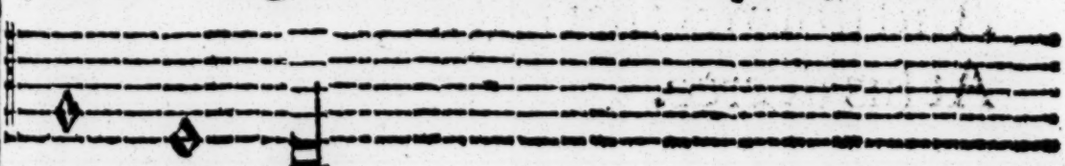
that is ſo hie: Praiſe him in dede and



worde, aboue the ſtarrie ſkye, And alſo



ye, His Angels all, Armies Royall, Praiſe



him with glee.

Praiſe him both Mune and Sunne,
Quhilk are ſo cleare and bright:
The ſame of you be done,
Ye gliſtring ſtarres of light.

4 And eke no leſſe,
Ye heauens faire.
5 And cloudes of the aire,
His laude expreſſe.

6 For at his worde they were,
All formed as we ſie.
At his voyce did appeare,
All things in their degree.
Quhilk he ſet faſt:
To them he made,
A lawe and trade,
For ay to laſt.

7 Extoll and prayſe Gods Name,
In earth, ye Dragons fell:
All deepes doe ye the ſame,
For it becommeth you well.
8 Him magnifie,
Fyre, Hayle, Yce, Snowe,
And ſtormes that blowe,
At his decree.

9 The hilles and mountaines all,
And trees that frutefull are:
The Ceders great and tall,
His worthie praiſe declare.
Beaſtes and cattell:
10 Yea, Birdes flying,

And wormes creping,
That on earth dwell.

All Kinges both more and leſſe,
With all their pompous traine:
Princes and all Iudges,
That in the worlde remaine,
Exalt his Name.
Yong Men and Maydes,
Olde men and Babes,
Do ye the ſame.

For his Name ſhall we proue
To be moſt excellent,
Whoſe praiſe is farre aboue
The earth and firmament.
For ſure he ſhall
Exalt with bliſſe
The horne of his,
And helpe them all.

His Saintes all ſhall furth tell
His praiſe and worthines:
The Children of Iſraell,
Eeh one both more and leſſe.
And alſo they
That with gude will
His wordes fulfill
And him obey.

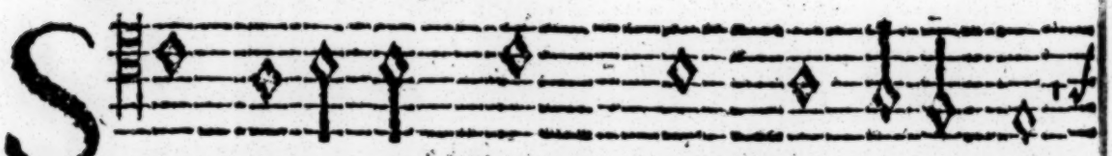
&&&

Glorie to the Father be
And to the Sonne moſte ſwete
The ſame glorie giue we
Vnto the holy Sprete,
As wes before,
God create all
Is now and ſhall
For euer more.

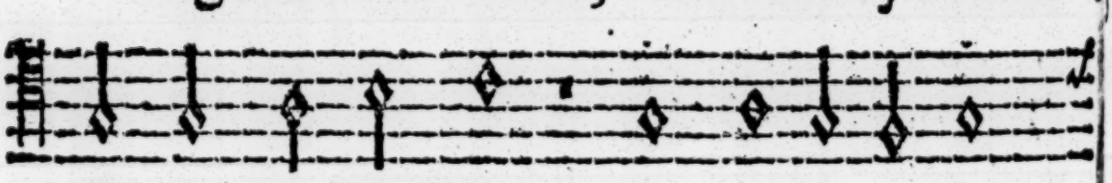
Cantate Domino canticum nouum.

PSALME Cxlix. I Pul.

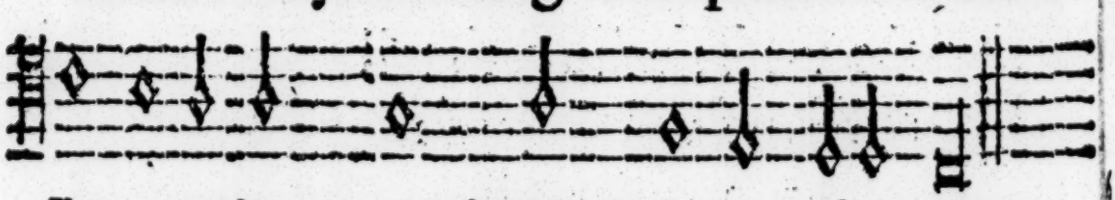
¶ *An exhortation to the Kirk to praiſe the Lord for his victories and conqueſt that he giueth his Saints againſt all mans power.*



SIng vnto the Lord, with hearty accord



A new ioyfull ſong: His praiſes reſounde



In euerie ground, His Saintes all among.

2 Let Iſraell reioyce,
And praiſe eke with voyce
His maker louing,
The Sonnes of Sion:

Let

Let them euerie one
Be glad in their King.

Let all then aduance
His Name in the dance,
Both nowe and alwayes
With Harpe and Tabret:
Euen ſo lykewiſe let
Them vtter his praiſe.

The Lords pleaſure is,
In them that are his,
Not willing to ſtart,
Bot all means doe ſeeke,
To ſuccour the meeke,
And humble in heart.

The Saintes more and leſſe,
His praiſe ſhall expreſſe,
As is gude and right:
Reioycing (I ſay)
Bot nowe and for aye,
In their beddes at night.

Their throte ſhall braſt out
In euerie route,
In praiſe of their Lord:
And as men moſte bolde,
In hande ſhall they holde
A two edged ſworde.

7 Auenged to be
In euery degree,
The heathen vpon:
And for to reproue,
As them doeth behoue,
The people echone.

8 To binde ſtrange Kings faſt
In chaines that will laſt:
Their Nobles alſo,
In hard yron bands,
Aſwell feete as hands,
To their grief and wo.

9 That they may in dede
Giue ſentence with ſpede
On them to their paine,
Quhilk is writ: Alwayes
Suche honour and praiſe,
His Saintes ſhall obtaine.
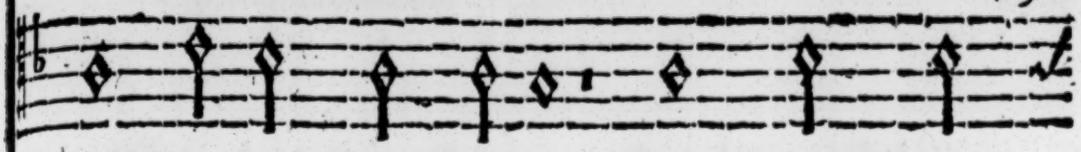
Laudate Dominum in ſanctis eius.

PSALME CL. N.

¶ *An exhortation to praiſe the Lord without ceaſe by all maner of wayes, for all his mightie and wonderfull warkes.*



YEld vnto God the mightie Lord,
praiſe



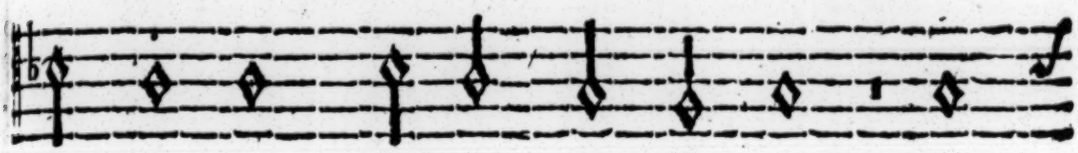
praiſe in his Sanctuary: And praiſe him



in the firmament that ſhewth his power



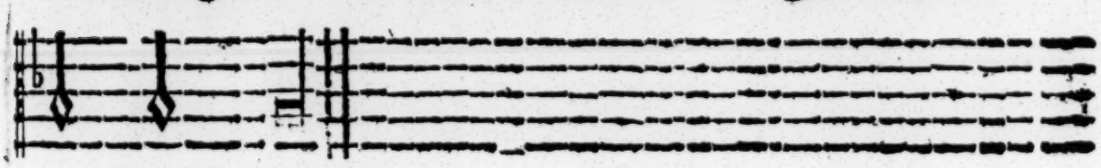
on hye, Aduance his Name, and praiſe



him in his mightie actes alwayes: Ac-



cording to his excellence of greatnes
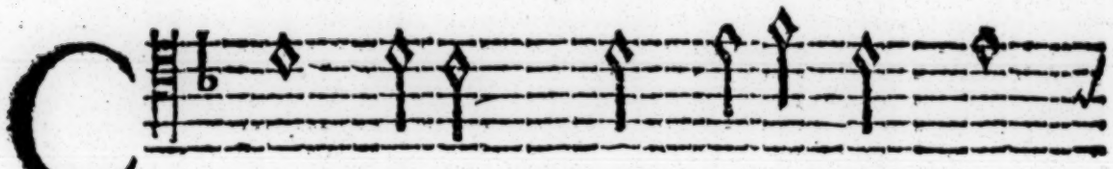


giue him praiſe.

His praiſe, with the princely noyce,
of ſounding Trumpettes blowe:
Praiſe him vpon the Viole, and
vpon the Harpe alſo.
Praiſe him with Timbrell and with flute,
Organnes and Virginalles:
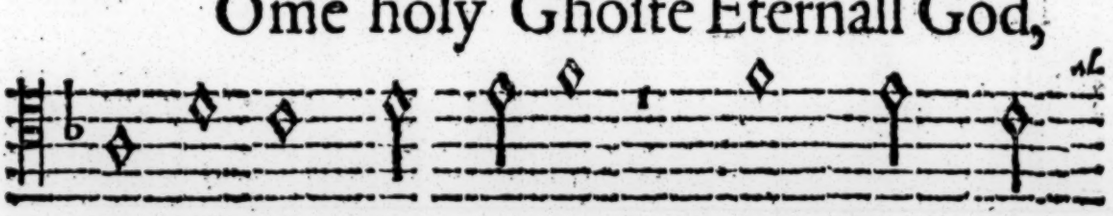
5 With ſounding Cimbals praiſe ye him:
prayſe him with lowde Cimbals.
6 What euer hath the Benefite,
of breathing, prayſe the Lord:
To prayſe the Name of God the Lord,
agree with one accord.

¶ The end of the Pſalmes of Dauid in meter.

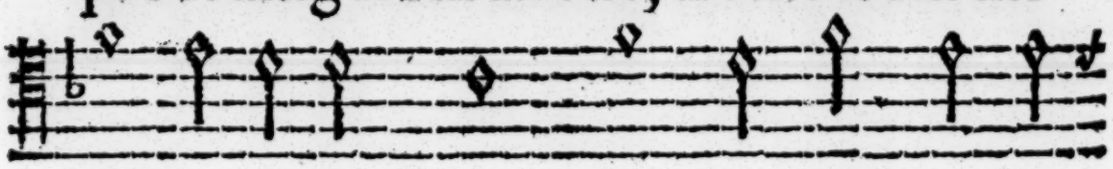
VENI CREATOR.



COme holy Ghoſte Eternall God,



proceding from aboue, Bothe from the



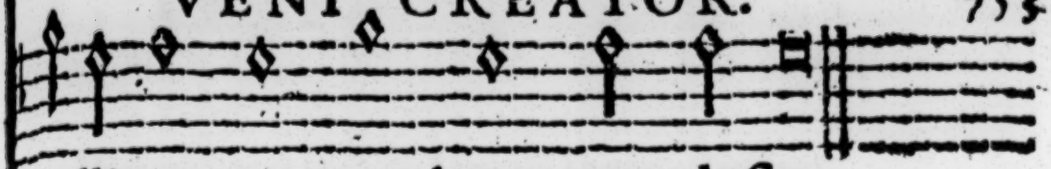
Father & the Sonne, the God of peace &



loue. Viſite our mindes and into vs thy



heauenly grace inſpire, that in all treuth &
godlynes



godlines we may haue true deſire.

Thou art the very Comforter,
in all woe and diſtreſſe:
The heauenly gift of God moſt high,
quhilk no toung can expreſſe.
The Fountaine and the liuely ſpring,
of ioye Celeſtiall:
The fire ſo bright, the loue ſo cleare,
and Vnction ſpirituall.

Thou in thy giftes art manifold,
whereby Chriſtes Kirk doth ſtand,
A faithfull heartes writing thy Law,
the finger of Gods hand.
According to thy promiſe made
thou gaueſt ſpeache of grace:
That through thy helpe the prayſe of God
may ſtand in euery place.

O holy Ghoſt into our wittes,
ſende downe thy heauenly light:
Kindle our heartes with feruent loue,
to ſerue God day and night.
Strength and ſtabliſh all our weakenes,
ſo feeble and ſo fraile:
That neither fleſh, the world, nor Deuill
againſt vs doe preuaile.

Put backe our enemies farre from vs,
And grant vs to obteine:
Peace in our hearts with God and man,
Without grudge or diſdaine.
And grant (ô Lord) that thou being
Our leader and our guide:
We may eſchew the ſnares of ſinne,
And from thee neuer ſlide.

To vs ſuch plentie of thy grace,
Gude Lord graunt we thee pray:
That thou maiſt be our Comforter,
At the laſt dreadfull day:
Of all ſtrife and diſſenſion,
O Lord diſſolue the bands,
And make the knottes of peace and loue
Throughout all Chriſtian lands.

Grant vs, ô Lord, through thee to know
The Father of all might:
That of his deare beloued Sonne,
We may attaine the ſight.
And that with perfite faith alſo,
We may acknowledge thee:
The Spirit of them both alway,
One God in perſons three.

Laude and prayſe be to the Father,
And to the Sonne equall,

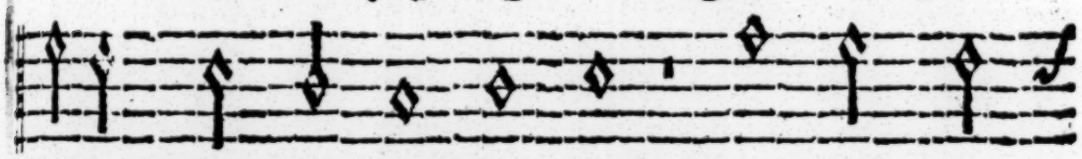
And to the holy Spirite alſo,
One God coeternall.
And pray we that the onely Sonne
Vouchſafe his Spirite to ſend,
To all that do profeſſe his Name,
Vnto the worldes end.

THE X. COMMANDEments of Almightie God.

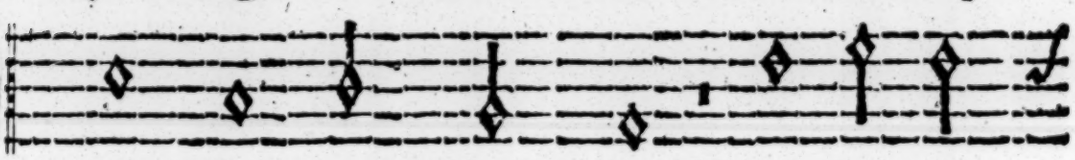
EXODVS xx.



ATtend my people and giue eare, of-



ferly things I will thee tell: See that my



wordes in mind thou beare, And to my



Precepts liſten well.

I I am thy Souerain Lord and God,
Quhilk haue thee brought frō carefull thrall,
And eke reclaimde from Pharaos Rod,
Make thee no Gods on them to call.

2 Nor faſhioned forme of any thing,
In heauen or earth to worſhip it:
For I thy God by reuenging:
With grieuous plagues this ſinne will ſmite.

3 Take not in vaine his holy Name,
Abuſe it not after thy will:
For ſo thou might ſune purchaſe blame,
And in his wrath he would thee ſpill.

4 The Lord frō warke the ſeuenth day ceaſt,
And brought all things to perfite ende,
So thou and thine that day take reſt,
That to Gods heſts ye may attend.

5 Vnto thy parents honour giue,
As Gods Commandements do pretend,
That thou long dayes and gude mayſt liue,
In earth, where God a place doth lend.

6 Beware of Murther and cruell hate,
7 All filthie Fornication feare:
8 See thou ſteale not in any rate,
9 Falſe witneſſe againſt no man beare.

10 Thy neighbours houſe wiſh not to haue,
His Wife, or ought that he calles mine:
His field, his Oxe, his Aſſe, his Slaue,
Or any thing quhilk is not thine.

THe Sprite of grace grant vs ô Lord,
To kepe theſe lawes our hearts reſtore:
nd cauſe vs all with one accorde,
magnifie thy Name therefore.

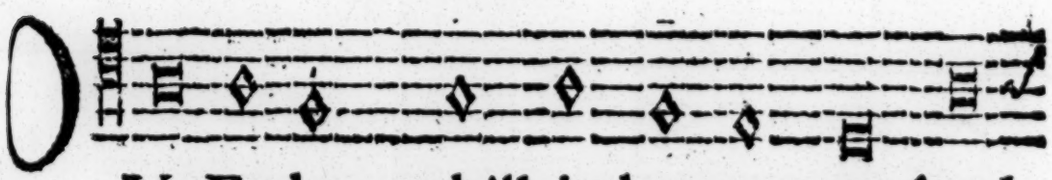
For of our ſelues no ſtrength we haue,
keepe theſe Lawes after thy will:
y might therefore ô Chriſt, we craue,
at we in thee may them fulfill.

Lord for thy Names ſake grant vs this,
hou art our ſtrength, oh, Sauiour Chriſt:
thee to ſpeede, how ſhould we mis,
whom our treaſure doth conſiſt.

To thee for euer more be prayſe,
ith the Father in eche reſpect,
nd with thy holy Sprite alwayes,
he Comforter of thine Elect.

¶ THE LORDS PRAYER.

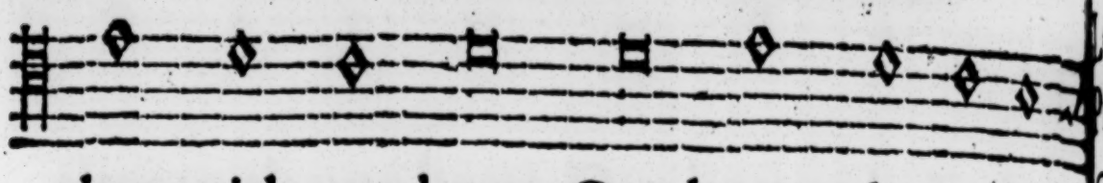
D. Coxe.



OVr Father quhilk in heauen art, And



makſt vs all one brotherhude: We call vpon



thee with one heart: Our heauenly Father



& our God. Grant we pray not with lippes



alone: Bot with the hearts depe ſigh & grone.

Thy bleſſed Name be ſanctified,
Thy holy worde mought vs inflame,
In holy lyfe for to abyde,
To magnifie thy holy Name.
From all errours defend and kepe,
The litle flock of thy pure ſhepe.

Thy kingdome come euen at this houre,
And hence furth euerlaſtingly:
Thine holy Ghoſt into vs poure,
With all his giftes moſte plenteouſly.
From Sathans rage and filthy band,
Defend vs with thy mightie hand.

Thy will be done with diligence,
Lyke as in heauen in earth alſo:
In troubles grant vs patience,
Thee to obey in welth and wo:

Let

Let not fleſh, blude, or any ill,
Preuaile againſt thy holy will.

Giue vs this day our daily bread,
And all other gude giftes of thine:
Keip vs from warre, and from bludſhed,
Alſo from ſicknes, dearth and pine:
That we may liue in quietnes,
Without all gredy carefulnes.

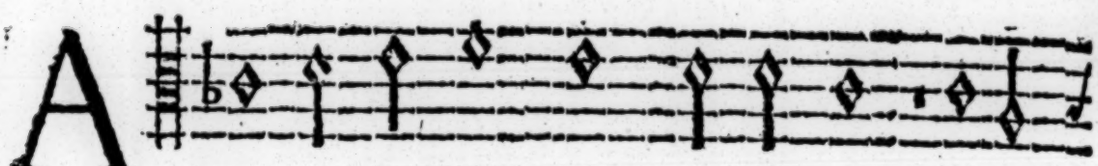
Forgiue vs our offences all,
Releue our carefull conſcience:
As we forgiue both great and ſmall,
Quhilk vnto vs haue done offence.
Prepare vs (Lord) for to ſerue thee,
In perfite loue and vnitie.

(O Lord) into temptation,
Lead vs not when the fiend doth rage:
To withſtand his inuaſion,
Giue power and ſtrength to euerie age:
Arme and make ſtrong thy feble hoſt,
With faith and with the holy Ghoſt.

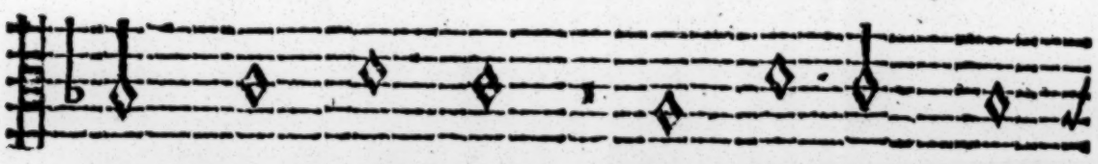
(O Lord) from euill delyuer vs,
The dayes and tymes are dangerous:
From euerlaſting death ſaue vs,
And in our laſt end comfort vs.
A bleſſed end to vs bequeath,
Into thy handes our ſoules receaue.

For thou ô Lord, art King of Kings,
And thou haſt power ouer all:
Thy glorie ſhineth in all things,
In the wyde worlde vniuerſall.
Amen, let it be done ô Lord,
That we haue prayed with one accord.

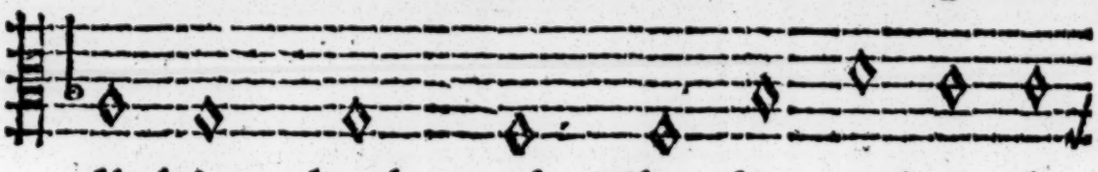
THE XII. ARTICLES of the Chriſtian Faith.



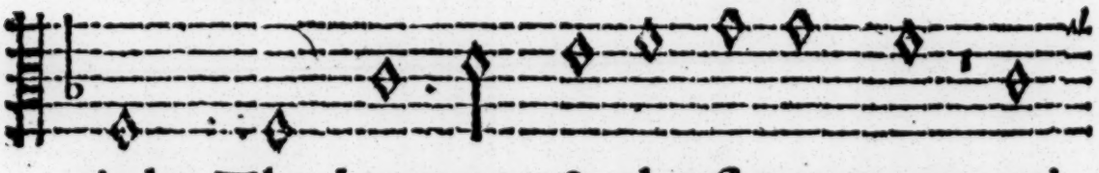
ALl my beliefe and confidence, is in



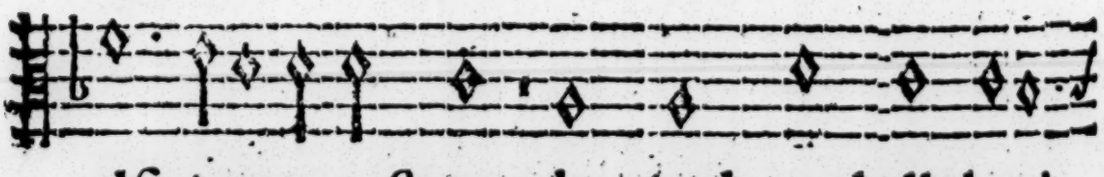
the Lord of might, The Father quhilk



all things hath made, The day and eke the



night, The heauens & the firmament, and



alſo many a ſtarre, the earth, and all that is therin,



therein, quhilk paſſe mans reaſon farre.

And in lyke manner I beleeue,
In Chriſt our Lord, his Sonne,
Coequall with the Deitie,
And man in fleſhe and bone.
Conceiued by the holy Ghoſt,
His worde doeth me aſſure:
And of his Mother Marie borne,
Yet ſhe a Virgine pure.

Becauſe mankinde to Sathan wes,
For ſinne in bonde and thrall:
He came and offred vp him ſelfe,
To death, to ſaue vs all.
And ſuffring moſt grieuous paine,
Then Pilate being Iudge:
Wes crucified vpon the Croſſe,
And thereat did not grudge.

And ſo he died in the fleſhe,
Bot quickned in the Spirite:
His body then wes buried,
As is our vſe and rite:
His Spirite did after this deſcend,
Into the lower partes

To them that long in darknes were,
The trew light of their hartes.

And in the third day of his death,
He roſe to lyfe againe.
To th'end he might be glorified,
Out of all grief and paine.
Aſcending to the heauens hie,
To ſit in glorie ſtill.
On Gods right hand, his Father deare,
According to his will.

Vntill the day of iudgement come,
When he ſhall come againe:
With Angels power, ye of that day,
We all be vncertaine.
To iudge all people righteouſly,
Whome he hath dearely bought:
The liuing and the dead alſo,
Quhilk he hath made of nought.

And in the holy Spirite of God,
My faith to ſatiſfie:
The third perſone in trinitie,
Beleue I ſtedfaſtlie:
The holy and Catholick Kirk,
That Gods worde doth maintaine,
And holy Scripture doth alowe,
Quhilk Sathan doth diſdaine.

And alſo I do truſt to haue,
by Ieſu Chriſt his death,
Releaſe and pardon of my ſinnes,
and that onely by faith.
What time all fleſhe ſhall ryſe againe
before the Lord of might:
And ſie him with their bodily eyes
quhilk now do giue them light.

And then ſhall Chriſt our Sauiour,
the Shepe and Goates diuide:
And giue lyfe euerlaſtingly,
to thoſe whome he hath tride:
Quhilk is the Realme Celeſtiall,
in glorie for to reſt,
With all the holy company,
of Saintes and Angels bleſt.

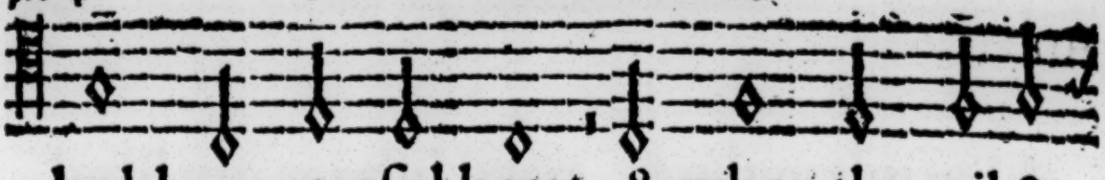
Quhilk ſerue the Lord Omnipotent,
obedientlly ech houre:
To whome be all Dominion,
and praiſe for euermore.

THE HVMBLE SVTE of the ſinner. M.
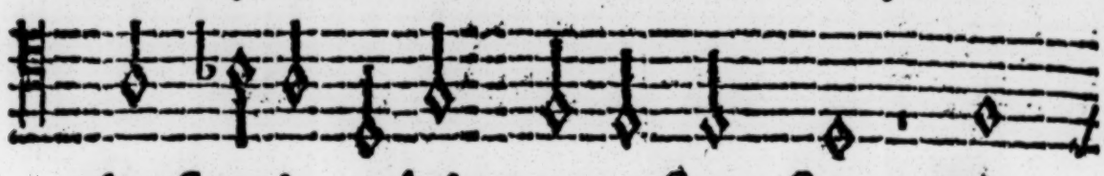


Lord on whome I do depend, be-

&&&&



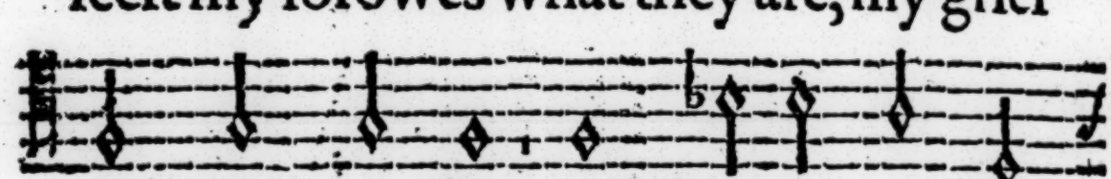
hold my careful heart, & when thy wil &



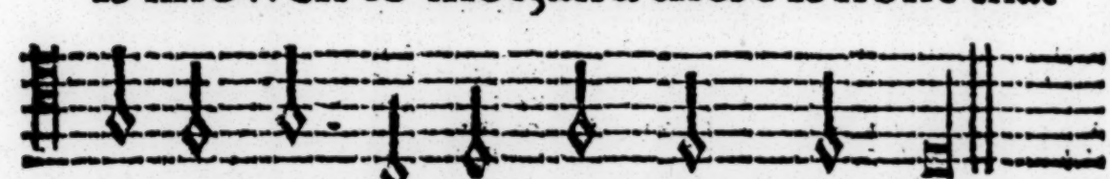
pleaſure is, releiue me of my ſmart. Thou



ſeeſt my ſorowes what they are, my grief



is knowen to thee, and there is none that



can remoue, or take the ſame from me.

Bot onely thou whoſe aide I craue,
whoſe mercie ſtill is preſt:
To eaſe all thoſe that come to thee,
for ſuccour and for reſt.
And ſith thou ſeeſt my reſtles eyes,
my teares and grieuous grone:
Attend vnto my ſute, ô Lord,
marke well my plaint and mone.
For ſinne hath ſo incloſed me,
and compaſt me about:

That

hat I am now remedileſſe,
If mercy helpe not out:
or mortall man can not releaſe,
Or mitigate this paine:
ot euen thy Chriſt my Lord and God
Quhilk for my ſinnes wes ſlaine.

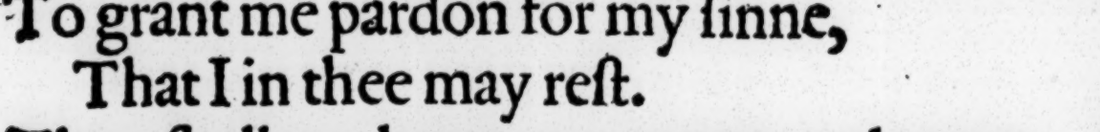
Whoſe bludy woundes are yet to ſie,
Though not with mortall eye:
et doth thy Saincte behold them all,
And ſo I truſt ſhall I.
hough ſinne doth hinder me a while
When thou ſhalt ſie it gude:
ihall enioy the ſight of him,
And ſie his wounds and blude.

nd as thine Angels and thy Saintes
Do now behold the ſame:
o truſt I to poſſeſſe that place,
With them to praiſe thy Name.
ot whiles I liue here in this Vale,
Where ſinners do frequent:
ſſiſt me euer with thy grace,
My ſinnes ſtill to lament.

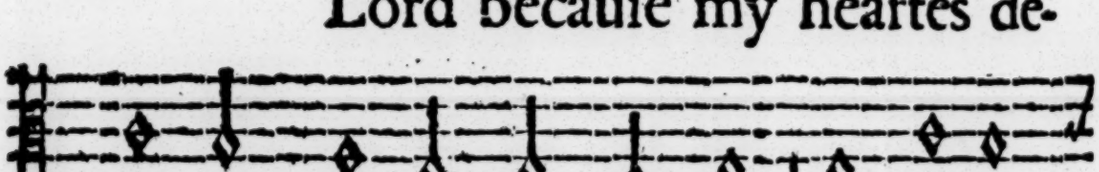
eaſt that I tread in ſinners trace,
And giue them my conſent:
odwell with them in wickednes.
Whereto nature is bent.

Onely thy grace muſt be my ſtay,
Leſt that I fall downe flat:
And being downe, then of my ſelfe
Can not recouer that.
Wherefore this is yet once againe,
My ſute and my requeſt:
To grant me pardon for my ſinne,
That I in thee may reſt.
Then ſhall my heart, my toung and voyce
Be inſtrumentes of praiſe:
And in thy Kirk and houſe of Sainctes,
Sing Pſalmes to thee alwayes.

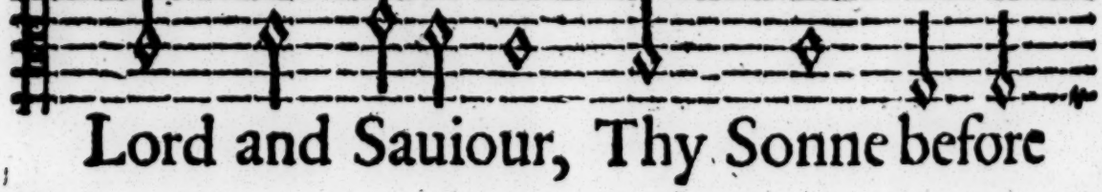
THE SONG OF SIMEON called, Nunc dimittis.



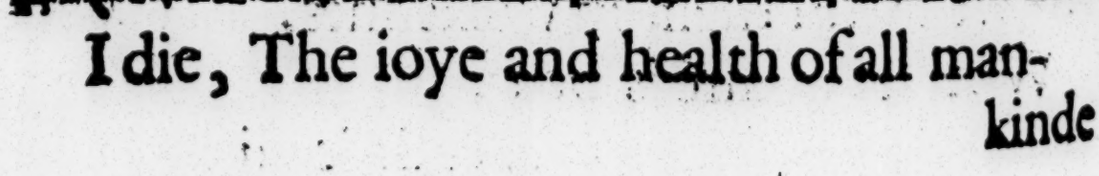
O Lord becauſe my heartes de-



ſire hath wiſhed long to ſie, My onely



Lord and Sauiour, Thy Sonne before

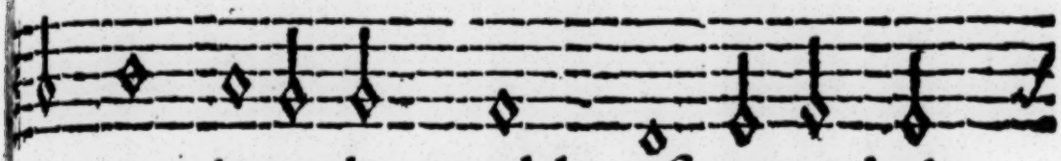


I die, The ioye and health of all man-

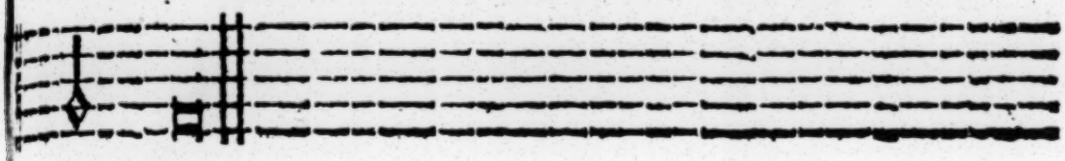
kinde



kynde desired long before, Quhilk now



is come into the worlde, of mercy brin-

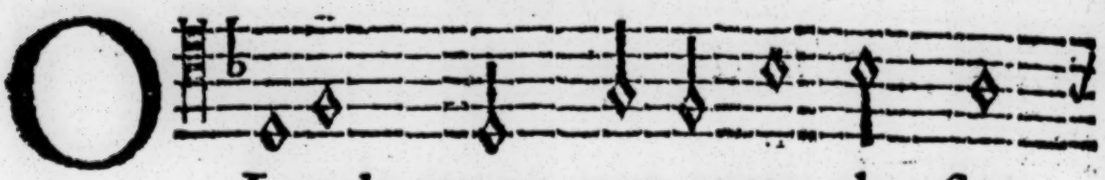


ging store.

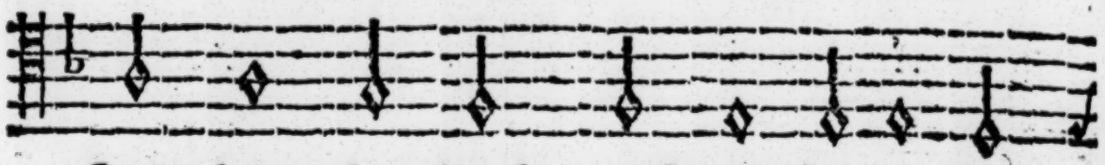
Thou suffereſt thy seruant now
In peace for to depart,
According to thy holy worde,
Quhilk lighteneth my heart.
Becauſe mine eyes, quhilk thou haſt made
To giue my body light:
Haue now beheld thy sauing health,
Quhilk is the Lord of might.

Whome thou mercifully haſt set,
Of thine aboundant grace,
In open sight and visible,
Before all peoples face:
The Gentiles to illuminate,
And Sathan ouerquell:
And eke to be the glorie of
Thy people Israell.

THE LAMENTATION
of a ſinner.
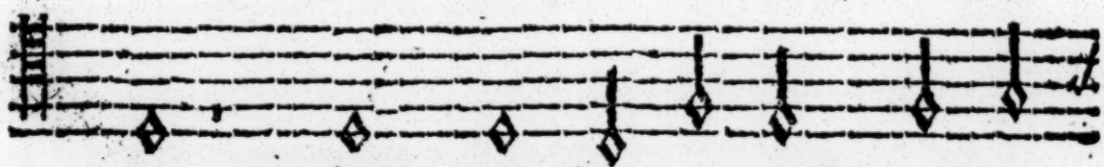


O Lorde turne not away thy face



from him that lieth proſtrate, lamenting



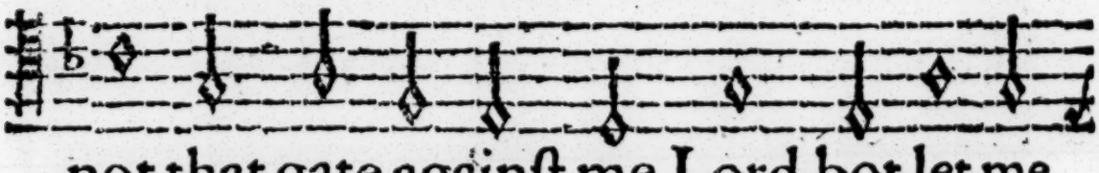
ſore his ſinfull lyfe, before thy mercie



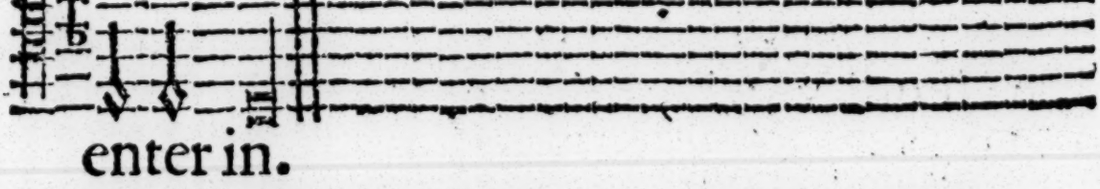
gate. Quhilk gate thou openſt wyde to



thoſe, that do lamente their ſinne: Shute



not that gate againſt me Lord, bot let me



enter in.

And call me not to myne accomptes,
How I haue liued here:

For then I knowe right wel, ô Lord,
How vile I ſhall appeare.
I nede not to confeſſe my life,
I am ſure thou canſt tell:
What I haue bene, and what I am,
I knowe thou knoweſt it well.

O Lord thou knoweſt what things be paſt
And eke the things that be:
Thou knoweſt alſo what is to come,
Nothing is hid from thee.
Before the heauens and earth were made
Thou knoweſt what things were then:
As all thinges els that hath bene ſince,
Among the Sonnes of men.

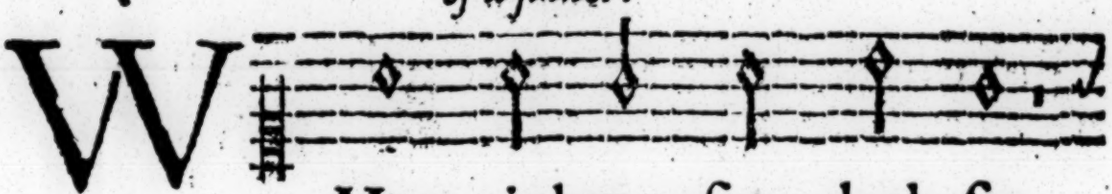
And can the things that I haue done,
Be hidden from thee then?
Nay, nay, thou knowſt them all, ô Lord,
Where they were done and when.
Wherefore with teares I come to thee
To begge and to entreate:
Euen as the Childe that hath done euill,
And feareth to be beat.

So come I to thy mercy gate,
Where mercy doeth abounde:
Requyring mercy for my ſinne
To heale my deadly wounde.

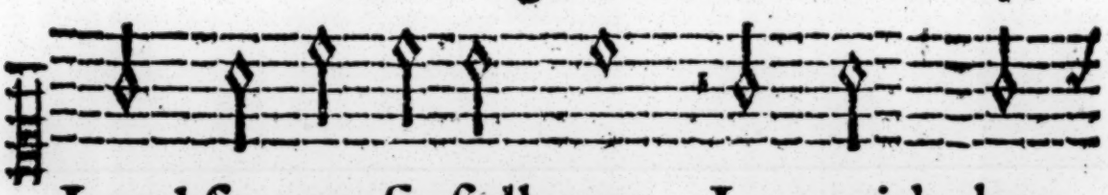
O Lord I nede not to repeate,
What I do begge and craue:
Thou knoweſt, ô Lord, before I aske,
The thing that I would haue.

Mercy gude Lord, mercy I aske,
This is the totall ſumme:
For mercy Lord is all my ſute,
Lord let thy mercy come.
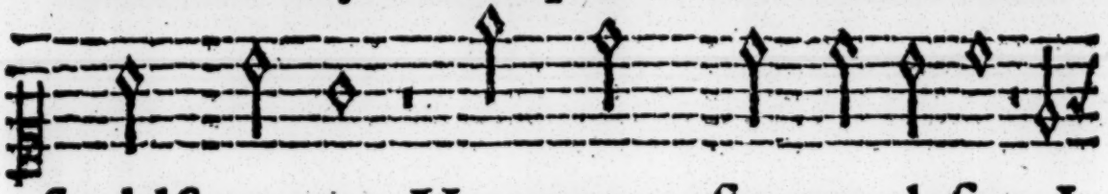
THE COMPLAINT of a ſinner.



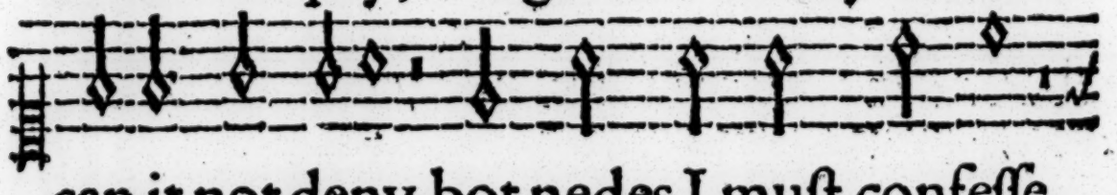
Here righteouſnes doth ſay,



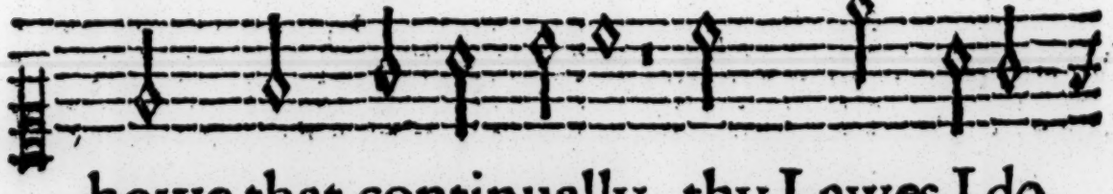
Lord for my ſinfull part: In wraith thou
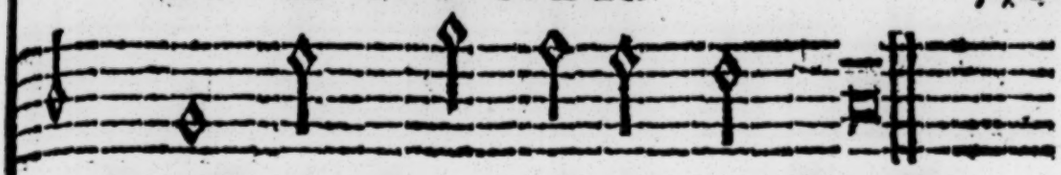


ſhuldſt me pay, Vengeance for my deſert: I



can it not deny, bot nedes I muſt confeſſe,



howe that continually, thy Lawes I do
tranſgreſſe,



transgresse, thy Lawes I do transgresse.

Bot if it be thy will,
With sinners to contend:
Then all thy flocke shall spill,
And be lost without end.
For who liueth here so right,
That rightly he can say
He sinnes not in thy sight,
Full oft and euery day?

The Scripture plaine tells me,
The righteous man offendth
Seuen times a day to thee,
Whereon thy wraith dependth,
So that the righteous man,
Doth walke in no such path,
Bot he falth now or than
In danger of thy wraith.

Then sith the case so standes,
That euen the man rightwise
Falth oft in sinfull bandes,
Whereby thy wraith may rise:
Lord I that am vniust,
And righteousnes none haue,

Whereto then ſhall I truſt,
My ſinfull ſoule to ſaue:

Bot trewly to that poſt,
Whereto I cleaue and ſhall:
Quhilk is thy mercie moſt,
Lord let thy mercy fall.
And mitigate thy mude,
Or elſe we periſh all:
The price ofthis thy blude,
Wherein mercie I call.

The Scripture doth declare
No droppe of blude in thee:
Bot that thou didſt not ſpare,
To ſhed eche droppe for me.
Now let thoſe droppes moſt ſwete,
So moiſt my heart ſo drie,
That I with ſinne replete,
May liue, and ſinne may die.

That being mortified,
This ſinne of mine in me:
I may be ſanctified,
By grace of thine in thee:
So that I neuer fall,
Into ſuch mortall ſinne,
That my foes infernall:
Reioye my death therein.

Bot vouchſafe me to kepe,
rom thoſe infernall foes:
nd from that Lake ſo depe,
Whereas no mercy growes,
nd I ſhall ſing the ſonges,
Confirmed with the iuſt:
hat vnto thee belonges,
Quhilk art mine onely truſt.

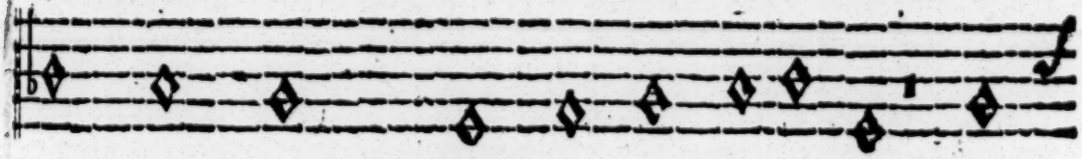
THE SONG OF BLESSED Marie, called Magnificat.



MY ſoule doth magnifie the Lord,



My Spirite eke euermore, Reioyceth in the



Lord my God, Quhilk is my Sauiour. And



why? becauſe he did regarde, And gaue



reſpect vnto, ſo baſe eſtate of his hand-



maid, and let the Mightie go.

For now behold all Nations,
And Generations all:
From this time furth for euermore,
Shall me right blessed call.
Because he hath me magnified,
Quhilk is the Lord of might:
Whose name be euer sanctified,
And praised day and night.

For with his mercy and his grace,
All men he doth enflame:
Throughout all Generations,
To such as feare his Name.
He sheweth strength with his right arme,
And made the proude to start:
With all imaginations,
That they bare in their hart.

He hath put downe the mightie ones,
From their supernall seate:
And did exalt the meke in hart,
As he hath thought it mete.
The hungrie he repleniſhed,
With all things that were gude:
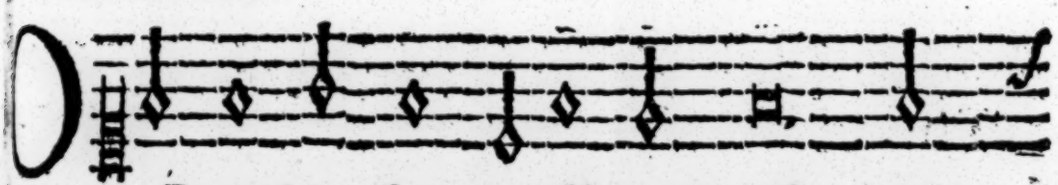
And

nd through his power he made the riche
ft times to want their fude.

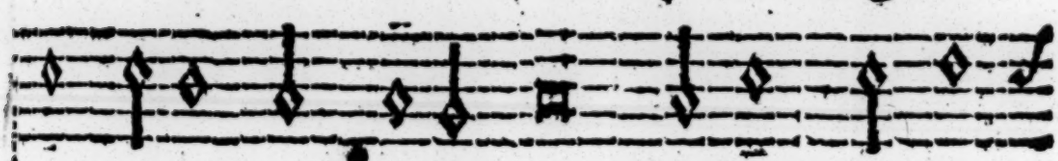
And calling to rememberance,
is mercy euery deale:
ath holpen vp assistantly,
is seruant Israell.
According to his promise made,
o Abraham before.

THE LAMENTATION.

Through perfite repentance the Sinner hath a sure trust in God that his sinnes shalbe washed away in Christes blude.



Lord in thee is all my trust, giue
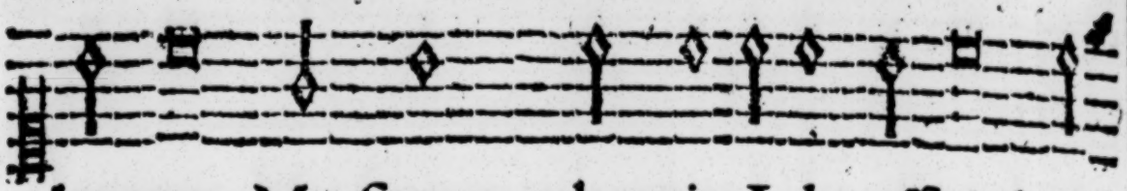


eare vnto my wofull cry: Refuse me not



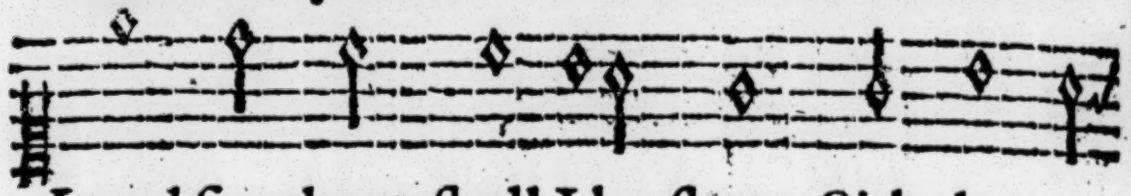
that am vniust: bot bowing downe thy



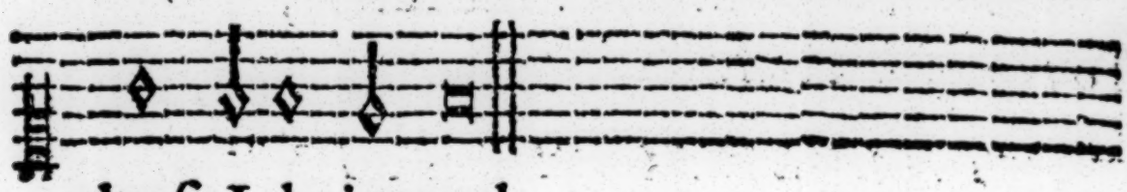
heauenly eye. Beholde how I do still



lament, My ſinnes wherein I do offend: O



Lord for them ſhall I be ſhent, Sith thee to



pleaſe I do intend.

No no not ſo thy will is bent,
To deale with ſinners in thine ire:
Bot when in heart they ſhall repent,
Thou granteſt with ſpede their iuſt deſire
To thee therefore ſtill ſhall I crie,
To waſh away my ſinfull crime:
Thy blude, ô Lord, is not yet drie
bot that thou may helpe me in time.

Haſt thee, ô Lord, haſt thee I ſay,
To poure on me thy giftes of grace,
That when this lyfe muſt flit away,
In heauen with thee I may haue place.
Where thou doſt reigne eternally,
With God whom once did thee doun ſend
Where Angels ſing continually,
To thee be praiſe, worlde without end.

SOSO BE IT.

A TABLE OF THE HAILL

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ber, as alſo in what leafe
to finde the ſame.

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THE CATECHISME OR MANER TO TEACH CHILDREN THE CHRISTIAN RELIGION.

Wherein the Minister demaundeth the question, and the Childe maketh answere: Made by the excellent Doctor and Pastor in Christs Church IOHN CALVIN.

EPHES. 2.

The doctrine of the Apostles and Prophetes is the foundation of Christes Church.

IN THE SVEATE OF THY FACE SHALT THOV EATE BREAD, Gen. 3. 19.



MIDDELBVRGH,
Imprinted by *Richard Schilders*, Printer to the States of Zeeland.
1594.

OF THE ARTICLES OF THE FAITH.

THE MINISTER.

WHAT is the principall and chiefe ende of mans life?

THE CHILDE.

To know God.

Mi. What moueth thee to say so?

Ch. Because he hath created vs, and placed vs in this world to set foorth his glory in vs. And it is good reason that we employ our whole life to his glorie, seeing he is the beginning and founteine thereof.

Wherunto man was created and made.

M. What is then the chiefe felicitie of man?

C. Euen the selfe same, I meane to know God, and to haue his glorie shewed foorth in vs.

The greatest felicitie that man can atteine to.

M. Why doest thou call this, mans chiefe felicitie?

C. Because that without it our condition or state were more miserable then the state of brute beastes.

M. Hereby thé we may euidently see that

there can no such miserie come vnto man, as not to liue in the knowledge of God.

C. That is most certaine.

The true knowledge of God.

M. But what is the true and right knowledge of God?

C When a man so knoweth God, that he giueth him due honour.

The right maner to worship God stãdeth in foure pointes.

M. Which is the way to honor God aright?

C. It is to put our whole trust and confidence in him: to studie to serue him in obeying his will: to call vpon him in our necessities, seeking our saluation & all good thinges at his hand, and finally to acknowledge both with hearte and mouth that he is the liuely fountaine of all goodnesse.

II. Sunday. The first point of honoring God

M. Well then, to the ende that these thinges may be discussed in order, and declared more at large: Which is the first point?

C. To put our whole confidence in God.

M. How may that be?

C. When we haue an assured knowledge that he is almightie, and perfectly good.

M. And is that sufficient?

C. No.

M. Shew the reason.

C. For there is no worthines in vs, why God should either shew his power to helpe vs, or vse his mercifull goodnesse to saue vs.

M. What

M. What is then further required?

C. That euery one of vs be fully assured in his conscience, that he is beloued of God, & that he will be both his Father & Sauiour.

M. How shall we be assured hereof?

C. By his owne word, wherin he vttered vnto vs his mercy in Christ, and assureth vs of his loue towardes vs.

M. Then the very ground to haue sure confidence in God, is to know him in our Sauiour Christ? The foundation of our faith

C. Yea truely.

M. Then briefly, what is the effect of this knowledge of God in Christ?

C. It is conteined in the confession of the faith, vsed of all christians, which is cõmonly called the Creede of the Apostles: both because it is a briefe gathering of the Articles of that Faith, which hath bene alwayes continued in Christs Church, and also because it was taken out of the pure doctrine of the Apostles.

M. Rehearse the same.

C. I beleue in God the Father almightie, maker of heauen and earth: And in Iesus Christ his onely Sonne our Lord: Who vvas conceiued by the holy Ghost, borne of the virgine Marie: Suffered vnder Pontius Pilate, was crucified, dead, buried, and de- The Creed of the Apostles

ſcended into Hell: He roſe againe the third day from death: He aſcended into heauen, and ſitteth at the right hande of God the Father almightie: From thence he wil come to iudge the quicke and the dead.

I beleue in the holy Ghoſt: The holy Church vniuerſall: The communion of Saintes: The forgiueneſſe of ſinnes: The riſing againe of the bodies, and life euerlaſting.

III. Sunday.

M. To the intent that this confeſſion may be more plainely declared, into howe many partes ſhall we deuide it?

The Chriſtian Faith ſtandeth in foure points.

C. Into foure principall partes.

M. What be they?

C. The firſt concerneth God the Father. The ſecõd is of his Sonn Ieſus Chriſt, wherin briefly alſo the whole hiſtorie of our redemption is rehearſed. The third is, touching the holy Ghoſt. The fourth concerneth the Church, and Gods gifts vnto the ſame.

M. Seeing there is but one God, what moueth thee to make rehearſal of the Father, ths Sonne, and the holy Ghoſt, as if there were three?

As concerning the Trinitie.

C. Becauſe that in the ſubſtance or nature of God we haue to conſider the Father as the founteine, beginning and originall cauſe of all thinges: then ſecondly his Sonne, who is his euerlaſting wiſedome, and thirdly the holy

olyghoſt, who is his vertue & power, ſpread on all creatures, and yet neuertheleſſe remaineth alwayes wholly in him ſelfe.

M. This is then thy meaning, that there is no inconuenience at all to vnderſtand ſeuerally theſe three perſons in the Godhead, who notwithſtanding is one and not thereby diuided?

C. It is euen ſo.

M. Make rehearſhal now of the firſt parte of the Creede.

C. *I beleue in God the Father almightie maker of heauen and earth.* The firſt parte of the belief

M. Wherfore doeſt thou call him Father?

C. I call him ſo, hauing reſpect to Ieſus Chriſt, who is the euerlaſting word, begotten of God before all worlds, who being afterwards openly ſhewed vnto the world, was euidently declared to be his Sonne. Now ſeing God is our Sauiour Chriſtes Father, it followeth neceſſarily, that he is alſo our Father. The Father.

M. What meaneſt thou by that, that thou callest him *Almightie?* What is ment by this word Almightie.

C. I meane not onely that he hath a power which he doeth not exerciſe, but alſo that all creatures be in his hande and vnder his gouernance: that he diſpoſeth all things by his prouidence, that he ruleth the

world as it pleaseth him, & guideth all things after his owne good pleasure.

The power of God is not idle.

M. So then by thy saying the power of God is not idle, but continually exercised, so that nothing is done but by him and by his ordinance?

C. That is most true.

IIII. Sunday.

M. Wherefore is that clause added, *Maker of heauen and earth?*

Psa. 104. Rom. 1.

C. Because he hath made himselfe knowē vnto vs by his workes, it is necessarie for vs to seeke him out in thē. For our capacity is not able to comprehēd his diuine substāce: therfore he hath made the world as a glasse, wher in we may behold him, in such sort as it is expedient for vs to know him.

Heb. 11. A glasse wherin we may see God.

M. Doest thou not comprehend all creatures in these two wordes, *heauen and earth?*

C. Yes verely: and they may right well be cōteined vnder these two wordes, seeing that all thinges be either heauēly or earthly.

M. And why callest thou God only *Creatour*, seeing that to order thinges and to conserue them alwayes in their state, is a thing of much more importāce, then to haue for one time created them?

C. By this worde *Creatour* it is not onely ment that God did once create them, hauing

no

further regard to them afterwards: but we ght to vnderstand that as the worlde was ade of him in the beginning, euen so now doth cõserue the same, so that the heauen d earth, with the rest of the creatures could ot continue in their estate, if his power did ot preserue them. Moreouer, seing in this aner he doth maintaine all things, holding em as it were in his hand, it must nedes fol- owe, that he hath the rule and gouernaunce fall. Wherefore in that that he is Creator of eauen & earth, it is he that by his goodnes, ower, and wisedome doeth gouerne the hole order of nature. It is he that sendeth ine & drought, haile, tempest & faire wea- her, fertility & barennesse, dearth & plenty, ealth and sickenesse, and to be short, he hath ll things at commandement, to do him ser- ice at his owne good pleasure.

Concerning the prouidence of God.

M. What sayest thou as touchinge the de- dils and wicked persons? be they also subiect to him?

Concerning the deuills.

C. Albeit that God doth not guide them with his holy Spirit, yet he doth bridle them in such sort, that they be not able to stirre or moue without his permission and appoint- ment: yea, and moreouer he doeth compell thẽ to execute his wil, although it be against

their intent and purpose.

M. To what purpose doth it serue thee to know this?

The deuil hath no power but of God.

C. The knowledge hereof doth wonderfully cõfort vs. For we might think our selues in a miserable case, if the deuils & the wicked had power to do any thing cõtrary to Gods will. And moreouer we could neuer be quiet in our consciences, if wee should thinke our selues to be in their daunger. But forsomuch as we know that God bridleth them fast, & chayneth them, as it were in a prison, in such wise that they can do nothing, but as he permitteth, we haue iust occasion, not onely to be quiet in minde, but also to receaue most comfortable ioy, since God hath promised to be our protector and defendor.

V. Sunday.

The secõd part of the beliefe.

M. Go to then: let vs come to the second part of our beleefe.

C. *And in Iesus Christ his onely Sonne our Lord.*

M. What is the effect of this part?

C. It is to acknowledge the Sonne of God to be our Sauiour: & to vnderstand the meane wherby he hath redeemed vs from death and purchased life vnto vs.

IESVS

M. What signifieth this word IESVS, by which thou namest him?

C It is

C. It is as much to say as Sauiour: & this Matt. 1.
he was giuen vnto him by the Angell at
Gods commaundement.

M. What? is that of more estimation
then if that name had ben giuen vnto him by
man?

C Yea, a great deale: for since Gods plea-
sure was that he should be so named, he must
needes be our Sauiour in deede.

M. What signifieth then this word, *Christ?*

C. This word *Christ* doth expresse more Christ.
effectually his office, and doth vs to wit, that
he was annointed of the Father, King, Priest
and Prophet.

M. Howe hast thou the knowledge
thereof?

C. By the Scripture, which doth teach vs
that annointing did serue for these three offi-
ces, the which be also attributed vnto him in
many places of the same.

M. But what maner of oile was it, wher-
with he was annointed?

C. It was no such materiall oyle, as we
vse, & as did serue in olde time, to the ordei-
ning of Kings, Priests, and Prophets, but a far
more excellent oyle, euen the grace of Gods
holy Spirit, wherof the outward annointing
in the old Testament was a figure.

M. What maner of Kingdome is that wherof thou ſpeakeſt?

The kingdome of Chriſt.

C. It is Spirituall, and doth conſiſt in Gods word, and in his holy Spirit, wherin is contayned both righteouſnes & life euerlaſting.

The Prieſthood of Chriſt. Heb. 7.8 9.10.13.

M. And what is his Prieſthood?

C. It is an office and authority to preſent him ſelfe before God to obtaine grace & fauour for vs, and to pacifie his Fathers wrath, by offring an acceptable ſacrifice vnto him.

M. Why calleſt thou him a Prophet?

Wherein Chriſte was a Prophet Iſay. 7. Heb. 1.

C. Becauſe that he came downe into the world as a chiefe ambaſſadour of God his Father, to declare at large his Fathers will, & to finiſh all reuelations and Prophecies.

VI. Sunday.

M. Commeth there any profit vnto thee by thoſe names and dignities of Chriſt?

C. Yea, they altogether belong to our cõfort: for Chriſte did receaue all theſe of his Father, to make vs partakers thereof, wherby we might euery one receaue of his fulneſſe.

Iohan. 1

M. Declare this thing vnto me more at large.

C. He receaued the holy Ghoſt in full perfectiõ, with all the gifts of the ſame to beſtow them on vs, and to diſtribute them vnto euery one of vs, in the meaſure and quantity that God knoweth to be moſt meete, and ſo by

Ephes. 4

his meanes we draw out of him, as out of untaine al the ſpiritual gifts that we haue.

Christ is the fountaine of al goodnes.

M. To what vſe doeth the Kingdome of riſt ſerue vs?

To what vſe the kingdom of Christ serueth vs.

C. To ſet vs in lebertie of conſcience to egodly and holily, that we being enriched h his Spirituall treaſures, and armed with power, may be able to ouercome the de- ll, ſinne, fleſh and the world, which be per- ious enemies vnto our ſoules.

M. What profit haue we of his Prieſt- ode?

C. Firſt, by this meanes he is our Media- ur to bring vs into the fauor of God his Fa- er: and againe hereby we haue a free entry come in & ſhew our ſelues boldly before God, and to offer vp our ſelues, with all that elongeth vnto vs for a ſacrifice. And in this oint we are fellowes, after a ſort of his Prieſt- oode.

The profit of Chriſtes Prieſthoode. Heb. 7. & 9. 10. 13. Rom. 12

M. The vtilitie of his office, in that he is Prophet, is yet behind.

C. Since our Lorde Ieſus hath receaued his office to become the maiſter and teacher of his flock, the end of this dignitie is, to bring s to the right knowledge of the Father and of his truth, ſo that we might become Gods houſehold ſcholers, and of his familie.

Wherefore Christ was a Prophet

M. This is it then that a man may briefli gather of thy wordes, that this name *Chriſt* doth include three ſundry offices, the whic God hath giuen to his Sonne to the intēt t beſtow the frute and profit of the ſame vp pon his elect.

C. It it verie true.

VII. Sunday. Chriſt the only Sonne of God. Iob. 1. Epheſ. 1 Heb. 1.

M. By what reaſon calleſt thou Chriſt the only Sonne of God, ſince God doth name vs all alſo his children?

C. As touching that, that we are Gods children, we are not ſo of nature, but only by his Fatherly adoption, and by grace, in that God doth accept vs for his children: nowe our Lord Ieſus being begotten of the ſubſtāce of his Father, & being of the ſelfe ſame nature, may iuſtly be called Gods onely Sonne, for that there is none other that is ſo by nature.

M. This is thē thy meaning, that this honour pertaineth peculiarly to him alone, as to whome it belongeth by nature, the which notwithſtanding he hath by free gift of his goodneſſe communicated vnto vs, in that we are his members.

C. It is euen ſo: and therefore in reſpect of that his communicating with vs, the Scripture calleth Chriſt in another place, the firſt borne among manie brethren. Rom. 8. Colo. 1.

M. Why

M. Why calleſt thou him *our Lord?*

C. Becauſe he is appointed of the Father haue Lordſhip ouer vs, and to rule in hea- n and earth, and to be the head of men d Angels.

M. What is the meaning of that that fol- weth?

C. It declareth after what ſort the Sonne God was annointed of his Father to be- me our Sauiour: that is to ſay, he tooke v- on him our fleſh, & therin fulfilled al things ceſſarie for our redemption, according as y be here rehearſed. The annointing of Chriſt.

M. What meaneſt thou by theſe two auſes, *conceaued by the holy Ghoſt, borne of the rgine Mary.*

C. That he was faſhioned in the Virgins omb, taking verie ſubſtance and manhood her, that he might therby become the ſeed Dauid, as the Prophets had befor ſignified nd yet notwithſtāding al this was wrought y the ſecret and maruelous power of the oly Ghoſt, without the companie of man. Chriſt became very mā. Pſa. 126. Luke 1.

M. What? is it then needful that he ſhould ke vpon him our very fleſh?

C. Yea verily: for it was conuenient that ans diſobediēce againſt God ſhold be pur- d in the nature of man. And moreouer if Rom. 5.

M. This is it then that a man may briefly gather of thy wordes, that this name *Christ* doth include three ſundry offices, the which God hath giuen to his Sonne to the intēt to beſtow the frute and profit of the ſame vpon his elect.

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1. Tim. 2 Heb. 4. Christ hath not bene partaker of our natur he had not bene a meete Mediatour to mak vs at one with God his Father.

M. Then this is thy saying, that it behoued that Christ should become very man to the end he might execute the office of a Sauiour, as in our person.

Christ hath performed that which lacked in vs. *C.* Yea verily: for we must borowe of him al that which is lacking in our selues: for this our default could not otherwise be remedied.

M. But for what cause was this thing wrought by Gods holy Spirit, & not rather by the company of man according to the order of nature?

C. Because that the seede of man is of it selfe altogether corrupted with sinne, it behoued that this conception of Christ should be wrought by the power of the holy Ghost whereby our Sauiour might be preserued from al corruption of sinne, and replenished with all manner of holinesse.

Christ was conceaued by the Spirit of God.

M. So then by these sayings it is euidently declared vnto vs, that he which should purifie and clense other frō filth or sinne, must be himselfe free from al spottes therof, and euen frō his mothers wombe dedicated vnto God in pureneſſe of nature, so that he may not be

guiltie of that corruption, wherewith the
hole ſtocke of man is infected.

C. I meane ſo.

M. Wherfore ſpeakeſt thou of his death *VIII. Sunday.*
mediatly after his birth, and leaueſt out
e whole hiſtorie of his life?

C. Becauſe there is nothing mencioned
ſpoken of in our Creede, but that which
culiarly belõgeth to the ſubſtance of our
demption.

M. Why is it not ſaide plainely in one
orde that he died, without any ſpeaking of
ontius Pilat, by whoſe iudgmẽt he ſuffred?

C. This was not onely to make the hi-
orie of Chriſtes paſſion to haue more eui-
ent aſſurance, but alſo to declare vnto vs,
at he was cõdemned to death by a iudge.

M. Howe ſo?

Chriſt was condemned to cleare vs.

C. He died to ſuffer the paine that was
ue vnto vs, that we might be thereby deli-
ered from the ſame. Nowe forſomuch as
e were giltie before Gods iudgement as
icked miſdoers, Chriſt to take vppon him
ur perſon, vouchſafed to ſhew him ſelf be-
ore an earthly iudge, and to be condemned
y his mouth, that therby we might be clea-
d before the iudgement ſeate of God.

Mat. 27. Luke 23.

M. Notwithſtanding Pilate doeth pro-

nounce him innocent, & so by that he doth not condemne him as worthie of death.

Christe was condemned for vs.

C. Pilate did both the one & and other. first he was pronounced innocent & iust by the iudges own mouth, to signifie that he suffred not for his owne desert, but for our tresp asse: and yet withal, the same iudge did giue solemnly the sentence of death against him, to testifie and expresse that he is our true pledge and raunsome, as hee who also hath taken vnto him our condemnation, to deliuer vs from the same.

Christe was our ransome.

M. That is well said: for if he had bene a sinner in deede he had not bene meete to haue suffred death for the offeces of other: and neuertheless to the end that we might be clearely quit by his cõdemnation, it was necessarie that he should be counted as among the wicked.

Esa. 53.

C. So I meane.

IX. Sunday.

M. Where thou sayest, Christ suffered on the crosse, was that kind of death of more importance, then if he had bene otherwise put to death?

Christe took vpõ him selfe the curse due vnto vs that we might be free. Gala. 3. Deut. 21.

C. Yea verily: and touching that matter, Sainct Paule saith, that he was hanged on a tree, to the intent that he might take vppon him our curse, and so discharge vs: for that kind

d of death was accurſed of God.

M. What? it is not a great reproch and honour vnto our Lord Ieſus, to ſaye that was accurſed, and that before God?

C. No not a whit: for he through his alghtie power, by taking the curſe from vs to him ſelf, did in ſuch ſort make it voide of none effect, that he him ſelfe neuerthee continued ſtill ſo bleſſed, that he was le to fulfill vs alſo with his bleſſings.

M. Declare that that followeth.

Chriſte euen in ſuffering death, vãquiſhed death.

C. In ſo much as death was a puniſhment pointed vnto men for ſinne, therfore our uiour Chriſt did ſuffer death, and by ſufring ouercame it. And to the intent alſo make it the more certainly knowen vnto that his death was not counterfait, it plead him alſo to be buried after the common aner of men.

M. But it appeared not that any profite meth to vs by this that Chriſt hath wõne victorie of death, ſeing that we notwithnding ceaſe not to dye.

The death of the faithfull is a right paſſage to life euerlaſting

C. That doeth not hinder: for the death the faithefull is nowe nothing elſe, but a die paſſage to a better life.

M. It followeth then neceſſarily hereof, at we oght in no wiſe to be afraid of death

as though it were a dredful thing, but rather it behoueth vs willingly to walke the trace of our head & captaine Ieſus Chriſt, who as he periſhed not by death, ſo will he not ſuffer vs to periſh thereby.

C. It is euen ſo.

X. Sunday. M. What is the ſenſe of that clauſe, *He deſcended into Hell?*

C. That Chriſt did not onely ſuffer naturall death, which is a ſeparation of the ſoule from the bodie, but alſo that his ſoule was in wonderfull diſtreſſe, induring grieuouſe torments, which Saint Peter calleth the ſorowes of death.

The vnderſtanding of this, chriſt wēt down into Hell. Act. 2.

M. For what conſideration ſuſtained he thoſe paines, and in what ſort?

C. Becauſe he preſented him ſelfe before the iugdment ſeat of God to ſatisfy for ſinnes, it was neceſſary that he ſhould feele this horrible torment of conſciēce, as if God had vtterly forſakē him, yea, as though God had bene his extreme enemie, & being in this extremitie he cryed to his Father, My God, my God, why haſt thou forſaken me?

Mat. 27. Mar. 15

M. Why? was God thē angry with him?

C. Nay, howbeit it was meete that God ſhold puniſh him in ſuch ſort, to perfourme the words of *Eſay*, that he was beatē with the

Eſay 53 1. Pet. 2.

hand

and of his Father for our ſinnes, and that he was wounded for our tranſgreſſions.

M. But how could it be that he was in ſuch dreadful anguiſh, as though God had vtterly forſaken him, ſeeing he was God himſelf?

C. We muſt vnderſtād, that he was in ſuch diſtres only as touching his humanitie. And ſo the intent that he might feele theſe pangs in his māhood, his godhead did in the meantime for a litle ſpace keepe it ſelfe cloſe, that is to ſay, it did not ſhewe the might therof.

M. But howe could this be, that Chriſt who is the Saluation of the world, could be vnder ſuch condemnation?

C. He was not ſo vnder it, that he ſhould cōtinue in the ſame: for he hath in ſuch wiſe felt theſe terrours which we haue ſpokē of, that he was not ouercome of the ſame, but hath rather thereby made battell againſt the power of Hell to breake and deſtroy it.

M. Hereby then we ſee the difference betwene the griefe of minde, which Chriſt did ſuffer, & that which the impenitent ſinners do abide, whō God doth puniſh in his terrible wrath, for that verie paine which Chriſt ſuſtained for a time, the wicked muſt endure continually: and that which was vnto Chriſt but a pricke, is vnto the wicked in

The difference betwene the anguiſh of Chriſtes Spirit, & the conſcience of the wicked.

ſtead of a glaiue to wound them to death.

C. Trueth it is: for our Sauiour Chriſt euen in the midſt of his tormentes, did not ceaſe to put a full truſt euermore in God his Father, but the damned ſinners do diſpaire: yea they deſpiſe God, in ſo much that they blaſpheme his Maieſtie.

M. May we nowe gather by this what profit commeth to the faithful by the death of Ieſus Chriſt?

XI. Sunday.

The profit & vertue of Chriſtes death ſtãdeth in 3. pointes.

C. Yea very well: and firſt of all, we ſee that it is a ſacrifice wherewith he hath fully ſatisfied his Fathers iudgement in our behalf: and therby alſo he hath appeaſed Gods wrath, and hath brought vs into his fauour again: ſecondly that his bloud is a waſhing of our ſoules from all maner of ſpots: and finally that he hath ſo cleane wiped awaye our ſinnes through his death, that God will neuer hereafter haue remembrãce of them, ſo that the obligation which was againſt vs, is nowe cancelled and made voyde.

M. Haue we none other profite of his death?

C. Yes verely: that is, if we be true members of Chriſt, our old man is crucified, and our fleſh is mortified, to the ende that none euill luſts doe hereafter beare rule in vs.

M. Expound

M. Expound the article following.

C. He roſe the thirde day from death to life, 1. Per. 3
herein he ſhewed that he had gotten the victorie of death and ſinne. For thorough his reſurrection he ſwallowed vp death, he broke aſunder the chaines of the deuill, and finallie he deſtroyed all his power.

M. Tell me howe manie wayes this reſurrection of Chriſt doth profit vs.

The benefit and vertue of Chriſtes reſurrection ſtandeth in three points. Rom. 4. 6 1. Cor. 15

C. Three maner of wayes. The firſt, that we haue fully obtayned to bee righteous thereby: ſecondly, it is a ſure gage of our immortalitie: thirdly, that if we be in deede truely partakers of his reſurrection, wee riſe now in this preſent world into a new kinde of life, whereby we ſerue God onely, & lead our liues agreeable to his will.

M. Let vs goe forward to the reſt.

XII. Sunday.

C. He aſcended vp into Heauen.

M. Went Chriſt vp into heauen in ſuch ſort that he is no longer in the earth?

Chriſt aſcended into heauen.

C. Yea: for when he had perfourmed wholy all things that were enioyned him by the commandement of his Father, and had accompliſhed all that was neceſſary for our ſaluation, it was not needfull that hee ſhould remaine any longer in the world.

M. What profit haue we by his aſcēſion?

The profit of Christes assension standeth in two points.

C. We receiue double profit thereby: for since that our Sauiour Christ is entred into Heauen in our name, euen in like maner as he came downe frō thence for our sakes, he hath thereby made an open entry into the same place for vs, giuing withall an assured knowledge, that the gate of heauen is nowe open to receiue vs, which was before shutt through our sinnes. The 2. profit is, that he appeareth in the sight of God the Father to make intercession for vs, and to be our Aduocate to make aunswere for vs.

Rom. 8
Heb. 7.
1. Ioh. 2

M. But is our Sauiour Christ so ascended into heauē, that he is no more here with vs?

Mat. 28.

C. No not so: for he himselfe promiseth contrarie: that is, that he wil be present with vs vnto the worldes end.

M. Is it ment of his bodily presence that he maketh promis so to continue with vs?

Luk. 24.
Act. 1.

C. No verily: for it is an other matter to speake of his body which was taken vp into heauen, and of his power whiche is spreade abroad throughout the whole world.

M. Declare the meaning of this sentence, *He sitteth at the right hand of God the Father.*

Mat. 28

C. The vnderstanding of that is, that he hath receaued into his hands the gouernāce of heauen and earth, whereby he is king and ruler ouer all.

M. What

M. What ſignifieth this worde right hande, and the ſitting at the right hande?

C. It is a ſimilitude, or a manner of ſpeach borowed of earthly Princes, whiche are wonte to place on their right ſide ſuch as they ſubſtitute next vnder them, to rule in their Name. To ſit at the right hande of God.

M. Then thou meaneſt nothing elſe therby but that which S. Paule ſpeaketh, that he was appointed head of the church, ſet in authoritie aboue all powers, & that he hath receiued a name or dignitie paſſing all other. Epheſ. 1. Philip. 2.

C. Euen ſo it is.

M. Go forward to the reſidue.

XIII. Sunday.

C. From thence he will come to iudge the quick and the dead, that is to ſay, he wil come down from Heauen, and ſhewe him ſelfe viſiblie once againe in iudgement, as he was ſeene to aſcend. Act. 3. 1 Cor. 15. Heb. 10 1. The. 4 Act. 1

M. Seeing the iudgement of God ſhall be in the end of the world, how may that be which thou ſayeſt, Some ſhalbe aliue, and other ſome ſhalbe dead, ſince it is a thinge appointed vnto all men, to die once? Heb. 9.

C. Sainct Paule maketh anſwere to this queſtion him ſelf, ſaying that they which at that time ſhalbe left aliue, ſhalbe ſuddenly changed, to the ende that their corruptible 1. Cor. 15 1. Theſſ. 4

nature being abolished, they may be clothed with incorruption.

M. Thy meaning is then, that this change shalbe vnto them in stead of a death, in so much as it shall abolish their former nature, and make them rise againe in a new state.

C. Trueth it is.

M. Doe we receiue any comfort by this that our Sauiour Christe will come once to iudge the worlde?

Heb. 9. *C.* Yea verely and that great: for we are taught certeinly, that this comming at that time, shalbe onely for our saluation.

M. Then there is no cause, why we should be afraid of the day of iudgement, or that we should tremble therefore.

Christe shal iudge vs, & answere for vs. *C.* No truely: for so much as we shal appeare before none other iudge but him, who is our Aduocate and hath taken vpon him to defende our cause.

M. Let vs now come to the third parte.

XIIII. Sunday. The third parte of the Crede Of the holy Ghost and his giftes. *C* That concerneth our faith in the holy Ghost.

M. And to what purpose doth it serue vs?

C. It doeth vs to vnderstand, that euen as God hath redeemed vs and saued vs in Iesus Christ, euen so it pleased him to make vs partakers of his redemption and saluation

through

ough his holy Spirite.

M. How ſo?

C. In like maner as the blood of Chriſte he onely purgation of our ſoules: euen ſo holy Ghoſt muſt ſprinkle our conſcien- with the ſame to make them cleane. 1. Pet. 1. 1. Iohã. 1. Pſal. 51 Rom. 5.

M. This needeth a more euident decla- ion.

C. It is to ſay, that the Spirite of God, welling in our hearts, doeth make vs feele evertue of our Lord Ieſus: for it is he that eth open the eyes of our heart to behold hriſts benefites towards vs: he doth ſeale em in our hearts: and this Spirite doth al- regenerate vs, and make vs new creaturs, ſuch ſorte that by his meanes we receiue thoſe gifts and benefits, which be offred nto vs in Chriſt our Sauiour. Ephe. 1

M. What followeth now next? *XV. Sunday.*

C. The fourth part of our beliefe, where is ſaid, *I beleue that there is an holy vniuerſall hurch.* The 4. part, which is of the Church.

M. What is the Church Vniuerſall?

C. It is the body and fellowſhip of them hat beleue, whom God hath ordeined and hoſen vnto life euerlaſting. What the Church is

M. Is it neceſſarie that we beleeue this rticle?

C. Yea, vnles we minde to make Christ death of none effect, and make all those things to no purpose which we haue rehearsed already: for all Christes doinges proue there is a Church.

M. This is then thy saying, that all which hitherto hath bene declared, doth touche the cause, and ground of our saluation, in so much as God hath receiued vs into his fauour by the meane of our Sauiour Iesus Christ, and hath stablished this grace in vs through his holy Spirit, but now the effect that commeth of all this, is declared vnto vs, to giue the more euident assurance therof.

For what purpose Christe suffered death.

Rom. 8
Ephe. 1

C. It is euen so.

M. What meanest thou by calling the Church holy?

C. I call the Church holy in this sense because that those whom God hath chosen, he iustifieth and reformeth vnto holynesse, and innocencie of life to make his glorie to shine in thē: & also our Sauiour Christ hath sanctified his church, which he redemed, to the ende it might be glorious and without spot.

Ephes. 1.

M. What meaneth this worde, Catholike or Vniuersall?

The meaning of this word Catholik

C. It serueth to put vs in remembrance that as there is but one head of the faithfull,

1. Cor. 11
Ephe. 4

euen

n ſo it behoueth them to be knit toge-
r in one body, ſo that there be not diuers
urches but one Church only, diſperſed
oughout the whole world.

M. Declare as touching the commu- The communion of the Faithfull.
on of Saintes.

C. That clauſe is put to for a more plaine
claration of the vnitie of the members of
hriſtes Church. Moreouer it doth vs to
derſtand that all the benefites that Chriſt
th giuē to his Church, belong to the pro-
and ſaluatiō of euery faithful perſō, for ſo
uch as they haue all a cōmunitie together.

M. But is this holyneſſe of the Church *XVI. Sunday.*
ow already perfect?

C. No verely: for it is in continuall bat-
ſo long as it is in this world, and laboreth
way vnder imperfection and infirmities,
hich ſhall neuer be cleane taken away, vn- Epheſ. 5
l it be altogether coupled to her head
hriſt, by whom it is perfectly ſanctified.

M. Is there none other way to knowe
is Church but by faith?

C. Yes verely: there is a Church which
ay be ſeene to the eye, for ſo much as God
th giuen ſure tokens, by the which wee
ay know the ſame: but here in this place
ention is made properly of that Church
which

which he hath chooſen by his ſecrete election to euerlaſting life: the which can not be perfectly diſcerned by our ſenſes.

Touching the forgiueneſſe of ſinnes.

M. What is there more?

C. I beleeue the remiſsion of our ſinnes.

M. What is the proper ſignification of this worde, Remiſſion?

C. That God doeth freely forgiue all the ſinnes of them which beleue in him, in ſuch ſorte, that they ſhall neuer be called to any account, to receiue any puniſhmēt therfore.

M. It is eaſie then to be gathered of this, that we doe not merite by our owne ſatisfaction, that God ſhoud pardon our ſinnes.

C. Ye ſay true: our Sauiour Chriſt hath made ſatisfactiō by ſuſteining the paine due vnto the ſame: for we of our part be not able to make any recompenſe to God, but of his mere liberality we obteine this benefit frely

There is no remiſſion of ſins without the bodie of the churc. Iſay 46. Ezec. 13. Ioel. 2. Gen. 8. 1. Pet. 3.

M. Wherefore doeſt thou make mention of remiſſion of ſinnes, immediatly after that thou haſt ſpoken of the Church?

C. Becauſe that no man can receiue forgiueneſſe of his ſinnes, vnleſſe he be ioyned in fellowſhip of Gods people, and ſo continue in the vnitie of Chriſtes bodie euen to the end, like a true member of his Church.

M. By this ſaying then, without the

Church

hurche there is nothing but Hell, death
d damnation.

C. That is moſt certeine: for al ſuch as do
ide themſelues from the body of Chriſt,
break the vnity therof by ſectes, are vtter-
deſtitute of all hope to enioy euerlaſting
e, whiles they keepe thē ſelues ſo diuided.

M. What followeth more?

XVII. Sunday. Of our reſurrection

C. *The riſing againe of the bodie, and life*
rlaſting.

M. Whereto ſerueth this article in our
liefe?

C. To teache that our felicitie conſiſteth
t in any thing vpō earth, the which know
dge may ſerue vs for two neceſſary pur-
ſes. Firſt, it ſerueth to teache vs to paſſe
rough this tranſitorie world as through a
ng coūtrey, ſetting not by earthly things
condly it putteth vs in comfort, that al-
ogh as yet we do not fully enioy the fruit
that grace, which our Lorde God hath
ely giuen vs in Chriſt, that yet we ought
t to be diſcouraged, but patiently to waite
him vnto the time that he ſhall appeare.

M. What ſhalbe tne maner of our reſur-
ction?

C. All they which be dead before that
ne, ſhal then take their owne bodies again 1. Cor. 15.

vnto them: howbeit they ſhalbe of anothe ſorte: that is, they ſhalbe no more ſubiect to death or corruptiō: and yet notwithſtāding they ſhalbe of the ſelfe ſame nature and ſubſtance as before: and ſuch as ſhal thē remain aliue, God will raiſe them vp marueilouſly and ſuddenly change their bodies, in th twinkling of an eye, as we haue ſaid before.

M. Shall not the wicked be aſwell partakers of this reſurrection, as the faithfull?

Mat. 25. Ioan. 5.

C. Yes verely: but they ſhalbe in condition far vnlike: for the faithful ſhal riſe again to euerlaſting ioye and ſaluation, and the other to euerlaſting death, and damnation.

M. Wherefore is there mention made o life euerlaſting, and not of hell?

C. Becauſe the Creede is a brief ſumm of our faith, conteining in as few wordes a can be, that that belongeth peculiarly to c fort the conſciences of Gods faithfull: the fore Gods benefits which he freely beſtow eth vpon his people, bee rehearſed onely without any mention of the wicked, wh are cleane ſhut out of his kingdome.

XVIII. Sunday.

What a thing lively faith is.

M. Since we haue the foundation wher vpon our faith is builded, we may well gather hereof, what is the right faith.

C. Yea verely: that is to ſay, it is a ſu

ſwaſion & ſteadfaſt knowledge of Gods
der loue towardes vs, according as he
h plainely vttered in his Goſpell, that he
be both a Father, and a Sauiour vnto vs,
ough the meanes of Ieſus Chriſt.

M. Doeth faith ſtand in our power? or
her is it a free gift of God?

C. The Scripture teacheth vs, thath it
ſpeciall gift of the holy Ghoſt, and very
perience doth alſo confirme the ſame.

M. How ſo?

C. For the feebleneſſe of our wittes is
h, that we cã by no meanes atteine vnto
ſpirituall wiſedome of God, the which
ueiled vnto vs by faith: and our heartes
naturally inclined to a certaine diſtruſt
at leaſt a vaine truſt, either in our ſelues,
in other creatures: but what time Gods
irit hath lightened our heartes, and made
able to vnderſtand Gods will, (the which
ing we can not atteine other wiſe) then
eth he arme vs alſo with a ſteadfaſt confi-
nce in his goodneſſe ſealing the promiſes
Saluation in our heartes.

The holy Ghoſt doeth lighte our mindes.

M. What profit commeth to vs through
is faith, when we haue it?

C. It doeth iuſtifie vs before God, and
keth vs inheritours of euerlaſting life.

This faith maketh vs ſure of our righteouſneſſe

M. Is not a man then iuſtified through good workes, if he liue holily, and in the obedience of Gods will?

C. If any man were ſo perfect before God, he might worthely be called righteous: but for ſo much as we are all wretched ſinners in the ſight of God, we are driuen to ſeeke elſwhere for a worthineſſe to make aunſwere for vs to Gods iudgement.

XIX. Sunday.

M. But be all our workes ſo diſproued that they can merite nothing at all for vs before God?

All mans works be damnable vntil they be regenerate through Gods Spirit.

C. Firſt, all ſuch workes as we do of our ſelues, by our nature, are vtterly corrupt: whereof it followeth neceſſarily, that they can not pleaſe God, but rather doe prouoke his wrath, and he condēneth thē euery one.

M. This is then thy ſaying that vnto the time that God hath receiued vs to mercie and regenerate vs by his Spirit, we can do nothing but ſinne: euen as an euill tree can bring foorth no frute, but that that is euill.

Mat. 7.

C. Euē ſo it is: for althogh our works make a faire ſhew to mans ſight, yet they are wicked before God, ſo lōg as the hart is naught vnto the which God chiefly hath reſpect.

M. Hereby then thou doeſt conclude that it lieth not in our power to preuēt God with

h our merites, and so to prouoke him to
e vs, but much rather we therby doe stir
n to be more and more angrie against vs.

C. Yea surely, and therefore I say, that
hout any consideration of our owne Tit. 3.
orks, he doeth receiue vs into his fauour,
his bountiful mercie, through the merites
our Sauiour Christ, accounting his righ-
ousnesse to be ours, and for his sake im-
teth not our faultes vnto vs.

M. What meanest thou then, that a man
iustified by faith?

C. For as much as through beleuing,
t is, receiuing with an assurance of the
art the promises of the Gospell, we enter
o possession of this righteousnesse.

M. This is then thy meaning, that as God
th offer righteousnesse vnto vs by his Go-
ell, so the onely way to receiue it, is faith.

C. So I meane.

XX. Sunday. The good workes which proceede onely of faith.

M. Well then, after that God hath once
eiued vs into his fauour, be not the works
hich we doe by the vertue of his Spirite,
ceptable vnto him?

C. Yes verely, because he doeth of his
e goodnesse so accept them, and not be-
use their worthinesse doeth deserue so to
esteemed.

M. How is it that they be not worthy of them ſelues to be accepted, ſince they proceede of the holy Ghoſt?

C. Becauſe there is mixed ſome filth through the infirmitie of the fleſhe wherby they are defiled.

The way to doe good workes which pleaſe God.

M. By what meanes then are they made acceptable vnto God?

C. By faith onely, whereby a man is aſſured in his cõſcience, that God wil not ſtraitlie examine his workes, nor trie them by the ſharpe rigor of his iuſtice: but that he will hide the vnperfectneſſe and the vncleanneſſe ſpottes that be in them, with the pureneſſe of our Sauiour Chriſt, and ſo account them as perfect.

M. May we ſay then that a Chriſtian is iuſtified by his workes, after that God hath called him, or that he doth merite through them Gods fauour to the procurement of life euerlaſting?

C. No verely: but rather it is ſaide that no mã liuing ſhalbe iuſtified in Gods ſight: and therefore we muſt pray, that he do not enter into iudgement with vs.

Pſal. 143.

M. Thou meaneſt not hereby that the good deeds of the faithful are vnprofitable.

C. I meane nothing leſſe: for God pro-

miſe

ſeth to reward them largely, both in this
rld and in the life to come: and yet this
withſtanding, thoſe rewardes of God
not giuen for our worthy deſertes, but
ely becauſe it pleaſeth God of his good-
ſe to loue vs freely, and ſo to couer and
get our faultes, that he will neuer call
m any more to remembrance.

M. May we be iuſt without good workes?

C. That is not poſſible: for to beleue in
riſt is aſmuch to ſay, as to receiue Chriſt
ſuch ſorte, as he doth giue him ſelfe vnto
now this is an euident thing, that Chriſt
th not onely promiſe to deliuer vs from
ath, and to reſtore vnto vs the fauour of
od his Father through the onely merits of
innocẽcy, but alſo he promiſeth to make
new creatures by his Spirite, to the ende
t we ſhould lead an holy conuerſation in
good works, ſo that theſe muſt be ioyned
gether, except we would deuide Chriſt
m him ſelfe.

A right faith is neuer idle

What it is to beleue in Chriſt.

M. Then I ſee, that it is ſo farre from the
ice of faith to make mẽ deſpiſers of good
edes, that it is the very roote, whence all
od workes do ſpring.

C. It is moſt certeine: and for this cauſe
doctrine of the Goſpell doth conſiſt in

The effect of the Goſpel is Faith and Repentãce

these two pointes, Faith and Repentance.

XXI. Sunday

What repentance is.

M. What maner of thing is Repentance?

C. It is the hatred of sinne, and loue of iustice, proceeding of the feare of God which bringeth vs to the forsakinge of our selues, and to the mortifying of our flesh, that we may giue our selues to be gouerned by the Spirit, in the seruice of God.

M. This then was the second member in the diuision, which we made at the beginning concerning a Christian mans life?

Wherein the right seruing of God standeth.

C. Yea verely: and we haue saide also that the very right and alowable seruice of God doth consist in obeying his will.

M. Why so?

C. Because he will not be serued after our fantasie, but after his owne pleasure.

M. What rules hath he giuen vnto vs to lead our life by?

C. His Lawe.

M. What things doeth it conteine?

The Law hath two partes.

C. It is deuided into two partes, whereof the first doeth conteine foure commandements: the second conteineth six, so that there be ten in the whole.

M. Who hath made this diuision therof?

Leuit. 19. Deut. 6

C. God him selfe: who also gaue it written in two tables vnto Moses, sayinge, that

the

whole was reduced into ten sentences. Exod. 20. Deut. 10.

M. What is the content of the first table? The effect of the first table.

C. It conteineth the maner of the true worshipp of God.

M. What is conteined in the seconde table?

C. How we ought to behaue our selues towardes our neighbours, and what duetie we owe vnto them. The effect of the secõd table.

M. Rehearse the first commandement.

C. *Hearken, and take heede Israell, I am the Lord thy God, which haue brought thee out of the lande of Egypt, from the house of boundage: thou shalt haue none other gods before my face.* XXII. Sunday. The first commandement. Exod. 20. Deut. 5

M. Declare the meaning hereof.

C. In the beginning he vseth as it were an introduction to the whole Lawe. For he doth chalenge here vnto himself first authoritie to commande, naming himself Euerlasting, and the Creator of the world: and afterwarde after, he calleth him selfe our God, to make vs highly to esteeme his doctrine: for that that he be our Sauiour, it is good reason, that we be also his obedient people.

M. But that which followeth after, touching the deliuerance from the bondage of Egypt, is it not referred peculiarly to the people of Israell?

What signifieth the deliuerãce out of Egypt.

C. Yes verely, as concerning the body: howbeit it belongeth also indifferẽtly vnto all, in so much as he hath deliuered our soules from the spiritual captiuitie of sinne, and from the tyrannie of the deuill.

M. Why doeth he make mention of this in the beginning of his Lawe?

C. To put vs in remembrance, how greatly we are bounde to obey his good pleasure, and what vnkindnesse it is to doe the contrary.

M. What requireth he in this first commandement?

The sũme of the first cõmandment.

C. To reserue vnto him only his whole honour, not giuing any parte thereof to any other.

M. What is his due honour?

The honour that is due to God alone.

C. To worship him, to put our whole trust in him, to call vpon him, and such other like, which be attributed onely vnto his maiestie.

M. Wherefore sayth he, before my face?

C. For so much as he seeth and knoweth all thinges, and iudgeth the secret thoughts of mens hearts, he signifieth vnto vs, that he doth not require onely that in outward profession, but that vnfainedly frõ the bottome of our hartes we do take him for our onely God.

M. Re-

M. Rehearse the second commandement. XXIII. Sunday. The 2. commãdment touching Images & the worshipping of them

C. *Thou shalt make thee no grauẽ image, neither any similitude of thinges, that are in heauen aboue, neither that are in earth beneath, nor that are in the waters beneath the earth: thou shalt not bow downe to them, neither serue them.*

M. Doeth he vtterly forbid the making of Images?

C. No: but he doeth forbid expresly neither to make any image to represent God, neither to worship him thereby.

M. Wherefore are we forbidden to represent God in any visible image? Deut. 4 Isa. 41. Act. 17. Rom. 6.

C. Because there is no comparison betweene him that is an euerlasting Spirite, incomprehensible, and a materiall body, mortall, corruptible and visible.

M. Thy minde is then that he doth great dishonor to Gods maiestie that goeth about to represent him in such sorte?

C. Yea verely.

M. What maner of adoration is here condemned?

C. We are forbidden here to come before any image to make our prayers, or to bowe our knee before it, or to make any other signe of reuerence, as though God did there shew him selfe by them. of honor forbidden to images

M. This is not then to be taken, as though all keruing or painting of images were vtterly prohibited, but alonely to make images, either to ſeeke or to honour God in them, or to abuſe them vnto any kinde of ſuperſtition or idolatrie.

C. It is euen ſo.

M. For what purpoſe was this commandement giuen?

C. That as in the firſt cõmandement God ſheweth himſelf to be him alone, whom we ought to worſhip and honour, euen ſo now he ſheweth the right kinde of worſhip to withdrawe vs from al ſuperſtitious and carnall imaginations.

M. Goe foorth.

XXIIII Sunday. *C. He ioyneth vnto it a threatning, that he is the Eternall, our God ielous, viſiting the iniquitie of the fathers in their children, vpon the third and fourth generation of ſuch as doe hate him.*

M. Wherefore doeth he make mention of his might?

C. To ſignifie, that he is of ſufficient power to mainteine his honour.

M. What meaneth he by ſpeaking of ielouſie?

C. That he can not abide a companion with him: for euen as he hath of his vn-

ſpeak-

peakable goodneſſe freely giuen him ſelfe nto vs, euen ſo he will that we become al- ogether his and this is the chaſtitie of our oules, that they be dedicated vnto him, and ept holy for him: as contrarywiſe, it is a piritual whoredome, if they bee with- rawen from him to any kind of Idolatrie, r ſuperſtition.

Touching ſpirituall whore-dom.

M. How ought this to be taken, that he uniſheth the tranſgreſſions of the fathers n their children?

C. To pearce our heartes more deepely ith the terrour of his wrath, who doeth ot onely threaten to puniſh the offenders, ut alſo their poſteritie after them.

M. What? is not this contrary vnto he righteouſneſſe of God, to puniſh the ne for the others faulte?

How God puniſheth the fathers wickedneſſe in the childe.

C. If we conſider the ſtate of man, the queſtion is ſoone aunſwered, for we are eue- e one of vs by nature vnder the curſe of God, ſo that we can not finde fault with God, when he leaueth vs in this ſtate. And s he ſheweth his fauour towardes his ſe- antes, whē he doth bleſſe their poſteritie, o doth he ſhew his vengeance toward the wicked, when he ſuffreth their offſpring to ontinue in their curſed ſtate.

M. What ſayeth he more?

C. To the ende he might ſtirre vs alſo with tender loue, he ſayeth moreouer that he ſheweth foorth his aboundant mercie vnto the thouſand diſcent of ſuch as loue him and keepe his commandements.

M. Doeth he meane, that the obedience of a faithfull man ſhalbe ſufficient to ſaue his poſteritie, although it be wicked?

C. No: but that he will in ſuch ſort ſhew foorth his goodneſſe toward the faithfull, that for the fauour he beareth vnto them, he will alſo be knowen vnto their children, not only minding to proſper them here in thinges of this worlde, but to ſanctifie them alſo with the giftes of his Spirite, whereby they may become obedient to his will.

How God ſheweth mercie to a thouſand generations.

M. But this ſeemeth not alwayes ſo.

C. No: for as the Lord doeth reſerue this libertie to him ſelfe alwayes, to ſhew mercie vnto the children of the wicked, ſo on the other part he hath not ſo bound his grace to the children of the faithfull, but that he may at his pleaſure reiect whom he will: yet notwithſtãding he doth in ſuchwiſe order theſe things, that al mẽ may eaſly ſee, that he hath not made this louing promiſe for nought.

Rom. 6.

M. Wherefore doeth he rehearſe here

in

the promise to a thousand discents, wherin the threatning he made mẽtion but of ree or foure?

C. To signifie, that God is alwayes more ady to vse gentlenesse and fauour, then oughnesse or rigour, according as he sayth him selfe, that he is ready to shew mercy, nd slowe to anger. Exod. 34 Num. 14. Psal. 103.

M. Let vs come to the third commande- nent. XXV. Sunday.

C. *Thou shalt not take the Name of the Lorde y God in vaine.* The 3. cõmandment.

M. What is the vnderstanding therof?

C. He doeth not onely forbid to abuse nd blaspheme the blessed Name of God y periurie, but forbiddeth aswell all vaine nd superfluous othes. Of othes.

M. May a man then sweare lawfully at ny time?

C. Yea verely, when there is iust occasi- n, that is to saye, to mainteine the trueth, hen the time shall require, and likewise to eepe brotherly charitie among vs.

M. Doth he disproue no othes, but such as re made to the hindrance of Gods honor?

C. In one kinde of othe he teacheth vs a enerall rule, that we neuer vse the name of od, but in feare & humblenesse, to glorifie With what reuerence we should name God

his Name. For euen as it is holy, & of moſt worthy price, ſo it behoueth vs to take diligent heede, that we doe not in ſuch ſorte name it, that either we may ſeeme to paſſe lightly of it our ſelues, or giue to other occaſion to haue it in ſmall reuerence.

M. How ſhall this be?

C. If we doe neither thinke nor ſpeake of God, nor of his workes, but with all reuerence and honour.

M. What followeth?

C. A threatning, *that he will not holde him innocent, that taketh his Name in vaine.*

M. Seing that God pronounceth threatningly in other places in a generalitie, that he will puniſh all tranſgreſſours, what vehemencie is there beſides in theſe wordes?

C. He doeth expreſly declare hereby in how great eſtimation he hath the honour of his Name, for ſo much as he ſayeth euidently, that he can not abide, that any man do deſpiſe it, to the intent that we might reuerence it the more.

M. Let vs come to the fourth commandement.

XXVI. Sunday.

The 4. cõmandment.

C. *Remember to keepe holy the Sabbath day: ſix dayes ſhalt thou labour, and doe all thy vvorke, but the ſeuenth day is the reſt of the Lord thy God:*

thou

u shalt do no vvorke in it, neither thou, nor thy
ne, nor thy daughter, neither thy seruant,
r thine handmaide, nor thine oxe, nor asse,
ither the stranger that is vvithin thy gates:
for in six dayes God made heauen & earth, and
l that is in them, and the seuenth day he rested:
herefore he hath blessed the day of rest, and hath
ade it holy to him selfe.

M. Doeth God command to labour six
ayes, and rest the seuenth?

C. No, not precisely: but he doeth giue
en leaue to trauell six dayes, and maketh a
straint only of the seuenth, in the which
t forbiddeth to labour.

M. Are we then bound by Gods com-
andement to refraine one day in the weke
om all maner of labour?

C. This commandement hath a certeine
eciall consideration in it: for as touching
e obseruation of bodily rest, it belongeth
the ceremoniall lawe, whiche was aboli-
ed at the comming of Christ.

M. Sayest thou then that this cõmand-
ent belongeth peculiarlie vnto the Iewes
d that God did giue it onely for the time
the olde Testament.

C. Yea verely, as touching the ceremo-
ie thereof.

M. Why then, is there any other thing conteined in it beſides the ceremonies?

Three conſideratiõs for the which the Sabbath day was ordeined.

C. There be three conſiderations, why this commandement was giuen.

M. What are they?

C. The firſt is, that it might be a figure to repreſent our ſpirituall reſt: The ſeconde, for a comely order to be vſed in the church: And thirdly for the refreſhing of ſeruantes.

M. What is ſpirituall reſt?

C. That we ceaſe to do our owne workes, that the lord may bring forth his works in vs.

M. How may we thus reſt?

C. By mortifying our fleſh and ſubduing the inordinate affectiõs of our nature, to the ende that Gods Spirite may beare rule in vs.

M. Are we bound to this reſt but one day in thee weeke?

C. Yes, cotinually: ſo that whẽ we haue once begon to enter into it, we muſt go on forwarde whiles our life laſteth.

M. Why is there but one day appointed to repreſent vnto vs a thing that dureth our whole life?

C. It is not neceſſary that the figure doe reſſemble in all pointes the thing it is ordeined to repreſent: it is ſufficient if they be like in ſome pointes.

M. Wher-

M. Wherefore was the ſeuenth day ap-
nted rather then any other?

C. The nomber of ſeauen doeth ſignifie
fection in the ſcripture: wherfore the ſe-
th day was moſt mete to ſet out vnto vs
ing that ſhould ſtill continue: moreouer
tteth vs in remembrance, that our ſpiri-
reſt is but begon in this life, neither ſhal
perfect vntill we depart this world.

The nomber of ſeuen.

M. What is ment by that which our Lord
ageth here, ſaying that it behoueth vs to
for ſo much as he hath done the ſame?

XXVII. Sunday.

C. When God had created all his workes
ix dayes, he appointed the ſeuenth to the
ſideratiõ of his works. And to the intent
might be the more ſtirred therto, he ſet-
foorth his owne example vnto vs, be-
ſe there is nothing ſo much to be deſired
o become like vnto him.

M. Muſt wee then daily meditate the
rkes of God? or is it enough to haue
de of them one day in the weeke?

C. Our duetie is to be exerciſed daily
rein: but for our weakneſſe ſake there is
certeine day appointed. And this is
politike order, whereof I ſpake.

We are bounde to praiſe God continually in his workes.

M. What order then is to be obſerued
t day?

As touching politike order for dayes.

C. That the people come together and giue diligent eare to the worde of God, vse commun prayers, and make profession of their faith and religion.

M. What meanest thou by saying, that it was partly ordeined for the ease of seruants?

C. That they which be vnder the power of others, might be released somewhat of their labour, the which thing also serueth to the furtherance of the commun wealth, for so much as euery man hath iust cause to be the readier, willingly to trauell the other six dayes, when they consider, that they may take their rest in the seuenth.

Colo. 2.

M. Let vs now see how this commandement belongeth vnto vs.

The ceremoniall Sabbath is ended.

C. As touching the ceremonie thereof it is abolished: for we haue the accomplishment thereof in Christ.

M. How so?

Rom. 6.

C. For our olde man is nowe crucified by the vertue of his death: and through his resurrection we are raised again into a newnesse of life.

M. What is there then in this commandement, that concerneth vs?

C. We are bounde to obserue the politike order appointed in the Church, for

hearing of Gods worde, for comminge
ether to make commun prayers, and for
right vse of the Sacraments.

M. And doeth the figure profit vs no
re?

C. Yes verely: for it leadeth vs to the
th of that thinge, whereof the Sabbath
is a figure: which is that we being made
true members of Christ, ought to cease
m our owne workes and commit our sel-
wholy vnto Gods gouernance.

XXVIII Sunday.

M. Let vs come now to the second table.

C. *Honour thy father and thy mother.*

The 5. comm ā deme nt

M. What doest thou meane by this
rde, Honour?

What honour is due to our Superiours.

C. That children vse humble obedience
vardes their father & mother, bearing a
erēt minde toward them, ready to assiste
laide them, and willing to do after their
mmandemēts, according to their duetie.

M. Proceede.

C. God ioyned also a promise to this
mmandement saying: *that thy dayes may be
longed vpon the lande which the Lord thy God
h giuen thee.*

M. What is the meaning of this pro-
se?

C. That God wil indue them with a long

life, which haue their father and mother in due reuerence.

M. How commeth it to paſſe, that God promiſeth man to prolong his life (as if it were a ſpeciall benifite) ſince this life preſent is ſo full of miſerie?

A long life.

C. Though our life be neuer ſo full of wretchedneſſe, yet it is the bleſſing of God vnto the faithful, at the leſt for this one cauſe that it is a tokē of his Fatherly fauour, in that he nouriſheth thē here & preſerueth them.

M. May a man gather of the contrarie parte, that he, who liueth not many yeares is accurſed of God?

C. No, but rather it commeth to paſſe many times, that our Lord taketh them ſoonest of all out of this world whom he loueth moſt dearly.

M. In doing thus, it ſeemeth that he keepeth not alwayes promiſe.

Benefites of this worlde are promiſed with one conditiō

C. What promiſe ſo euer God maketh vs, touching the benefites of this world, we ought to take it with this condition, ſo farre foorth as it ſhalbe expedient for the health of our ſoule: for it were a contrary order not to haue chiefe regard of the ſoule.

M. And what is to be ſaid of them that be diſobedient vnto father and mother?

C. Ge

C. God will not only puniſh them with everlaſting paine in the day of iudgement, he will execute his vengeance alſo on their bodies here in this world, either by ſhortning their life, either puniſhing them with a ſhamefull death, or ſome other wayſe. The puniſhmēt of children, which diſobey their parentes.

M. Doeth not God ſpeake expreſly of the land of Canaan in this promiſe?

C. Yes, as touchinge the Children of Iſrael: but we muſt now take it in a more generall ſignification, ſo that in ſo much as the whole earth is the Lordes, we ought to acknowledge, that what countrey ſoeuer we doe inhabite, God hath giuen vnto vs the ſame for a dwelling place. Pſal. 24. Pſal. 88. Pſa. 115.

M. Is there nothing elſe to be vnderſtand in this commandement?

C. Though no mention be made in it expreſly but of the father and mother, yet we muſt vnderſtand in them all magiſtrates, and ſuperiours: for ſo much as there is one manner of conſideration of them all.

M. What is that?

C. Becauſe God hath giuen vnto them all eminence: for there is none authoritie of parents, of princes, or magiſtrates, or maiſters, neither any other officie or title or eminēce, but ſuch as God hath ordeined. Rom. 13

XXIX. Sunday.

M. Rehearſe the ſixt commandement.

C. *Thou ſhalt not kill.*

M. Is there nothing forbidden here but open murther?

C. Yes verely: for conſidering that it is God who giueth this in commandement he doeth not giue vs a Law to reſtreine our outward deedes, but principally to bridle the affections of our minde.

M. Thy meaning is then, that there is a certain kinde of murther, lying priuily in the heart, the which is forbidden here of God?

C. It is euen ſo: for hatred or rancour & all deſire to do hurt vnto our neighbour is murther before God.

M. Is it enough then, if we beare no hatred nor malice towardes any man?

C. No, for in that that God condemneth hatred, it is to be vnderſtand alſo, that he requireth of vs to loue all men vnfainedly procuring their wealth.

The 7. commãdement.

M. What is the ſeuenth commandemẽt?

C. *Thou ſhalt not commit adulterie.*

M. What is the effect of this commandement?

Al whoredome is accurſed.

C. All whoredome is declared to be accurſed of God, and therefore it behoueth vs to refraine from it, except we will pro-

uoke

ke his wraith againſt vs.

M. Is there none other thing required in The minde of the lawmaker is to be conſidered.
s commandement?

C. We muſt alwaies haue regard to the wmaker, who conſidereth not onely the tward worke, but rather the affection the heart.

M. What is here more required?

C. For ſo much as our bodies and ſoules the temples of the holy Spirite, that we 1. Cor. 3. 2. Cor. 6
epe them in all pureneſſe, and therefore muſt not only be chaſte as touching the mall acte, but alſo in heart, wordes, and hauiour, ſo that there muſt be no parte in defiled or vnchaſte.

M. Go on to the eight commandement. *XXX. Sunday.* The 8. commándement.

C. *Thou ſhalt not ſteale.*

M. Doth this cõmandement forbid only ch robberies, as be puniſhed by commun wes, either doeth it reache any further?

C. This commandement reacheth vn- al vnlawful and deceiuable occupations, herby we plucke vnto vs any parte of our ighbours ſubſtance, whether it be by vio- nce, by fraude, or by any other means that od hath not alowed by his worde.

M. Is it enough if a man refraine from e deed doing, either is it forbiddē alſo to ire any ſuch thing?

Of inwarde theft.

C. We muſt alwayes haue a conſideration, that God was the maker of this Law, who for ſo much as he is a Spirite, hath not onely regarde to robberies that be committed in deede, but he conſidereth aſwell our ſecret entrepriſes, our deuiſes, and purpoſes, and the deſiers of our minds, to come by riches through our neighbours loſſe.

M. What behoueth it vs then to doe?

C. We are bound to do our endeuour, that euery man may haue his due and right.

M. What is the ninth commandement?

The 9. commãdement.

C. Thou ſhalt not beare falſe vvitneſſe againſt thy neighbour?

M. Doth God forbid in this commandement open periurie before a iudge onely? either are we charged to make no lie to the diſprofit of our neighbours?

A generall doctrine.

C. Vnder one kinde he giueth a generall doctrine: meaning that we may not ſpeake any thinge to the reproche of our neighbour falſely, and wee may in no wiſe backbite him or make lies of him: whereby he might ſuſteine loſſe in his goods, or be hindered in his good name.

M. Wherefore doeth he ſpeake expreſly of open periuries?

C. To the intent that we might the more earneſt-

neſtly deteſt this vice of backebiting, and ng, ſignifying vnto vs withall, that who euer doeth accuſtome himſelfe to ſpeake anderouſly of his neighbour, or to make y lie to his hinderance priuely, he will t be aſhamed ſhortly after, to forſweare mſelfe openly.

After cuſtomable ſclandering and lyinge, ther followeth ſhortly open periurie.

M. Be ſclanderous and lying wordes forbidden here alone? either be we alſo reſtreid from all euill thinking?

C. Aſwell the one as the other, by the aſon which we haue already alleaged: for at that is euill in the doing before men, is euill to be willed or thought before God.

That that is il to be done before mē, is il to be thought before God.

M. Declare this in few wordes.

C. We are taught by this commandeét, not to iudge euil, or to ſpeak any words at ſound to the reproche of others, but rather to haue a good opinion of our neighours, and to mainteine their good fame, farre foorth as the trueth will beare vs.

M. Let vs come now to the laſt commandement.

XXXI. Sunday. The 10. commāndement.

C. Thou ſhalt not couet thy neighbours houſe: ither ſhalt thou couet thy neighbours wife, nor s man ſeruant, nor his maide, nor his oxe, nor s aſſe, neither any thing that is thy neighbours.

M. Seeing the whole Lawe is ſpirituall

(as thou haſt ſaid) and for ſo much as euery one of the other commandements were ordeined, aſwell to correct the rebellious affections of the heart, as to gouerne the outward dooinges, it appeareth that this commandement is ſuperfluous.

C. In the other commandementes God would ſuppreſſe our will and affections, but here in this hee vtterly inhibiteth all euill thoughts, light motions, ſudden affection, yea, though we neuer fully purpoſe them, neither conſent willingly to doe them.

M. Sayeſt thou then, that the leaſt motion or tentation that can enter into the thought of a faithfull man is ſinne, though he ſtriue againſt it, and will not by any meanes conſent vnto it?

Euery euil motion is a ſinne.

C. It is certeine, that all euill thoughtes and motions do procede out of our corrupt nature: whereof I conclude that the luſtes which doe kindle or ſtirre vp mans heart to do amiſſe, though he neuer conſent to doe the thing, be neuertheleſſe directly againſt this commandement.

M. This is then briefly thy ſaying, that as euill luſtes, whervnto men conſent and ſubiect them ſelues, are reproued as ſinne in the former commaundementes: euen ſo by this

is commaundement GOD requireth of ſuch perfection, that there may not ſo uch as one euill motion once enter into r heartes, the which might prouoke vs to e amiſſe.

C. Euen ſo I meane.

M. May we not nowe make a briefe mme of the whole Lawe?

C. Very eaſely: for the whole Lawe is mprehended in theſe twoo pointes: e one is, *That we loue God with all our hearte, ith all our ſoule, and with all our whole minde*: e other is, *That we loue our Neighbour as our ſe.* The effecte of the whole Law.

M. What is included in the loue of God?

C. To loue him as our God: that we acnowledge and take him for our ſouereine ord, Maiſter, Sauiour and Father: ſo that ereby our duetie is to loue him, to feare im, to honour him, to put our whole truſt him, and to obey him.

M. What doeſt thou meane by theſe ordes: *with all our heart, all our ſoule, and our hole minde?* To loue GOD with all oure hart.

C. It is, that we loue God with ſuch a eale and feruent affection, that there may e in vs no deſire, no wil, no thought, no indeuour contrary vnto his loue.

XXXII. Sunday.

M. What is the meaning of the seconde point?

C. As we be naturally inclined to loue our selues, and as this affection doth passe al the rest, euē so our loue towards our neighbours ought in such sorte to beare rule in our hearts, that it should guide vs altogither and should be a line and rule, thereby to order all our thoughtes and deedes.

M. And whom meanest thou, when thou sayest our neighbours?

C. I do not only signifie our kinred, friēds, & such others as be of our familiar acquaintance: but such also as be strangers vnto vs, and more then that, our very enimies.

M. Howe are we bound to them?

C. There is a bonde, whereby God hath tied all men togither, which is holy, and can not be broken by any mans malice.

M. Thē thou wilt say, if any man hate vs, that cōmeth of him selfe: and yet by the very order which God him selfe hath appointed, he ceaseth not to cōtinue stil our neighbour, and we are bound euen so to take him

C. So I meane.

M. Seing the Lawe requireth such a perfect seruing of God, is not euery Christian man bound to frame his life after the same?

C. Yes

C. Yes truely: but we haue in vs ſo much weakeneſſe, that there is no man which fulldoth performe all that the law requireth. No man can fulfil the Lawe

M. Why? doeth God therefore require of vs ſuch an exquiſite perfection as we bee not able to reache vnto?

C. God requireth nothing of vs, but that which we are bounde to do. But if we giue diligence to frame our liues to this rule ſet forth in the Lawe, then albeit we be farr from atteyning vnto the perfection therof, yet the Lord will not lay to our charge our defaulte.

M. Speakeſt thou generally of all men or of the faithfull onely?

C. No man is able to begin to do the leſt point that the Law requireth, vntill he bee regenerat through the ſpirit of God. Moreouer, if it were poſſible to finde out any mã, who were able to performe ſome parte of that, that the Lawe demandeth, it ſhoulde not be enough to diſcharg him before god: for the Lord pronounceth, that whoſoeuer doth not throughly accõpliſhe euery point conteyned in the Law, is accurſed: Deut. 27 Galat. 3.

M. Hereof we muſt needes gather, that the Lawe hath two diſtinct offices, according as there be two ſortes of men. *XXXIII Sunday.*

To what vse the Law serueth touching the vnfaithful. 2. Cor. 3

C. What else? for as touching them that beleue not, it serueth to none other purpose but to reproue them, and to take from them all maner occasion to excuse themselues before God: and this is that which Saint Paule speaketh, naming it the instrument of death and damnation. But as touching the faithfull, it serueth to another vse.

M. To what?

To what vse the Law serueth as touching the faithfull.

C. First the Law maketh it knowen vnto them, that they can not be iustified by their workes: and so by humbling them, it doeth stirre them to search their saluatiō in Christ. Secondly, wheras it requireth more then is possible for any man to do, it warneth them to pray vnto God, that he would giue them strēgth, & also doth put thē daily in remembrance of their faultes, to beate downe their pride: Thirdly, it serueth them in stead of a bridle, to hold them fast in the feare of God.

M. Then albeit for the time of this transitorie life, we neuer accomplish the law, yet it is not to be thoght a vaine thing, that it requireth of vs such a perfection: for therby it setteh vp a marke vnto vs, to the ende that we euery one, according to the grace wherwith God hath indued vs, might cōtinually with so much more feruent affection walke to-

wards it, and ſtudie daily more and more come vnto it.

C. So it is meant.

M. Haue we not a perfect rule of all righteouſneſſe ſet out in the Lawe?

C. Yes, ſo perfect, that God demandeth one other thing of vs, then to folow it: and contrariwiſe, God diſalloweth and refuſeth whatſoeuer man taketh in hande to doe beſides: for obedience is the onely ſacrifice, which he requireth.

Obedience to the Law is Gods only ſeruice, and the ſacrifice that he requireth of vs 1. Sā. 15. Iere. 7.

M To what purpoſe then doeth all thoſe admonitions, declarations, exhortations, and commaundementes ſerue, which the Prophetes make and the Apoſtles?

C. They are nothing elſe but expoſitiōs of the Law, which lead vs to the obedience of the Law, rather then draw vs from it.

M. Yet it ſeemeth that the Law doth not ſhout euery mans particular vocation.

C. Whereas the law of God preſcribeth that we ought to render vnto euery mā that that is his due, wee may right well gather therof what euery mans duetie is in his ſtate of calling: further (as we haue already ſaid) the reſidue of the Scripture maketh a more particular and plaine declaratiō of the ſame: for the ſelfe ſame thinges, which God hath

in few words cõpreheẽded in theſe tables of his cõmandements, other partes of the Scripture do intreat here & there more at large.

XXXIIII Sunday The 3. point touching the true honouring of God, is calling on him in our need.

M. Seeing we haue nowe ſpoken ſufficiently of the right ſeruing of God (that is to ſay, of obedience to his will) which is the ſeconde part of the honour due vnto him, let vs treat now alſo the third point.

C. We haue ſaide here before, that the third maner of honor which he demandeth of vs, is to call vppon him, and to ſeeke for helpe at his hande in all our needes.

M. Doeſt thou meane, that we muſt call vpon him alone?

C. Yea: for he chalengeth this, as a peculiar honour due vnto his diuine maieſtie.

M. Since it is ſo, after what ſorte it is lawfull for vs to require ſuccour at mans hand?

C. There is great difference betweene thoſe two things: for we call vpon the name of God, to proteſt that wee looke for no helpe but at his hand, hauing our whole affiance in him, and in none elſe: yet in the meane time we ſeeke the helpe of men ſo farre forth as God giueth vs leaue, and as he hath lent them meanes to ſuccour vs.

M. Then to demande ſuccour of men is nothing at all contrarie to this, that we are bound

nd to make our prayer only vnto God
helpe, for ſo much as we put not our
t in them, neither ſeeke their ſuccour,
ſo farre foorth as God hath ordeined
n miniſters and beſtowers of his goods
ur neceſſitie and comfort.

C. Ye ſay well: and in very deede, what-
uer benefit we receiue at any mans hand,
are bound ſo to take it, as if God himſelf
deliuer it vnto vs: for the truth is, that it
e who ſendeth vs all thoſe thinges by
r hands.

M. Is it not then our deutie, to giue than-
vnto men for their benefites, ſeing the
of nature ſo teacheth?

C. Yes, and it were for no more, but for
t it hath pleaſed God to call them to ſuch
nour as to be the dealers and diſtributers
is benefites: for God in ſo doing doeth
d vs vnto them, and will that we take the
e thankfully at their handes.

M. It appeareth by this, that we may not vpō Angels or Saincts departed for help.

C. It is certaine: for touching Saincts parted God hath not appointed vnto m any ſuch officie, as to help vs. And as ncerning his Angels, although he doeth them as miniſters to ſerue for our helth,

Neither Angels nor Saincts departed are to be called vpon for any help

yet is it not his will that we ſhould cal vpon them for helpe, either haue our refuge vnto them in time of neede.

M. Then what ſoeuer is not agreable to the order whiche God hath ſet foorth vnto vs is repugnant vnto his will.

An euident token of infidelitie.

C. I meane no leſſe: for if ſo be we be not cõtent with that order which God hath by his worde ſet foorth vnto vs, it is a moſt certeine token of infidelitie. Moreouer, if in ſtead of ſeeking vpon God alone for helpe in all our nedes, we ſhal haue recourſe vnto Angels or any other creatures, putting any parte of our confidence in them, we commit therin damnable idolatrie, by attributing vnto them that thing which ought to be peculiarly reſerued vnto God.

XXXV. Sunday. Of praier

M. Let vs come now to the right maner of prayr vnto God. Is it enough to pray with the tongue, either is a feruent minde, and earneſt affection of the hearte alſo required?

We muſt praye with an hearty affection

C. The tongue is not alway neceſſarie in praying: but the vnderſtanding & earneſt affection are alwayes neceſſarily required.

M. How proue you that?

Pſal 145 Pſal. 29

C. For ſo much as God is a Spirite, he requireth alwayes the hearte: & as at all other times ſo ſpecially in time of prayer, whē we

ſhew

w our ſelues in his preſence,& enter into
mmunication with him: and thereupon
naketh a reſtraint of his promiſe,ſaying,
he wil be at hand to heare only al them
ich call vpō him in trueth:cōtrariwiſe he
noūceth al thē accurſed which pray hy-
ritically,or without an earneſt affection
Thē al ſuch prayers as be made only with
mouth, be vnprofitable and to no vſe?

They are curſed of God that praye without hearty affection

C. They be not only vnprofitable, but
uoke God to diſpleaſure.

To pray for thinges whē we feele not the neceſſitie therof,is both vnprofitable, and alſo offende God.

M. What maner of affection is required
nake the prayer acceptable?

C. We muſt firſt of all haue ſuch a fee-
of our pouertie & wretchedneſſe, that
may perceiue an earneſt vexatiō & grief
minde through the lothſomnes of ſin,we
ſt alſo haue a feruēt deſire to obtein gra-
t Gods hande,which deſire muſt kindle
heartes,& ingēder in vs a feruēt prayer.

M. Doe theſe thinges proceede of our
ure? either are they giuen vnto vs by the
ciall goodneſſe of God?

C. God muſt worke therein: for we are
ourſelues dul,&without al luſt to prayer:
the Spirite of God doeth ſtirre vp in our
rtes ſuch ſighs, as no tongue is able to
preſſe,& iudueth our mindes with ſuch a

Rom.8 Galat.4.

zeale, and feruent affection, as God requireth in prayer.

M. Doeth this doctrine teach vs, that we ought not to dispose, and stirre vp our selues to prayer?

Gods spirite is our only schoolemaster to teach vs to pray.

C. Nothing lesse: but rather contrarywise, so oft as we doe feele our selues cold, & not disposed to prayer, we ought to make our supplicatiõ vnto the Lord, that it would please him to inflame vs with his Spirite whereby we may be framed to prayer, with such affection of minde as we ought to do.

The tongue serueth to a good vse in the making of our prayers.

M. As touching the vse of the tongue doest thou not count it vtterly vnprofitable in making of prayers?

C. No: for the words which the tongue vttereth, do many times helpe, stirre vp and confirme the minde, so that it is not so easely drawẽ from God. Moreouer for so much as the tongue is created of God for his glorie aboue all other members of the bodie, it is reason, that the tongue be employed by all meanes to that vse: finally the very feruẽt affectiõ of the heart doth many times through a vehemẽt motiõ, enforce the tõgue to speak though a man did not purpose so to do.

XXXVI. Sunday.

M. Since it is as thou sayest: to what purpose is it to praye in a language that a man doeth

eth not vnderſtand?

C. It is a very mocking of God, and a ſuperſtitious hypocriſie. To pray in a ſtrāg language is a mocking of God. 1 Cor. 14

M. When we make our prayers vnto God, do we it at all aduentures without ſure knowledge whether we ſhall obteine any profite or not: either ought we to be ſurely perſwaded that our prayers will be heard? Prayer muſt proceede of a ſure cōfidence in Gods promiſe.

C. We muſt haue this euermore as a ſure ground in al our prayers, that they ſhalbe accepted of God, & that we ſhall obteine our requeſt, ſo farre foorth as it ſhalbe expedient & neceſſarie for vs: wherupō S. Paule ſayeth that the right inuocation and praying vnto God proceedeth of faith. For if we haue not ſure truſt in the mercie of God, it is vnpoſſible to make our prayer vnto him aright. Rom. 10

M. What ſayſt thou then of them which are in doubt, whether God will heare them or not? Whoſoeuer douteth whether God heareth his prayer obteineth nothing. Mat. 12. Marc. 11

C. Their prayers are vtterly voide, ſeing God hath made no promiſe to any ſuch prayers: for he ſayeth, what ſo euer we ſhall aske, if we beleue, he will graunt it vnto vs.

M. It remaineth to knowe by what meanes, and in whoſe Name we may come to this ſure cōfidence, to preſent our ſelues before God, conſidering that we are vile Three thinges make vs bold to aske of God.

sinners and farre vnworthie so to do.

1. His promise. Psal. 50. 91. 145. Isa. 30. 65 Iere. 29. Ioel. 2. Matt. 6.

C. First of al, we haue promises of God whervpõ we must stay our mindes, without hauing any regarde of our owne worthines Secondly (if we be the children of God) h doth incourage vs, & push vs forward wit

2. His Spirite. Rom. 8.

his holy Spirite, to come to him familiarly a to our father: & that we should not be afrai

The mediation of Christ his owne Sonne. 1. Tit. 2. Heb. 4. 1. Iohã. 2

to come before his glorious Maiestie (al though we be but as poore wormes of th earth, & most wretched sinners) he hath gi uen vnto vs our Lord Iesus to be our Media tour, to the intent that we by the meane o his merites, hauing recourse vnto God might haue an assured trust to finde grace.

M. Doest thou meane it thus, that we may not call vpon God by prayer, vnlesse it bõ done in the name of our Sauiour Christ?

We may not pray but in the name of our Sauiour Christ. Ioh. 14. 1. Ioh 2. Ephes. 3. Heb. 4. Rom. 8.

C. Yea: for we haue an expresse com mãdment so to do: & in so doing we hau a sure promise, that through his intercessi on all our requests shal be granted vnto vs.

M. It is not then a foolish presumption to present our selues boldly before God since we haue Christ for our Aduocat, and set him before vs, to the ende that God may for his sake accept both vs and our prayers

C. No verely: for we make our prayers

it were, by his owne mouth, for ſo much he him ſelfe openeth the way for vs, and maketh our prayers to be heard, yea and interateth alſo continually for vs.

M. Let vs treat now of the ſubſtance of our prayers. Is it lawfull for vs to pray for all thinges that we fantaſie, either is there a certeine rule to praye? *XXXVII Sunday*

C. If we ſhould follow our own fantaſie in making our prayers, they ſhould be very ill framed. For we are ſo blind, that we are not able to iudge what is mete to be prayed for: moreouer, al our deſirs are ſo inordinat, that it is expedient for vs to bridle them. we may not frame our prayers according to our own fantaſie, but as Gods Worde teacheth vs, & his holy Spirit directeth vs. Matth. 6

M. What is then to be done?

C. We muſt learne of God what is mete to be prayed for, ſeeing he alone knoweth what is neceſſarie for vs, and that he leadeth vs, as it were by the hande, ſo that we our owne ſelues do nothing but followe.

M. What inſtruction hath he giuen vs for prayer?

C. He hath taught vs ſufficiently, how & wherefore to praye, throughout the whole ſcripture, but to the intent to bring vs to one certeine and ſure marke, he hath ſet foorth vnto vs one maner of prayer wherein he hath briefly cõprehẽded al ſuch points as be

meete or lawfull for vs to demande.

M. Rehearse that forme of prayer.

Math. 6. Luk. 11.

C. It is the very same that our Lord Iesus taught his disciples to pray. For when they asked of him how they should pray, he answered that they should say on this wise:

The faithfull prayer which the Lord himselfe taught vs for sinnes

*Our Father wich art in heauen, halowed be thy name: Thy kingdom come: Thy will be done euen in earth as it is in heauen: Giue vs this day our daily breade: And forgiue vs our * dettes, euen as we forgiue our detters: And lead vs not into tentatiō, but deliuer vs from euill. For thine is the kingdome, & the power, and the glorie for euer. So be it.*

M. For the more easie vnderstanding hereof, tell me how many articles be conteined herein.

The diuision of the lords prayer.

C. Six: wherof the first three do concerne the glorie of God, without any consideration of our selues: the other three touche vs properly & concerne our wealth and profit.

M. Why then, ought we to desire any thing of God, that bringeth no maner of commoditie vnto our selues?

C. This is true, that God of his infinite goodnesse doeth dispose & order al thinges in such sort, that nothing cā turne to the glorie of his Name, which is not also profitable vnto vs: so that when his Name is sanctified

and

d honored, he maketh it redounde to our
ctificatiõ: and when his kingdome com-
eth, we are after a ſorte partakers thereof,
notwithſtandinge our duetie is at ſuch
me as we aske theſe thinges, to haue onely
garde to his honor, without any conſide-
ion to our ſelues, or to our owne commo-
ie and profit.

M. By thy ſaying then, though theſe three
ſt petitions are greatly profitable to vs, yet
e may not make thẽ for any other purpoſe
t onely to deſire to haue God honored.

C. It is euen ſo: and likewiſe, albeit the
ree laſt requeſtes be ordeined to pray for
inges expedient and neceſſarie for vs, yet
en in them alſo we ought moſt earneſtly
ſeeke Gods honour, ſo that it muſt be the
iefe end and marke wherevnto all our wi-
inges and deſires be directed.

M. Let vs come now to the expoſition of
& before that we proceede any further,
herefore is God named here our Father, *38. Sunday.*
her then by ſome other name?

C. Since in time of prayer ſpecially we
ght to haue a ſteadfaſt aſſurance of Gods
our in our conſciences, it pleaſeth God *In what ſenſe we call God father.*
be called of vs by a name which ſoundeth
thing but all ſweeteneſſe, bountie & mer-

cifulnes, therby to driue away al doutfulnes and feare, & to make vs cõceiue a bold courage to come familiarly into his presence.

M. May we then come boldely and familiarly vnto God, euen as a childe may vnto his father?

C. Yea, & with a great deale more assured confidence to obteine whatsoeuer wee shall desire: for if we being euil, can not chose but giue vnto our children bread & meate when they ask it, how much lesse can our heauenly Father refuse to giue vs such things as we haue need of, since he is not only good, but the very souereine goodnesse it selfe?

Mat. 7.

M. May we not proue sufficiently by this that god is named our father the same thinge which we affirmed, touchinge Christ, that our prayer ought to be groũded vpon sure trust in his merites and intercession?

C. Yes certeinly: for God doth acknowledge vs none otherwise to be his children but onely in so much as we be the members of his Sonne Christ.

Why we call him our Father.

C. Wherefore doest thou not rather call God thy Father, then our Father, as it were in common?

C. Euery faithfull man may right well call god his Father particularly: but in this form

prayer our Sauiour Christ doth teach vs
pray in common, that we might remem-
er thereby the duetie & charitie which we
we to our neighbours in our prayers, and
monish vs, not to care only for our selues

M. What meaneth this clause, *Which art heauen?*

C. It is asmuch to saye, as to name him ighe, mightie, and incomprehensible.

M. To what purpose serueth that?

C. That when we call vpon him by pray-, we might learne to lift vp our mindes, & withdraw our imaginatiō from thinking nie thing of him worldlie or earthlie, and hat we shuld not measure him by our flesh- e iudgement, and so make him subiect to ur will or appetite, but rather that wee ight with all humblenesse of minde, ho- or his excellent maiestie, and also that wee ight haue occasion to put so much the hore our trust assuredly in him, cōsidering hat he is Lord and Maister of all.

M. Make an exposition of the first petitiō.

C. The Name of God is his honour and nome, wherby he is sanctified and praised mong men: therfore we desire that his glo- e may be aduanced aboue all thinges and uery where.

XXXIX Sunday. The first petition.

M. Doeſt thou meane that his glorie may either encreaſe or diminiſh?

In what ſenſe we wiſh the ſetting forth of Gods glorie.

C. No verely, in it ſelfe: but the meaning hereof is that it may be knowen as it ought to be, and that all the workes which God doeth may appeare vnto men to be glorious euen as they be in very deede, ſo that he might by all meanes be magnified.

M. What doeſt thou meane in the ſecond requeſt by the kingdome of God?

The ſecond petition. Wherin the kingdome of God conſiſteth.

C. This kingdome conſiſteth principally in two points: that is to ſay, firſt in that he gouerneth his elect through his holy Spirit: & againe in that he deſtroyeth the wicked, which will not become ſubiects to his kingdome, to the ende that it may euidently appeare that there is no power able to withſtand his power.

M. What vnderſtandeſt thou in praying that this kingdome may come?

The kingdome of Chriſt.

C. That it would pleaſe God from day to day to increaſe the nomber of his faithfull flocke, that he would continually more and more beſtow the giftes of his holy Spirite among them, vntil the time come, when they ſhalbe fully repleniſhed, that he would alſo cauſe the light of his trueth more and more to ſhine, & that he would in ſuch wiſe make his

iuſtice to be knowen, that the diuell and
kingdom of darkeneſſe may come to vt-
confuſion, and that all wickedneſſe may
cleane aboliſhed and rooted out.

M. Is not this requeſt performed daily? The perfect ſtate of chriſts kingdom.

C. It is partly fulfilled: yet we deſire that
may be continually increaſed, and aduan-
d, vnto ſuch time as it ſhal come to ful per-
ctiō: which thing ſhalbe at the day of iud-
mēt, what time God alone ſhalbe magni- 1. Cor. 15
d & al creaturs ſhalbe abaſed & ſubiect vn-
his maieſtie, & ſo he ſhalbe all in al things.

XL. Sunday

M. In what ſenſe prayeſt thou that Gods The 3. requeſt touching the accōpliſhment of Gods will.
ll may be done?

C. That all creatures may be ſubiect to
m and obey him, in ſuch ſorte, that what
ever is done, may be pleaſaunt to him.

M. Doeſt thou meane then, that nothing
y be done contrary vnto his will?

C. Our requeſt is not only that he would
ing all thinges to paſſe as he hath appoin-
d by his vnſearchable counſel, but that he
ould beate downe all rebellion, ſo that all
ls may obey his will onely.

M. In ſo doing, do we not vtterly refuſe
r owne wils?

C. Yes vtterly: and we pray not onely
t he would bring to nought ſuch deſires

as be againſt his will, but that he would alſo create in vs newe mindes and new heartes, that our owne will being ſet aparte, his Spirit may worke ſuch a will in vs as may be in all poiintes agreeable vnto him.

Regeneration

M. Wherefore putteſt thou vnto it, In earth, as it is in heauen?

C. Becauſe the Angels which be his heauenly creatures, ſtudie nothing but to pleaſe him without any motion to the contrarie, we deſire that the like may be done in the earth, and that all men may be framed vnto a like willing obedience.

Howe Gods will is done in heauen.

M. Come nowe to the ſeconde parte: What doeſt thou meane by the daily bread which thou aſkeſt?

XLI. *Sunday* The 4. petition.

C. That worde conteyneth all thinges whereof we haue neede in this preſent life, not onely as touching meate, drinke, and clothes, but all maner of thinges that God knoweth to be expediēt for vs in this world whereby wee may haue the fruition of his benefites in quietneſſe.

What is ment by our daily breade

M. Why beggeſt thou of God thy daily nouriſhment, ſince he hath giuen a charge vnto all men to get their liuing with the labour of their handes?

C. Albeit we are commanded to labour for

our liuing, yet all our labour, diligence,
d prouiſion that we can make, is not able
procure vs a liuing, but the only bleſſing
God vpon our handes and trauell, which
oſpereth the thinges we goe about in his
ame. Moreouer this is to be conſidered,
t it is not meate or drink that nouriſheth
(notwithſtanding we be commanded to
ke prouiſion for thoſe thinges) but the
wer of God mainteineth our life, and we
them onely as inſtrumentes.

God muſt bleſſe our labors.

M. Why calleſt thou it, our breade,
ce we deſire that it may be giuen vs?

C. That commeth of the onely bounti-
neſſe of God, whoſe pleaſure it was to
me it ours, albeit it is nothing at all due
to vs: and againe by this worde we are
t in remembrance not to deſire another
ns breade, but that onely which we ſhall
me by, by honeſt and lawfull meanes, a-
eable to Gods ordinance.

M. Why ſayeſt thou, this day, and daily?

Wherefore we call it daily bread.

C. Theſe two wordes do teach vs to be
ntented, and not to wiſh more then is ſuf-
ient for our neceſſitie.

M. Seing this is a common prayer belon-
ng indifferently vnto all mẽ, how is it that
rich (who haue prouided aboũdance of

goods for a long time) may make this petition for one day?

C. All men both riche and poore muſt vnderſtande, that what goods ſo euer they haue, they can nothing ptofit them, but ſo far forth as it pleaſeth God to giue them the vſe therof, ſo that when we haue plentie, yet we haue nothing, vnles he of his goodneſſe giue vs alſo the fruition and vſe of the ſame.

XLII. Sunday The 5. petition. There is none ſo holy that hath not need to aske God forgiueneſſe of his ſinnes or dettes.

M. What is conteined in the fift requeſt?

C. That it would pleaſe God to forgiue vs our dettes.

M. Is there any man liuing ſo iuſte, that needeth not to make this requeſt?

C. No ſurely: for our Lord Ieſus preſcribed this forme of prayer to his Apoſtles for the behooſe of his whole Church: ſo then whoſoeuer would exempt him ſelfe from this, refuſeth to be of the cõpanie of Chriſts flocke: and in very deede the ſcriptures doe plainly teſtifie, that the moſt perfect man that is, if he would alleadge one point to iuſtifie him ſelfe therby before God, ſhould be found faultie in a thouſand: it is meete therefore that euerie man haue a recourſe continually vnto Gods mercy.

Iob. 9.

M. After what ſort thinkeſt thou that our ſinnes be pardoned vs?

C. Euen

C. Euen as the very wordes of Christ do
nd: for as much as our sinns be as dettes,
erby we are holden fast bound vnder the
nger of euerlasting damnation, we make
plication vnto God, that he would of
meere goodnesse pardon them.

Here by dettes ar ment sinnes.

M. Thou meanest then, that we obteine
giuenesse of our sinnes, by the free mercy
God onely?

In what sort our sinns are forgiuen

C. Yea: for we can by no meanes make
ends for the least fault that we haue com-
itted, if God did not vse his bountifull li-
ralitie towardes vs, by forgiuing them
ely euery one.

M. What profit commeth to vs by that,
t we are pardoned of our sinnes?

C. By this meanes, we are as acceptable
to God, as if we were iust and innocent,
also our consciences be surely perswaded
his Fatherly loue towards vs, wherby we
eine to euerlasting life and felicitie.

The frut of remission of sinnes.

M. When thou makest thy prayer, that
would pardon vs our dettes, euen as we
rdon our detters, doest thou meane here-
that we deserue to haue our sins forgi-
en in that that we forgiue other men their
ults?

Our sins be pardoned freely.

C. No verely: for by that meanes we

ſhould not haue pardon of our ſinnes frely, neither ſhould the remiſſiõ of them be ſufficiently grounded vpõ the ſatisfactiõ, which was made in the death of Chriſt, as it ought to be: but in thatwe forget the wrongs done vnto vs, we follow his example in gentlenes & meekeneſſe. And now to declare thatwe are his children, he hath giuen vs this as a badge to be knowẽ by, & to certifie our ſelues that we are ſo. On the other parte alſo he doeth vs to wit, that we may looke for nothing of him, but extremitie & rigour, if we be not ready to pardon, and ſhew fauour vnto them which be in faulte towardes vs.

Whome God refuſeth to count as his children.

M. Thou meaneſt then, that God here refuſeth to take them for his childrẽ, which cã not forget wronges committed againſt thẽ: and that they ſhould not thinke them ſelues to be partakers of the heauẽly forgiueneſſe.

C. Yea verely: and alſo to the ende that al men might haue knowledge that the ſelfe ſame meaſure, which they meate vnto other ſhall be payed vnto them againe.

XL IN. Sunday. The 6. petition

M. What is the next petition?

C. Lead vs not into tentation, but deliuer vs from euill.

M. Makeſt thou but one requeſt of this?

C. No, for the ſeconde parte doeth expound the firſt.

M. What

M. What is the ſubſtance of this petition?

C. We deſire that God doe not ſuffer vs fal to wickedneſſe, neither permit vs to be uercome of the deuil, nor to be led with the ughtie luſtes of our fleſh which cõtinual- warre againſt vs: but that he would giue nto vs power to withſtand thẽ, holding vs with his hand, & keping vs alwayes in his uegarde, to be our protectour and guide. Rom. 7. Gal. 5. 1. cor. 10

M. By what meanes is this brought to aſſe?

C. What time God doeth guide vs by is holy Spirite, thereby cauſing vs to loue oodneſſe, and to hate euill, to ſeeke after ghteouſneſſe, and to flee from ſinne: for by is holy Spirite wee ouercome the deuill, nne and the fleſh.

M. Hath euery mã need thus to be guided?

C. Yea euery man: for the diuill watcheth ontinually for vs, euen as a roaring Lion, ady to deuour vs: and wee on the other arte be ſo feeble and fraile, that he would ut of hand ouercome vs, if God did not oth ſtrengthen vs, and giue vs the victorie. 1. Pet. 5.

M. What ſignifieth this word, tentation?

C. The wilie guiles and ſubtill aſſaultes of he deuill, wherewith he aſſaulteth vs: foraſ- uch as we ar naturally apt to be deceiued, what is tentatiõ.

yea ready to deceiue our ſelues: & our wil is
Gen. 6.8 wholy bent to do euill, no whit to do good.

M. But wherefore requireſt thou of God, that he doe not lead vs into tentation, ſince that is an office belonging peculiarly to the deuill?

C. God of his infinite mercie doth preſerue his faithfull, not ſuffering the deuill to lead thē out of the way, neither permitting that ſin haue th'vpper hād of thē: ſo likewiſe he doth not only giue vp, caſt of and withdraw his grace from ſuch as he will puniſh, but alſo he deliureth them to the deuil, committing them vnto his tyrannie: he ſtriketh them with blindnes, & giueth them vp into reprobate mindes, that they become vtterly ſcalues vnto ſinne & ſubiect to al tentations.

M. What meaneth the clauſe which followeth, *For vnto thee belongeth the kingdome, and the power, and the glorie for euer?*

C. It putteth vs againe in remembrance, that our prayers be grounded vpon God & his almightie power and goodneſſe, & not in any thing that is in vs, ſince we of our ſelues be vnworthy once to opē our mouthes to call vpon him: againe we are taught hereby to conclude all our prayers in the praiſing of his power and goodneſſe.

M. Is

M. Is it not lawfull for vs to aske any other petition or thing, then is here rehearsed? *XL IIII. Sunday.*

C. Albeit we are not forbidden to vse other wordes, and to frame them also after another sorte, yet there can no prayer be acceptable vnto God vnlesse it be in effect and sense framed after this, which is vnto vs, as it were, a perfect rule whereby to pray as we ought to doe.

M. It seemeth now conuenient time to come to the fourthe pointe touching the honour due vnto God.

C. We haue said already, that it consisteth in acknowledging with the heart, and confessing with the mouth, that God is the authour of all goodnesse, that therby we may honour him. *The fourthe kinde of honour due to God.*

M. Hath God set foorth no rule to teach vs how we should do this?

C. All the examples in the Scripture of praising and thankesgiuing, ought to be as rules vnto vs.

M. Is there nothing conteined in the wordes prayer touching this matter?

C. Yes: for in that we pray that his Name may be glorified, we desire also that all his workes may be seene (according as they be indeed) excellent & prayse worthie: in such

ſort that if he puniſhe vs, we may thereby praiſe the vprightneſſe of his iudgement: if he pardon our faults, we may thereby haue occaſiō to magnifie his mercy: whē he performeth his promiſe, we may acknowledge him to be the infallible trueth: briefly we require that ther be nothing at all done wherin the brightneſſe of his glorie be not ſheweth forth vnto vs: and this is to giue vnto him the laude and praiſe of all goodneſſe.

M. What concluſion may we gather of all that we haue hitherto ſpoken?

Ioan.17. What euerlaſtinge life is. Mat.1.

C. We may well conclude of this the ſaying of Chriſt, that this is life euerlaſting, to know the verie liuing God and him whom he hath ſent, our Sauiour Chriſt: to knowe him, I ſay, to the ende to render due honour vnto him, that therby he may become vnto vs, not only a Lord & Maiſter, but alſo a Father, and Sauiour: whereby alſo we on the other part may be his ſeruants, his children, & a people wholy conſecrated to his glory.

XLV. Sunday. Euerlaſting life is offred and preſented vn to vs by GODS worde.

M. What is the meanes to come by a ſtate ſo excellent?

C. He hath for the ſame purpoſe left with vs his holy word, which is vnto vs as it were an entrie into the kingdome of heauen.

M. Where ſhal we ſeeke for this his word?

C. It

C. It is conteined in the holy Scripture.

M. How muſt we vſe this worde, to haue his profit by it?

C. We muſt receyue it, being perfectly perſwaded therof in our cõſcience, as of an vndoubted trueth ſent down from heauen, ſubmitting our ſelues vnto it with due obedience, louing it heartily with a feruent and vnfained affection, hauinge it ſo printed in our heartes, that we may followe it and conforme our liues wholy vnto it.

M. Do all theſe things lie in our power?

C. No, not one of them all: but GOD worketh them in our heartes in this wiſe by his holy Spirite.

M. Is it not required of our parte, that we take paine, and doe our diligence both to heare and to reade this doctrine, which is ſet forth vnto vs?

C. Yes doubtleſſe: and firſt it is requiſite that euery man priuately in his owne houſe giue him ſelf to the ſtudie of this word: but principally euery man is boũd to haunt duely all Sermons made in the Congregation of Chriſt, where this worde is expounded.

We muſt giue diligent labour to learne Gods worde.

M. Thinkeſt thou then that it is not enough that euery man doe giue diligence to reade Gods worde in his owne houſe,

vnleſſe they come alſo together to heare it preached openly?

C. I thinke it neceſſarie, if God of his goodneſſe doe prouide ſuch meanes that we may heare it openly.

M. What is the reaſon?

C. Becauſe our Sauior hath ſet and eſtabliſhed this order in his Church, not to the ende that two or three only ſhould obſerue it, but as a generall order for all men: and he hath likewiſe declared that this is the onely way to builde his Church & to preſerue the ſame, let vs therefore euery one be content to haue recourſe to this rule, & not become wiſer then our Maiſter.

Eph. 4.

Paſtours or Miniſters in the church are neceſſarie. Matt 10. Luc. 10.

M. Is it then a thing neceſſarie to haue Paſtours and Miniſters in the Churches?

C. Yea very neceſſarie: & at their mouthes men are bound to receiue the worde of the Lorde with all humble obedience: ſo that who ſo euer doth ſet light of them and regarde not to heare their ſayinges, they contemne alſo Ieſus Chriſt, and deuide themſelues from the fellowſhip of his flocke.

M. Is it ſufficient that we haue bene once inſtruct by their meanes, either elſe muſt we heare their doctrine continually?

C. It is nothing if a man begin well,

vnleſſe

leſſe he continue ſtill in the ſame: for we
uſt keepe vs in Chriſtes ſchoole, & conti-
ue ſtil his ſcholers vnto the end: & for that
uſe he hath ordeined Miniſters in the
urch to teach vs continually in his Name.

M. Is there none other meane beſides his worde, whereby God ſheweth him ſelfe to vs? *XLVI. Sunday. Of Sacraméts.*

C. God hath ioyned the Sacramentes with the preaching of his worde.

M. What is a Sacrament?

C. A Sacrament is an outwarde token of Gods fauour, which by a viſible ſigne doeth preſent vnto vs ſpiritual things, to the end at Gods promiſes might take the more pe roote in our hearts, & that we might ſo uch the more ſurely giue credit vnto thē.

M. What? is this poſſible, that a viſible nd a materiall ſigne ſhould haue ſuch ver-e to certifie our conſcience?

C. No, not of it ſelfe, but God hath or-ined it for ſuch an ende.

M. Since it is the proper office of Gods ly Spirit, to ſeale & print the promiſes of od in our hearts, how canſt thou attribute giue this propertie vnto the Sacraments? The difference betweene Gods Spirit & his Sacraments

C. There is a great difference betweene e one and the other: for Gods Spirite is he

alone, who in very deed is able to touche & moue our hearts, to illuminate our mindes, and to assure our consciences in such sorte that al these ought to be accounted his only workes, so that the whole prayse and glorie hereof ought to be giuen vnto him onely notwithstanding, it hath pleased our Lorde to vse his Sacramēts as seconde instrumentes thereof, according as it seemed good vnto him, without diminishing any point of the vertue of his Spirite.

M. Thou meanest then, that the efficacie of the Sacraments doeth not consiste in the visible signe, but wholy in the working of the Spirite of God.

C. I meane euen so: according as it is Gods pleasure to worke by meanes by him ordeined, without any derogation thereby to his glorious power.

M. What moued God to institute such instruments or meanes?

The Sacraments were ordeined to helpe our infirmity.

C. He ordeined them to helpe and comfort our weakenesse: for if we were of a spirituall neture, as the Angels are, then we were apt to consider both God and his manifold graces after a spiritual maner also, but for as much as we are clogged with earthly bodies it was needeful for vs, that God did institut

sible signes, to represent vnto vs spirituall heauenly things: for otherwise we could not comprehend them. Moreouer it is necessarie for vs, that all our senses be exercised in his holy promises, that we might be the better stablished in the same.

M. Since God hath ordeined his Sacraments for our necessitie, it were a pointe of arrogancie and presumption, to thinke that they might be aswell left of, as vsed. *XLVII. Sunday. The Sacraments are necessarie.*

C. Ye say trueth: so that whosoeuer doth willingly forbeare the vse of thē, esteeming them as things more then needeth, he dishonoreth Iesus Christe, he refuseth his grace, and doth quenche his holy Spirite.

M. But what assurance of Gods grace be the Sacraments able to giue, seeing both the godly and wicked do receiue them?

C. Albeit the infideles & wicked do make the grace (which is presented vnto them by the Sacramentes) of none effect, yet it followeth not that their office & propertie is such

M. How, and when is it, that the Sacramentes haue their effect?

C. When a man receiueth them in faith, seeking only in them Christ and his grace. *Whē the Sacraments doe take their effect.*

M What meanest thou by saying that we may seeke nothing else but Christ in them?

Howe Christ ought to be soght in his Sacraments.

C. I signifie thereby, that we may not occupie our mindes in considering the outward signes, as though we would seeke our saluation in them: neither may we imagine that there is any peculiar vertue inclosed in them, but contrariwise do take the signe for an ayde to lead vs straight to Christ, and to seeke in him saluation and all our felicitie.

M. If faith then be required in the ministration of them, howe are they giuen vnto vs to strengthen vs in the faith, and to assure vs of Gods promises?

The Sacramēts be means to norish our faith

C. It is not enough that faith be once begon in vs for a time, but it must still be nourished and mainteined, so that it may grow daily, & be increased in vs. For the nourishment, strength & increase therof, God hath

Rom. 4.

giuen vs the Sacraments, the which thing S. Paule declareth, saying, that the vse of them is to seale the promises of God in our harts.

M. But is not this a token of infidelitie whē we do not beleue the promises of God vnlesse they be confirmed vnto vs by some visible signe, as an ayde ioyned vnto them?

Gods. children are not fully perfect in this life.

C. It is a token of a weake faith, and yet the faith of al the childrē of god is such, notwithstanding they cease not therefore to be faithfull, albeit they haue not as yet atteined

the perfectiõ therof. For ſo long as we in this world, there abideth continually eine remnants of vnbeleefe in our fleſh: herfore we muſt endeuour by al meanes tinually to profite and increaſe in faith.

XLVIII. Sunday

Howe many Sacramentes there be.

M. How many Sacramentes be there in Church of Chriſt?

S. There be but two which be common all men, and which Chriſt himſelfe ordained for the faithfull.

M. What be they?

S. Baptiſme and the holy Supper.

M. In what pointes doe they agree, and rin differ they, the one from the other?

Of Baptiſme.

S. Baptiſme is vnto vs an entrie into the ch: for it witneſſeth vnto vs, that where e were before ſtrangers from God, he th nowe receiue vs into his familie. The per of the Lord is a teſtimony vnto vs, God wil nouriſh & refeſh vs with food, as a good maſter of an houſe ſtudieth to ine & feede ſuch as be of his houſhold.

The ſignificatiõ of Baptiſme.

M. To the ende that we may vnderſtand both ſo much the better, let vs conſihem aparte one after another. Firſte, is the ſignification of Baptiſme?

Rom. 6 Epheſ. 5

S. It ſtandeth in two pointes: firſt, our repreſenteth vnto vs herein the remiſ-

sion of our sins: secondly our regeneration.

XLIX. Sunday. The mysterie of the water in Baptisme.

M. What similitude hath water with those things, that it may represent them?

C. First the remission of sinnes is a maner of washing, wherby our soules are clensed from their filthinesse, euen as the filth of our bodie is washed away with water.

M. What sayest thou of regeneration?

C. Because the beginning of our regeneration standeth in the mortification of our nature, and the end that we become new creatures through the spirit of God, therefore the water is powred vpon the head to signifie that we are dead or buried, and that in such sort, that our rising againe into a new life is therwithall figured, in that, that the powring of the water is but a thing of a very short continuance, & not ordeined that we should be drowned thereby.

Wherfor the water is powred on the head.

M. Thou meanest not that the water is the washing of our soules?

C. No: for that belongeth to the blood of our Sauiour Christ alone, which was shed that all our filth might be wiped away, and that we might be counted pure & without spot euē before God: the which thing then taketh effect in vs, what time our cōsciences be sprinkled therwith by Gods holy Spirit

1. Iohē. 1
2. Pet. 1.

he Sacrament doth teſtifie and declare
to vs.

Meaneſt thou then that the water ſtan- The wa-
in none other ſtead vnto vs but as a fi- ter is not
? a bare
ſigne.

. It is ſuch a figure as hath the veritie The pro-
ed vnto it: for God keepeth his promiſe miſſe is
deceiueth no man: wherefore it is cer- ioyned
, that remiſſion of ſinnes, and newneſſe to it.
fe is offred vnto vs in Baptiſme, and that
eceiue the ſame there.

. Is this grace receiued indifferently of
aen?

. No: for diuers through their wicked-
, cauſe it to ſtand them in no ſtead: ne-
heleſſe the Sacrament looſeth not his
pertie, albeit that none feele the comfort
of but onely the faithfull.

. What thing is that, whereby our re-
eration is wrought in vs?

. By the death and reſurrection of our Wherby
iour Chriſt: for his death ſtandeth in we are
ſtead vnto vs, that by it our olde Adam renewed
ucified, and our ſinfull nature is, as it in Spirit
, buried, ſo that it beareth no more rule
s. As thouching the newneſſe of life
ch is to be obedient to Gods will, that
obteine by his reſurrection.

M. Howe doe we obteine this grace in Baptiſme?

C. Becauſe we are there clothed with Chriſt and indued with his holy Spirit, if ſo be that we make not ourſelues vnworthy of his promiſes, which be there giuen vnto vs.

Wherein the right vſing of Baptiſme ſtandeth

M. As touching our parte, what is the right vſe of Baptiſme?

C. The right vſe thereof ſtandeth in faith and repentance: that is, in that we be ſure that we haue our conſciences clenſed in the blood of Chriſt: and in that we both feele in our ſelues, and make it knowen to others by our workes, that his Spirit abideth in vs, to mortifie our affections, and ſo to make vs ready to doe the will of God.

L. Sunday. The Baptiſme of infantes.

M. Seing all this is required in the right vſing of Baptiſme, howe is it that litle children be baptized?

C. I did not meane that faith and repentance ought alwayes to go before the miniſtration of this Sacrament: for that is onely requiſite in them that be of age and diſcretion, ſo that it is ſufficient, if the litle children ſhew foorth the fruites of Baptiſme, when they are come to ſufficient age to know it.

M. How wilt thou proue, that there is no inconuenience in this doing?

C. Fo

C. For in like maner Circumcision was a sacrament of repentance, as Moses & the ophets doe witnesse, and also a Sacrament faith, as Saint Paule teacheth, and yet od did not debarre litle children from the eiuing of the same. Deut. 10. 30. Iere. 4. Rom. 4.

M. No: but art thou able to proue sufently, that there is as good reason that y should be receiued to Baptisme as that other should be circumcised?

C. Yea: for the same promises which od did make in time past to his people of ell, are now extended vnto all coastes of worlde. The promises which were made to the Iewes only, are now offred to all men.

M. And followeth it therefore, that we ust vse also the signe?

C. Yea, if we will consider the thing efctually: for Christ hath not made vs parers of that grace, which belonged in time t to the children of Israell, to the intent would in vs diminish or obscure it, but her to shew foorth his goodnesse more idently, and in greater aboundance.

M. Doest thou count then that if we denie Baptisme to litle childrē, the grace God should be diminished by the coming of Christ?

C. Yea surely: for we should be by that

meanes deſtitute of the expreſſe ſigne of Gods bountifull mercie towardes our children, the which thing they that were vnder the Law, had: and in very deede this thing ſcrueth highly to our comfort, and to the ſtabliſhing of the promiſe, which hath bene made vnto vs from the beginning.

M. Thy minde is then, that for aſmuch as it pleaſed God in old time to declare him ſelf to be the Sauiour, yea of litle childrē, & that he thought it alſo good to ſeale his fauorable promiſes in their bodies by an outward Sacramēt, that therefore it is very good reaſon, that there be no leſſe tokens of aſſurance after Chriſtes comming, ſince the ſelfe ſame promiſe continueth ſtill, and is more openly vttered aſwell by word as deede.

C. Yea: and moreouer it ſeemeth a thing worthy of notable reprehēſion, if mē would doe ſo much wrong vnto children, as to denie them the ſigne, which is a thing of leſſe price, ſince the vertue and ſubſtance of Baptiſme belongeth vnto them, which is of much higher eſtimation.

M. For what conſideration ought we to baptize litle children?

To what purpoſe children are baptiſed.

C. In token that they are inheriters of the bleſſing of God, which is promiſed to the ſeede

de of the faithfull, that whē they come to
e, they ſhould be inſtructed what the mea
ng of Baptiſme is, to profite them ſelues
ereby.

M. Let vs now ſpeake of the Supper: and
ſt what is the ſignification thereof?

C. Our Lorde did ordeine it to put vs in
ſurance, that by the diſtribution of his bo-
e and blood our ſoules are nouriſheth in
e hope of life euerlaſting.

LA Sunday. Of the Lordes Supper.

M. Why is it that our Lord repreſenteth
to vs his bodie by the bread, & his blood
y the wine?

C. To ſignifie vnto vs, that what proper-
the bread hath towards our bodies, that
to feede & ſuſteine them in this tranſitory
fe, the ſelf ſame propertie alſo his body
th touching our ſoules, that is, to nouriſh
em ſpiritually. And in like maner as the
ine doth ſtrengthen, comfort and reioyce
an, euen ſo his blood is our full ioye, our
mfort and ſpirituall ſtrength.

Chriſte offereth to vs his body by the bred and his bloode by the wine.

M. Doeſt thou meane, that we muſt be
deede partakers of the bodie and blood
f the Lord?

C. I meane ſo, for ſince the whole truſt
nd aſſurance of our ſaluation doeth conſiſt
the obedience which he hath performed

The only ſtay of our truſt

vnto God his Father (in that that God doeth accept and take it as if it were ours) we must first possesse him, seeing that his benefites doe not belong vnto vs, vntill he haue first giuen him selfe vnto vs.

M. Why? did not Christ giue him selfe vnto vs what time he gaue him selfe to be crucified, that therby we might be brought into the fauour of God his Father, and be deliuered from damnation?

C. Yes: but that doth not suffice, vnlesse we doe receiue him with all, in such fort as we may feele in our consciences the frute & efficacie of his death and passion.

M. Is not faith the ready meanes to receiue Christ by?

After what sorte we receiue Christ.

C. No doubt: and not onely in that we beleue that he died and rose againe to deliuer vs from euerlasting death, & to procure vs also euerlasting life, but also by that he dwelleth in vs, and is ioyned with vs as the head with his members, to the end to make vs partakers of all his graces by the force of this ioyning together.

M. Haue we Christ ioyned vnto vs by none other meanes then by his Supper?

II. Sunday. 1. Cor. 1.

C. Yes: for we receiue Christ with the fruition of his benefites, by the preaching of

the Gospell, as Sainct Paule witnesseth in
at that our Lord Iesus doeth promise vs
erein, that we are bone of his bones, and Ephe. 5.
sh of his flesh: & againe, that he is the
ead of life, which came down from heauē Ioan. 6.
nourish our soule: and in an other place,
at we are one with him, euen as he him Ioan. 17.
fe is one with his Father, and such like.

M. What is there more to be had in the
crament? or to what vse doeth it serue vs
esides?

C. This is the difference, that this our ioy-
ing together is more euidently, & plente-
usly set foorth vnto vs: for albeit our Sauior
hrist be in very deed exhibited to vs, both
y Baptisme, & by the preching of his word
t that is but in a parte, as it wer, & not fully

M. What is it then briefly, that we haue y this signe of bread? What doth the signe of bread teach vs.

C. That the bodie of our Lord Iesus for
much as it was once offered vp for vs in
crifice, to bring vs into Gods fauour, is
ow giuen vnto vs, to assure vs that we are
artakers of this reconciliation.

M. And what haue we by the signe of
ine?

C. It assureth vs that as our Lord Iesus
d shed his blood once on the crosse for a What is signified to vs by the wine

price and satisfaction of all our sinnes, euen so he now giueth it vnto our soule to drink, whereby we should not doubte to receiue the frute and benefite thereof.

M. By these thine answeres I gather that the Lords Supper doth direct vs to the death & passion of our Sauior Christ, to the inte we may be partakers of the vertue thereof.

The Lordes Supper isnot a sacrifice propitiatorie. Christ alone is the euerlasting Bishop. Hebr. 5. Mat. 26.

C. It doeth so: for euen then the onely and euerlasting sacrifice was offered vp for our redemption. Wherefore there remaineth now nothing else, but that we should haue the frutes thereof.

M. The Supper then, was it not ordeined to offer vp the bodie and blood of our Sauiour to God his Father?

C. No: for there is none but he alone vnto whom that office belongeth, for so much as he is the euerlasting Sacrifice: but the charge that he hath giuen vnto vs, is that we doe receiue his bodie, and not offer it.

LIII. Sunday. The ordeining of two signes was for our weake nesse.

M. Wherefore be there two signes instituted?

C. Our Lord did that to helpe our infirmitie, signifying that he is aswell the drinke as the meate of our soule, to the end we might be content to seeke our nourishment fully and wholy in him, and no where else.

M. Doeth

M. Doth the ſecond ſigne which is the
up, belong indifferently vnto all men?

C. Yea, and that by the commandement
four Sauiour Chriſt, contrary whereunto
e may in no wiſe do.

M. Receiue we in the Supper only the to-
ens of the things afore rehearſed? either are
ey effectually in deed there giuē vnto vs?

C. For ſo much as our Sauiour Chriſt is
e trueth it ſelfe, it is moſt certaine, that the
romiſes which he made at the Supper, be
here in deede accompliſhed, & that which
figured by the ſignes is truely performed:
o thē according as he there made promiſe,
nd as the ſignes doe repreſent, there is no
oubt but he maketh vs pertakers of his very
ibſtance, to make vs alſo to grow into one
ife with him.

M. Howe may this be done, ſeeing the
odie of our Sauiour Chriſte is in heauen,
nd we are here as pilgrimes on the earth?

How we receiue Chriſt in the Supper.

C. Verely it commeth to paſſe by the
wondrous and vnſearchable working of his
Spirite, who ioyneth eaſely together things
being farre a ſunder in place.

M. Then his bodie is not preſently inclu-
ded in the bread, neither his blood contei-
ned within the cup?

C. No, but cleane contrarywiſe: if we wil haue the ſubſtance of the Sacrament, we muſt lift vp our heartes into heauen, where our Sauiour Chriſt is in the glorie of his Father, from whence we haue ſure hope, that he will come for our redemption: and therfore we may not ſearche him in theſe corruptible elementes.

What is to be done if we will receiue the ſubſtance of the Sacrament.

M. So then thy iudgement is, that there be two thinges in this Sacrament: the ſubſtance of bread & wine, which we ſee with the eye, touche with our hande, and taſte with our mouth: and alſo Chriſt, by whom our ſoules are inwardly nouriſhed.

C. You ſay trueth: and in ſuch ſorte we haue therwith alſo a ſure token, and, as it were, a pleadge of the riſing againe of our bodies, in ſo much as they are already made partakers of the ſigne of life.

Pleadges of our reſurrection.

LIIII. Sunday.

M. How ought this Sacrament to be vſed?

C. Sainct Paule teacheth the right maner of the vſing thereof: which is, that euery man examine him ſelfe before that he come vnto it. [1 Cor. 11.]

M. Wherein ought a man to examine him ſelfe?

C. He muſt conſider whether he be a true member of Chriſt.

M. Wher-

M. Wherby may a man haue ſure knowdge thereof? The ſure tokens of a true christiã.

C. If he haue true faith and repentance, nd doe loue his neighbour with an vnfaid loue, not keeping in his heart any ranour, hatred, or debate.

M. But is it requiſite to haue a perfect ith and perfect loue?

C. We muſt needes haue both ſounde, ght and not counterfaited: but to ſpeake f ſuch a perfection, as vnto which nothing n be added, it can not be found in man: lſo this Supper had bene a thing ordeined n vaine if none were mete to come to it vnſſe he were throughly perfect.

M. By this ſaying, our imperfection doth o whit hinder vs from cõming thereunto.

C. Rather contrariwiſe, it ſhould ſtand vs n no ſtead, if we were not vnperfect: for it is n helpe and ſuccour againſt our infirmitie.

M. Doe theſe two Sacramentes ſerue o none other ende, but to ſupport & beare p our imperfection?

C. Yes, they are alſo ſignes and badges f our profeſſion, that is to ſay, by them we roteſt openly that we are the people of God, & make open profeſſion of our Chriſtian religion.

M. What ſhall we then iudge of him that refuſeth to vſe them?

C. We ought not to count him a Chriſtian man: for in ſo doing he refuſeth to cõfeſſe him ſelfe to be a Chriſtian, & what elſe but as it were couertly to refuſe Chriſt?

M. Is it enough to receiue them both once onely in our life time?

C. Baptiſme was ordeined to be receyued but once: wherefore it is not lawfull to be baptized againe: but it is otherwiſe to be thought of the Supper.

How is it that wee receiue the Supper ofte times, though wee may bee but once baptized

M. What is the reaſon thereof?

C. By Baptiſme God doeth bring and receiue vs into his Church: and whẽ he hath once receiued vs, he declareth alſo to vs by the Supper, that he will feede vs cõtinually.

LV. Sunday.

To whõ the miniſtratiõ of the Sacramẽts doe belong.

M. To whom belõgeth the miniſtration of Baptiſme, and of the Lordes Supper?

C. Vnto them, who haue the charge to preach openly in the Church: for the preaching of Gods worde, and the miniſtration of the Sacramentes be things iointly belonging to one kinde of office.

M. Is there not a proofe to bee brought for this out of the Scripture?

C. Our Lord giueth ſpeciall charge to his Apoſtles, aſwel to baptize as to preach: & as tou-

Mat. 28.

uching the ſupper, he giueth them iniun-
ion to follow his example: now he did the
rt of a Miniſter, in that he gaue it to others
M. The Paſtors, who be the Miniſters of
e Sacramentes, ought they to receiue in-
fferently euery perſon that commeth?
C. As touching Baptiſme, for as much
s there be none in our time baptized but
tle children, there ought to bee no choiſe
ſed: but as concerning the Supper, the Mi-
iſter muſt refuſe to giue it to them that bee
tterlie vnworthie.

Who ought to be ſhut out frō the Supper.

M. Wherefore?
C. Becauſe that otherwiſe the Supper of
he Lord ſhould be defiled and diſhonored.
M. But yet our Lord admitted Iudas to the
oly ſupper, notwithſtāding his wickednes.
C. Yea: for his wickedneſſe was hitherto
id: & albeit our Lord knew it right wel, yet
as it not notorious & knowen vnto men.

Wherefore Iudas was admitted.

M. What way is to be vſed then towards
he hypocrites?
C. The Miniſter ought not to exclude
nd ſhut them out as vnworthy, but he muſt
arie vntill it ſhall pleaſe God to make their
loſe wickedneſſe knowen.
M. What if he him ſelfe know, or if he
e priuely aduertiſed of any ſuch?

C. That is not a ſufficient cauſe for him to denie them the ſupper, vnles he haue the thing tried by ſufficient proofe, & therwith the iudgement of the Church.

M. Is it then meete to haue a politike order touching this matter?

C. What elſe? If the Congregation be well ordered, ther muſt be certeine appointed to watch, & take diligent heede for ſuch open crimes as may be cõmitted: and they hauing authoritie, ought in the name of the whole Chuch to inhibite ſuch as be by no meanes mete, neither can be partakers therof without the diſhonour of God, and the offence of the faithfull.

The end of the inſtruction of children in the fayth.

THE MANER TO EXAMINE Children, before they be admitted to the Supper of the Lord.

The Miniſter.

IN whom doeſt thou beleeue?

The Childe.

I beleeue in God the Father, and in Ieſus Chriſt his Sonne, and in the holy Ghoſt, & looke to be ſaued by none other meanes.

M. The

M. The Father, the Sonne, and the holy Ghoſt, be they any more then one God?

C. No, althogh they be diſtinct in perſons.

M. What is the effect of thy faith?

C. That God the Father of our Lorde Ieſus Chriſt, (and ſo by him of vs all) is the beginning and principal cauſe of all things, the which he gouerneth in ſuche ſorte that nothing can be done without his ordinance & prouidence. Next, that Ieſus Chriſt his Son came downe into this world, and accompliſhed all thinges, which were neceſſarie for our Saluation: and aſcended into heauen, where he ſitteth at the right hand of the Father, that is, that he hath all power in heauen and in earth, and ſhall come againe from thence to iudge the whole world. Furthermore that the holy Ghoſt is very God, becauſe he is the vertue and power of God, & printeth in our heartes the promiſes made into vs in Ieſus Chriſt. And finally that the Church is ſanctified, & deliuered from their ſinnes through the mercies of God, and ſhal after this life riſe againe to life euerlaſting.

M. Muſt we ſerue God according as he hath commanded? or elſe as mens traditions teache vs?

C. We muſt ſerue him as he hath taught

vs by his word & commandements, and not according to the commandements of men.

M. Canst thou keepe Gods commandementes of thy selfe?

C. No verely.

M. Who then doeth keepe and fulfill them in thee?

C. The holy Ghost.

M. When God thē giueth thee his holy Ghost, canst thou perfectly obserue them?

C. No, not so.

M. Why? God doeth curse and reiect all such as doe not in euery point fulfill his commandements.

C. It is true.

M. By what meanes then shalt thou be saued, and deliuered from the curse of God?

C. By the death and passion of our Lord Iesus Christ.

M. Howe so?

C. For because that by his death he hath restored vs to life, and reconciled vs to God his Father.

M. To whō doest thou make thy prayers?

C. I pray to God in the name of our Lord Iesus Christ our Aduocat and Mediatour, referring al my prayers to that scope, which Christ our Sauiour hath left vs as a most suf-

fici-

fficient and abſolute rule.

M. How many Sacramentes are there Chriſtes Church?

C. Two: Baptiſme,& the Lords Supper.

M. What is ment by Baptiſme?

C. Firſt it ſignifieth that we haue forgiueeſſe of our ſinnes by the blood of Chriſt. econdly it ſetteth before our eyes our reeneration or new ſpirituall birth.

M. What ſignifieth the Supper of the orde?

C. That by the ſpirituall eating and drining of the body and blood of our Lord Ieus Chriſt our ſoules are nouriſhed vnto life uerlaſting.

M. What doe the bread and wine rereſent in the Lordes Supper?

C. That as our bodies are nouriſhed therith, ſo our ſoules are ſuſteined, and nouriſhed with the vertue of Chriſtes body and lood: not that they are incloſed in the read and wine,but we muſt ſeeke Chriſt in eauen in the glorie of God his Father.

M. By what meanes may we atteyne vnto him there?

C. By faith,which Gods Spirit worketh n our heartes,aſſuring vs of Gods promiſes nade to vs in his holy Goſpell.

A FORME OF PRAYERS TO BE VSED IN PRIVATE HOVSES, euery morning and euening.

Morning Prayer.

ALmightie God, and most merciful Fa-
Dan.9.c ther, we do not *presēt our selues here before thy Maiestie, trusting in our own merites or worthinesse, but in thy manifold mercies, which hast promised to hear
Ioā.16.c our prayers and *graunt our requests which we shall make to thee in the name of thy beloued Son Iesus Christ our Lord, who hath also cōmanded vs to assemble our selues to-
Mat.16. gither in his Name, with full assurance, that he wil not only be amongvs, but also be our
1.Tim.2 *Mediatour and Aduocate towards thy maiestie, that we may *obteine all things which
1.Ioā.3. shall seeme expedient to thy blessed wil, for our necessities. Therefore we beseech thee, most mercifull Father, to turne thy louinge countenance towardes vs, and *impute not
Psal.32. vnto vs our manifolde sinnes and offences, wherby we iustly deserue thy wrath & sharp punishmēt: but rather receiue vs to thy mercie for Iesus Christ sake, accepting his death
1.Ioā.2. and passion as a iust recompence for all our offen-

ffenſes, in whom onely thou art pleaſed, & rough whom thou canſt not be offended ith vs. And ſeing that of thy great mercies e haue quietly paſſed this night, graunt, ô eauenly Father, that we may beſtowe this aye wholy in thy ſeruice, ſo that all our houghts, words & deedes may redound to Colo. 3. he glory of thy Name, and good enſample o all men: who ſeing our good works, may lorifie thee our heauēly Father. And for as uch as of thy meere fauour and loue thou aſt not onely created vs to thine owne *ſi- Gene. 2. nilitude and likeneſſe, but alſo haſt choſen s to be heires with thy deare Sonne Ieſus Chriſt, of that immortall kingdome which hou preparedſt for vs before the beginning f the world, we beſeeche thee to *increaſe Luke 17 ur faith & knowledge, and to lighten our earts with thine holy Spirite, that we may n the meane time liue in godly cōuerſation nd integritie of life, knowinge that *idola- Gen. 5. rs, adulterers, couetous men, contentious erſons, drunkards, gluttons, and ſuch like hall not inherit the kingdome of God.

(.˙.) And becauſe thou haſt commaunded s to pray one for another, we doe not only hake requeſt, ô Lord for our ſelues & them hat thou haſt already called to the true vn-

derstanding of thine heauenly will, but for
Act.10. all people and* nations of the world, who as
1.Tim.2 they knowe by thy wonderfull workes, that
thou art God ouer all, so they may be instructed by thyne holy Spirit, to beleue in thee,
their onely Sauiour and Redeemer. But for
Rom.10 as much as they can not* beleue except they
heare, nor can not heare, but by preaching,
and none can preache except they be sent,
therefore, ô Lord, raise vp faithfull distributers of thy mysteries, who settinge apart all
worldly respectes, may both in their life and
doctrine onely seeke thy glorie. Contrarily
Rom.16 confound * Satan, Antichrist with all hirelinges and Papistes, whom thou hast alreadie cast of into a reprobate sense, that they
may not by sects, schismes, heresies & errors
disquiet thy litle flock. And because, ô Lord,
2.Tim.3. we be fallen into the latter dayes, & * daungerous times wherin ignorance hath gotten
the vpper hand, & Satan with his ministers
seeke by all meanes to quenche the light of
thy Gospel, we beseech thee to mainteine thy
Matth.7 cause against those * rauening wolues, and
strengthē all thy seruants whom they keepe
in prison & bondage. Let not thy long suffering be an occasiō either to increase their tyrannie, or to discorage thy children, neither
yet

et let our ſinnes & wickedneſſe be an hin-
erance to thy mercies, but with ſpeede, ô
ord, cõſider the great miſeries, & afflictiõs
f thy poore Church which in ſundrie pla-
es by the rage of enemies is grieuouſly tor-
ented: & this we cõfeſſe, ô Lord, to come
oſt iuſtely for our ſinnes, which (notwith-
anding thy manifolde benefites, whereby
ou doeſt daily allure vs to loue thee, & thy
arpe threatninges, wherby we haue occa-
on to feare thee, and ſpedely to repent) yet
õtinue in our owne wickedneſſe and feele
ot our heartes ſo touched with that diſplea
re of our ſinnes as we ought to doe. Ther-
re, ô Lorde, creat in vs new heartes, that
ith feruent mindes we may bewaile our
anifolde ſinnes, and earneſtly repent vs for
ur former wickedneſſe & vngodly beha- Rom. 7. 1. Cor. 3.
iour towards thee: & wheras we cã not of Luk. 17.
ur ſelues purchaſe thy pardõ, yet we hũbly
eſeech thee for Ieſus Chriſtes ſake, to ſhew
y mercies vpon vs, and receiue vs againe
o thy fauour. Graunt vs, deare Father, theſe
ur requeſtes, & all other thinges neceſſarie
or vs & thy whole Church, according to
y promiſe in Ieſus Chriſt our Lord: In
hoſe Name we beſeech thee, as he hath
ught vs, ſaying, *Our Father, &c.*

A prayer to be ſaid before meales.

psal.104 ALL things depend vpon thy prouidẽce, ô Lord, to receiue at thine hands due ſuſtenance in time conuenient. Thou giueſt to them, and they gather it: thou openeſt thine hande, and they are ſatisfied with all good things.

O heauenly Father, which art the foũtaine and full treaſure of all goodnes, we beſeech thee to ſhew thy mercies vppon vs thy chil-
2. Tim 4 dren, and *ſanctifie theſe giftes which we receiue of thy mercifull liberalitie, graunting
Tit.2. vs grace to vſe them *ſoberly and purely according to thy bleſſed will: ſo that hereby we may acknowledge thee to be the author and giuer of all good things: and aboue all, that we may remember continually to ſeek
Ioh.6. the *ſpirituall food of thy word, wherewith our ſoules may be nouriſhed euerlaſtingly, through our Sauiour Chriſt, who is the true
Ioh.6. *bread of life, which came down from heauen, of whom who ſo euer eateth, ſhall liue for euer, & reigne with him in glorie, world without ende. So be it.

A thankeſgiuing after meales.

psal.117 LET all nations magnifie the Lorde: let all people reioyce, in prayſing and extolling his great mercies. For his father-

lie

e kindeneſſe is plentifullie ſhewed foorth pon vs, and the trueth of his promiſe endu- eth for euer.

We render thankes vnto thee, ô Lorde God, for the manifold benefites, which we ontinually receiue at thy bountifull hand, ot only for that it hath pleaſed thee to fede s in this preſent life, giuinge vnto vs all hings neceſſarie for the ſame, but eſpecially ecauſe thou haſt of thy free mercies* faſhi- ned vs new into an aſſured hope of a farre etter life, the whiche thou haſt * declared nto vs by thine holy Goſpell. Therfore we umbly beſeech thee, ô heauẽly Father, that hou wilt not ſuffer our affections to be * ſo ntangled or rooted in theſe earthly & cor- uptible things, but that we may alwayes aue our mindes directed to thee on * high ontinually watching for the comming * of ur Lord and Sauior Chriſt, * what time he hall appeare for our full redemption. To whom with thee and the holy Ghoſt, be all honor & glorie, for euer and euer. So be it.

Col. 3.
Rom. 8. Tit. 3.
2. Tim. 1
1. Ioh. 2.
1. Ioh. 2.
1. Tim. 2
1. Cor. 1
Rom. 8.

An other thankeſgiuing before meate.

ETernall and euerlaſting God, Father of our Lorde Ieſus Chriſt, who of thy moſt ſingular loue, which thou beareſt

to mãkind, hast appointed to his sustenance, not only the frutes of the earth, but also the foules of the ayre and beastes of the earth, & fishes of the sea, & hast cõmanded thy benefites to be receiued as frõ thine handes with thankesgiuing, assuring thy children by the mouth of thine Apostle, that to the cleane al thinges are cleane, as the creatures, which be sanctified by the word, & by prayer: graunt vnto vs so moderatly to vse these thy giftes present, that the bodies being refreshed, the soules may be more able to proceed in all good workes to the prayse of thine holy Name, through Iesus Christ our Lorde. So be it. *Our Father, &c.*

Tit. 1. Act. 10.

Another.

THE eyes of all thinges do looke vp & trust in thee, ô Lord: thou giuest them meat in due seasõ: thou openest thine hand and fillest with thy blessinges euery liuing creature: good Lord, blesse vs and the giftes which we receiue of thy large liberalitie through Iesus Christ our Lorde. So be it. *Our Father, &c.*

Psal. 109

Another thankesgiuing after meate.

GLorie, prayse & honour be vnto thee most mercifull & omnipotent Father, who of thine infinite goodnesse hast crea-

reated man to thine owne image and ſimi-
tude, who alſo haſt fedde, and daily feedeſt
of thy moſt bountiful hand al liuing creatu-
es, graunt vnto vs, that as thou haſt nouri-
hed theſe our mortall bodies with corporal
ood, ſo thou would repleniſh our ſoules
with the perfect knowledge of the liuely
worde of thy beloued Sõne Ieſus, to whom
e prayſe glorie & honour for euer. So be it.
God ſaue the Church vniuerſall: God cõ-
fort them, that be cõfortleſſe: Lord, increaſe
our faith: ô Lord, for Chriſt thy Sõnes ſake,
be mercifull to the cõmon wealthes: where
thy Goſpell is truely preached, and harbour
graunted to the afflicted mẽbers of Chriſtes
bodie: & illuminate, according to thy good
pleaſure, all nations with the brightneſſe of
thy worde. So be it.

Another.

THE God of glorie & peace, who hath created, & redemed & preſently fedde vs be bleſſed for euer. So be it.

The God of all power, who hath called from death that great Paſtor of the ſheepe, our Lord Ieſus, cõfort & defende the flocke which he hath redeemed by the blood of the eternall Teſtament: increaſe the nomber of true Preachers: repreſſe the rage of ob-

ſtinate Tyrants: mitigate and lighten the heartes of the ignorant: releeue the paines of ſuch as be afflicted, but eſpecially of thoſe that ſuffer for the teſtimonie of his trueth: and finally confounde Satan by the power of our Lord Ieſus Chriſt. So be it.

Euening Prayer.

O Lord God, Father euerlaſting & full of pitie, we acknowledge & confeſſe, that
Luk. 15. we be not * worthie to lift vp our eyes to heauen, much leſſe to preſent our ſelues before thy Maieſty with confidence that thou wilt heare our prayers & graũt our requeſts, if we cõſider our owne deſeruings. For our conſciences do accuſe vs, & our ſins witneſſe againſt vs, and we know that thou art an vpright iudge, which doeſt not iuſtifie the ſin-
Exod. 2. ners & wicked men, but *puniſheſt the faults of all ſuch as tranſgreſſe thy commaundements. Yet moſt mercifull Father, ſince it
Pſal. 50. hath pleaſed thee to *command vs to cal on thee in all our troubles and aduerſities, promiſing euen then to helpe vs, when we fele our ſelues, as it wer, ſwalowed vp of death &
Pſal. 18. *deſperatiõ, we vtterly renounce all worldly cõfidence, & flee to thy ſouereingne boũtie, as our onely ſtay and refuge, beſeeching
Pſal. 79. thee not to call to *remembrance our manifolde

olde ſinnes, and wickedneſſe, whereby we ontinually prouoke thy wrath & indigna-ion againſt vs: neither our negligence and nkindneſſe, which haue neither worthely ſteemed, nor in our liues ſufficiētly expreſ-ed the ſweete comfort of thy Goſpel reuei-ed vnto vs: but rather to accept the obedi-nce and death of thy Sonne Ieſus Chriſte, who by offering vp his bodie in * ſacrifice once for all, hath made a ſufficient recom-penſe for all our ſinnes. Haue mercy there-fore vpō vs ô Lord, and forgiue vs our * of-fences. Teache vs by thine holy Spirit, that we may rightly weigh them, and earneſtly repent for the ſame: and ſo much the rather, ô Lorde, becauſe that the * reprobate, and ſuch as thou haſt forſakē, can not praiſe thee nor call vpon thy Name, but the * repenting hearte, the ſorrowful minde, the conſcience oppreſſed, * hungring and thirſting for thy grace ſhall euer ſet foorth thy prayſe and glory. And albeit we be but * wormes and duſt, yet thou art our Creatour, & we be the work of thine handes: yea, thou art our * Fa-ther & we thy children: thou art our ſheep-heard and we thy flocke: thou art our re-deemer, and we thy people whom thou haſt bought: thou art our God, & we thine in-

He.6.10

Pſa.19.d

Pſa.58.a

Pſal.5.e

Pſ.107.a

Pſa.22.a

2.Cor.6.b

Iere. 10. Psal. 6. heritance. *Correct vs not therfore in thine anger, ô Lord, neither according to our desertes punish vs, but mercifully chastise vs with a fatherly affection: that all the world may knowe, that at what *time so euer a sinner doth repent him of his sinne from the bottom of his heart, thou wilt put away his wickednesse out of thy remembrance, as thou hast promised by thyne holy Prophet.

Ezec. 18

This marke directeth vs to the parte of that morning prayer, that is for increase of the Gospell, which also may be said here as time serueth.

(.˙.) Finally, for as much as it hath pleased thee to make the night for a man to rest in, as thou hast ordeined him the day to trauell: graunt, ô deare Father, that we may so take our bodely rest, that our soules may cõtinually *watche for the time that our Lord Iesus Christe shall appeare for our deliuerance out of this mortall life, and in the meane season that we, not ouercome by any * fantasies, dreames, or other tentations, may fully set our mindes vpon thee, loue thee, feare thee, & rest in thee: furthermore that our sleepe be not * excessiue or ouermuch after the insatiable desirs of our flesh: but onely suciffient to content our weake nature, that we may be better disposed to liue in all godly conuersation to the glorie of thine holy Name, and profit of our brethren. So be it.

Luk. 12. Mat. 16 Luk. 21.

A

PRAYER MADE AT THE first Assemblie of the English Church at Geneua, vvhen the confession of faith and vvhole orders were there read and approued.

O Lord God almighty, and Father most mercifull, there is * none like thee in heauen nor in earth, which workest all thinges for the glorie of thy Name and the comfort of thine elect: thou didest once make man ruler ouer all thy creatures, and placed him in the garden of all pleasures, but howe soone, alas, did he in his felicity forget thy goodnesse? Thy people Israell also in their wealth did euermore runne astray, abusing thy manifolde mercies, like as all flesh continually rageth, when it hath gotten liberty and externall prosperitie. But such is thy wisedome adioyned to thy mercies, deare Father, that thou * seekest al meanes possible, to bring thy childrē to the sure sense and liuely feeling of thy Fatherly fauour. And therfore whē prosperitie wil not serue then sendest thou aduersitie, graciously * correctinge al thy children, whom thou receiuest into thine housholde. Wherfore we wretched and miserable sinners render vnto thee most humble and heartie thankes, that it hath pleased thee to call vs home to thy

1. Kin. 8.

Gen. 1.

Gen. 2.

Exo. 23.

Exe. 18

Heb. 12.
Prou. 7.

folde by thy Fatherly correction at this present, where as in our prosperity & liberty we did neglect thy graces offered vntō vs. For the which negligence and many other grieuous sins, wherof we now accuse our selues before thee, thou mighteſt most iustly haue
Rom. 2 d giuē vs vp to * reprobate mindes, & induration of our heartes, as thou hast done other. But such is thy goodnes, ô Lorde, that thou
Isa. 4. d seemest * to forget al our offences, & hast called vs of thy good pleasure frō all idolatries into this Citie most christianly reformed, to
Mat. 5. a professe thy Name, & to suffer some * crosse among thy people for thy trueth & Gospels sake: and so to be thy * witnesses with thy
Luk. 24. Act. 1. Prophets & Apostles, yea, with thy dearely beloued Sonne Iesus Christ our head, to whom thou dost begin here to fashion vs
1. Ioh. 3. like, that in his * glorie we may also be like him when he shall appeare. O Lorde God,
Psal 8. what * are we, vpon whom thou shouldest shew this great mercy: O most louing Lord forgiue vs our vnthankefulnesse, and all our sinnes, for Iesus Christes sake: ô heauenly Father increase thine holy Spirite in vs, to
Gal. 4. teache our heartes to crie * Abba, deare Father, to assure vs of our eternall election in Christ, to reueile thy will more and more

to-

owards vs, to confirme vs ſo in thy trueth
hat we may liue and dye therin, and that by
he power of the ſame Spirit we may boldly
iue accountes of our faith to all men with
umblenes & meekenes, that* where as they
ackbite and ſclaunder vs as euil doers they 1. Pet. 3.
may be aſhamed & once ſtop their mouhts,
eeing our good cõuerſation in Ieſus Chriſt,
or whoſe ſake we beſeech thee, ô Lord God
o guide, gouerne & proſper this our enter-
priſe in aſſembling our brethren to prayſe
thine holy Name: and not only to be here
preſent with vs thy childrẽ* according to thy Matt. 18
promiſe, but alſo mercifully to aſſiſt thy like
perſecuted people our brethren gathered in
al other places, that they and we, conſenting
together in one* Spirit and trueth, may (all Rom. 15
worldly reſpectes ſet a part) ſeeke thy onely
honor & glory in al our, & their aſſemblies.

A COMPLAINT OF THE TYrannie vſed againſt the Saincts of God, conteining a confeſſion of our ſinnes, and a prayer for the deliuerance and preſeruation of the Church, and confuſion of the enemies.

ETernall and euerlaſting God, Father of
our Lord Ieſus Chriſt, who haſt cõman
ded vs to pray, & promiſed to heare vs,

euen when we do cal frō the pit of desperation, the miseries of these our most wicked dayes compell vs to power foorth before thee the complaints of our wretched hearts oppressed with sorow. Our eyes do behold, and our eares do heare the calamities and oppression which no tongue can expresse, neither yet, alas, doe our dull heartes rightly consider the same. For the heathen are entred into thine inheritance: they haue polluted thy Sanctuarie, prophaned and abolished thy blessed institutions, most cruelly murdered and daily doe murther thy deare children. Thou hast exalted the arme and force of our enemies, thou hast exposed vs to a pray, to ignominie and shame before such as persecute thy trueth. Their wayes do prosper: they glorie in mischiefe, and speake proudly against the honour of thy Name. Thou goest not foorth as Captaine before our hostes. The eadge of our sword, which sometimes was most sharp, is now blunt, and doeth returne without victorie in battell.

Psal. 79.

It appeareth to our enemies, ô Lord that thou hast brokē that league which of mercy & goodnes thou hast made with thy church For the libertie which they haue to kill thy chil-

hildren like ſheep, and to ſhed their blood,
o man reſiſting, doeth ſo blind & puffe thé
ith pride, that they aſhame not to affirme,
hat thou regardeſt not our intreating. Thy
ng ſuffring and patience, maketh them
old from crueltie to proceede to the blaſ-
hemie of thy Name. And in the meane
aſon, alas, we doe not conſider the heaui-
eſſe of our ſins, which long haue deſerued
t thine handes not onely theſe temporall
lagues, but alſo the torments prepared for
he inobedient. For we knowing thy bleſſed
ill, haue not applied our diligence to obey
he ſame, but haue followed, for the moſt
arte, the vaine conuerſation of the blinde
orlde: and therefore in very iuſtice haſt
hou viſited our vnthankfulnes. But, ô Lord,
f thou ſhalt obſerue and keepe in minde for
uer the iniquities of thy children, then ſhal
o fleſh abide, nor be ſaued in thy preſence. Pſal. 142
And therefore we conuicted in our owne
onſcience, that moſt iuſtely we ſuffer, as pu-
iſhed by thine hand, do neuertheles cal for
nercy, according to thy promiſe. And firſt
we deſire to be corrected with the rod of thy
childrē by the which we may be brought to
perfect hatred of ſinne, and of our ſelues:
nd therefore, that it would pleaſe thee, for

Christ Iesus thy Sonnes sake, to shew to vs and thy whole Church vniuersally persecuted, the same fauour and grace, that sometimes thou dideſt, when the chief members of the same for anguish & feare, were compelled to cry: Why haue the nations raged? why hath the people made vprores? and why haue Princes and Kinges coniured against thine anointed Christe Iesus? Then dideſt thou wonderfully assist and preserue thy small, and disperſed flocke: then dideſt thou burſt vp the barres and gates of iron: then dideſt thou shake the foundations of strong prisons, then dideſt thou plague the cruel persecuters, and thē gaueſt thou some tranquillitie and reſt, after thoſe raginge stormes and cruell afflictions.

Psa. 2. Act. 4

O Lord, thou remaineſt one for euer: we haue offended, & are vnworthy of any deliuerance: but worthy art thou to be a true & constant God, & worthy is thy deare Sonne Christ Iesus, that thou shouldeſt glorifie his Name, & reuenge the blaſphemie spoken against the trueth of his Goſpell, which is by our aduerſaries damned, as a doctrine deceiuable and falſe: yea, the blood of thy Son is trodden vnder feete, in that the blood of his mēbers is shed for witneſſing of thy trueth

and

nd therfore, ô Lord, behold not the vnwor-
hineſſe of vs that call for the redreſſe of theſe
normities, neither let our imperfections ſtop
hy mercies from vs, but beholde the face of
hine anointed Chriſt Ieſus, and let the equity
f our cauſe preuaile in thy preſence. Let the
lude of thy Sainctes, quhilk is ſhed, be open-
y reuenged in the eyes of thy Church, that
ortall men may knowe the vanitie of their
ounſels, and that thy Children may haue
taſte of thine eternall goodnes. And ſeeing
hat from that man of ſinne, that Romaine
ntichriſt, the chiefe aduerſarie to thy deare
onne, doeth all iniquitie ſpringe, and miſ-
heife proceede. Let it pleaſe thy Fatherlie
ercie, more and more to reueile his deceyt
nd tyrannie to the world: open the eyes of
rinces & Magiſtrates, that clearely they may
e how ſhamefully they haue bene and are a-
uſed by his deceyuable wayes, howe by him
ey are compelled moſt cruellie to ſhed the
lood of thy Sainctes, and be violence refuſe
y new and eternall Teſtament, that they in
eepe conſideration of the grieuous offences
ay vnfeanedly lamente their horrible defe-
ion from Chriſt Ieſus thy Sonne, frō hence
orth ſtudying to promote his glorie in the
ominions committed to their charges, that

ſo yet once againe may the glorie of thy Goſpell appeare to the worlde. And ſeing alſo that the chiefe ſtrength of that ordious beaſt conſiſteth in diſſenſion of Princes, let it pleaſe thee, ô Father, which haſt claimed to thy ſelfe to be called of peace, to vnite and knit in perfite loue the hearts of all thoſe that looke for the life Euerlaſtinge. Let no craft of Sathan mooue them to warre one againſt another, nether yet to maintaine by their force and ſtrength that Kingdome of darknes: but rather that godly they may conſpire (illuminated by the word) to roote out from among them, all ſuperſtition with the maintainers of the ſame.

Theſe thy graces, ô Lorde, we vnfainedly deſire to be powred foorth vpon all Realmes and Notions, but principally according to that dewtie which thou requireſt of vs, we moſte earneſtly require, that the heartes of the inhabitantes of ENGLANDE and SCOTLAND, whome the malice and craft of Sathan and of his ſuppoſtes, of manie yeres haue diſſeuered, may cõtinewe in that godlie vnitie, which now of late it hath pleaſed thee to geue them, being knit together in the vnitie of thy worde: open their eyes, that cleareli they may behold the bondage and miſerie

which

which is purposed againgst them both: and
geue vnto them wisedome to auoyde the
ame in such sort, that in their godly concord
hy Name may be glorified, and thy dis-
persed flocke comforted and relieued.

The common wealthes, ô Lord, where
hy Gospell is trewlie preached, & harbour
ranted to the afflicted members of Christs
odie, we commend to thy protection and
ercy. Be thou vnto them a defence and
uckler: be thou a watchman to their walls,
nd a perpetuall safegard to their cities, that
he craftie assaults of their enemies repulsed
y thy power, thy Gospell may haue free
assage from one Nation to another: and
t all Preachers and Ministers of the same
aue the giftes of thine holy Spirite, in suche
oundance, as thy godly wisedome shall
owe to be expedient for the perfite instru-
ion of that flocke which thou hast Redee-
ed with the pretions bloud of thine onely
nd well beloued Sonne IESVS CHRIST:
urge their hearts from all kinde of supersti-
on, from ambition and vaine glorie, by
hich Sathan continually laboreth to stirre
vngodlie contention: and let them so con-
nt in the vnitie of thy trueth, that neyther
e estimation, which they haue of men, nei-

ther the vaine opinions, which they haue cõ-
ceaued by their writinges, preuaile in them
againſt the cleare vnderſtandinge of thy bleſ-
ſed worde.

And nowe laſt, ô Lorde, we moſt hum-
bly beſeeche thee, according to that prayer of
thy deare Sonne our Lorde Ieſus, ſo to ſan-
ctifie and confirme vs in thine Eternal veritie,
that neither the loue of lyfe temporall, nei-
ther yet the feare of tormentes and corporall
death, cauſe vs denie the ſame, when the con-
feſſion of our Faith ſhalbe required of vs: but
to aſſiſt vs with the power of thy Spirite, that
not onely boldly we may confeſſe thee, ô Fa-
ther of mercyes to be the true God alone, and
whom thou haſt ſent, our Lorde Ieſus to bee
the onely Sauiour of the worlde, but alſo,
that cõſtantly we may withſtande all doctrine
repugning to thy Eternall trueth reueiled to
vs in thy moſt bleſſed worde. Remoue from
our heartes the blinde loue of our ſelues, and
ſo rule thou all the actions of our lyfe, that in
vs thy godly Name may bee glorified, thy
Church edified, and Sathan finally confoun-
ded by the power and meanes of our Lorde
Ieſus Chriſt, to whom with thee, and the ho-
ly Spirit, be all prayſe and glorie, before thy
Congregation nowe and euer. So be it.

Ariſe

Ariſe ô Lorde, and let thine enimies bee hamed : let them flee from thy preſence, at hate thy godly Name : let the grones of y priſoners enter in before thee, and pre- ue be thy power, ſuch as be appointed to ath : let not thine Enemies thus triumphe the ende, but let them vnderſtande that a- inſt thee thy fight: preſerue and defend the ne, which thy right hande hath planted : d let all Nations ſee the glorie of thine an- nted.

Haſten Lord, and tarie not.

A GODLY PRAYER TO be ſayd at all times.

HONOVR and praiſe be giuen to thee, ô Lord God Almightie, moſt deare Fa- er of heauen, for all thy mercies and lo- ng kindeneſſe ſhewed vnto vs in that it th pleaſed thy gracious goodneſſe freely d of thine owne accorde, to elect and chuſe to Saluation before the beginninge of the orld : and euen like continuall thankes bee en to thee for creating vs after thine owne age, for redeeming vs with the precious oud of thy deare Sonne, when we were erly loſt, for Sanctifying vs with thine holy irite in the Reuelation and knowledge of

thine holy word, for helping & ſuccouring v
in all our needes & neceſsities, for ſauing v
from all dangers of body & ſoule, for comfor
ting vs ſo fatherly in all our tribulations, an
perſecutions, for ſparing vs ſo long, and ge
uing vs ſo large a time of repentance. Thes
benefites ô moſt mercifull Father, lyke as w
knowledge to haue receaued them of thin
onely gudnes, euen ſo we beſech thee, for th
deare Sonne Ieſus Chriſts ſake, to grant vs a
wayes thine holye Spirte, whereby we ma
cõtinually grow in thankfulnes towards thee
to be led into all trueth, and comforted in a
our aduerſities. O Lord ſtrengthen our Faith
kindle it more in feruentnes, and loue towa
des thee, and our neighbours for thy ſake
Suffer vs not, moſt deare Father, to receau
thy worde any more in vaine, but grant v
alwayes the aſſiſtance of thy grace and holy
Spirite, that in heart, worde and deede, we
may ſanctifie and do worſhip to thy Name

Helpe to amplifie and increaſe thy king
dom, that what ſoeuer thou ſendeſt, we ma
be hartly well content with thy gude pleaſur
and will: let vs not lacke the thing ô Father
without the whichwe can not ſerue thee: bu
bliſſe thou ſo all the works of our hands tha
we may haue ſufficient, and not to be charge

abl

able, but rather helpeful vnto others: be mercifull ô Lord, to our offences. And seing our debt is great, which thou hast forgiuen vs in Iesus Christ, make vs to loue thee, and our Neighbours so much the more. Be thou our Father, our capitaine and defender in all tentations, holde thou vs be thy mercifull hand, that we may be deliuered from all inconueniẽces, & end our lyues in the sanctifying and honour of thine holy Name, through Iesus Christ our Lord, and onelye Sauiour. So be it.

Let thy mightie hand and outstreatched arme, ô Lord, be still our defence: thy mercie and louing kindnes in Iesus Christ thy deare Sone, our Saluation: thy trew & holy word our instruction, thy grace and holye Spirite, our comforte and consolation, vnto the end and in the end. So be it.

O Lord increase our faith.

ANE PRAYER TO BE SAID of the Childe before hee studie his lesson, out of the 119. Psalme.

¶ Wherein shall the Childe addresse his way? in guyding himselfe according to thy worde. Open myne eyes, and I shall knowe the meruelles of thy Lawe. Giue me vnderstanding, & I shall kepe thy Law, yea I shall keepe it with my whole heart.

LORD, quhilk art the fountaine of all wisedome and knowledge, seeing it hath pleased thee to giue me the meane to be taught in my youth for to learne to guide me godly and honestly all the course of my life, it may thee also please to lighten myne vnderstanding (the quhilk of it selfe is blinde) that it may comprehend & receaue that doctrine and learning quhilk shalbe taught me: it may please thee to strēgthen my memory to keepe it well: it may please thee also to dispose myne heart willingly to receaue it with such desire as apperteyneth: so that by myne ingratitude the occasion quhilk thou giuest me, be not lost. That I may thus do, it may please thee to powre vpon me thine holy Spirit, the Spirit, I saye, of all vnderstandinge, trueth, iudgement, wisedome, and learninge, the quhilk may make me able so to profite, that the paines that shalbe taken in teaching me, be not in vayne. And to what studie soeuer I apply my selfe, make me, ô Lord, to addresse it vnto the right end: that is, to know thee in our Lord Iesus Christ, that I may haue full trust of Saluation in thy grace, and to serue thee vprightly according to thy pleasure, so that whatsoeuer I learne, it may be vnto me as ane instrument to helpe me therevnto.

And

And ſeeyng thou doeſt promiſe to giue wiſedome to the litil and humble ones, and to confounde the proude in the vanitie of their wittes, and likewiſe to make thy ſelfe knowen to them that be of ane vpright heart, and alſo to blinde the vngodly and wicked, I beſeeche thee to facion me vnto trew humilitie, ſo that I may be taught firſt to be obedient vnto thee and nixt vnto my Superiours, that thou haſt appointed ouer me, further that it may pleaſe thee to diſpoſe myne heart vnfeanedly to ſeke thee, and to forſake all euil and filthie luſtes of the fleſh: & that in this ſort, I may prepare my ſelfe to ſerue thee onely in that eſtate quhilk it ſhall pleaſe thee to appoint for me, when I ſhall come to age.

Out of the 25. Pſalme.

The Lord reueileth his ſecretes vnto them that feare him, and maketh them to know his aliance.

Ane Prayer to be ſayd before a man begin his warke.

O Lorde God, moſt mercifull Father and Sauiour, ſeeing it hath pleaſed thee to command vs to trauell, that we may releeue our neede, we beſeech thee of thy grace ſo to bleſſe

bleſſe our labour, that thy bleſſing may extend vnto vs, without the which we are not able to continewe, and that this great fauour may be a witneſſe vnto vs of thy bountifulneſſe and aſſiſtance, ſo that thereby we maye knowe the fatherly care that thou haſt ouer vs.

Moreouer, ô Lord, we beſeech thee that thou wouldeſt ſtrenghten vs with thine holy Spirite, that we may faithfully trauell in our ſtate and vocation without fraude or deceit: and that we may indeuour our ſelues to follow thine holy ordinance, rather then to ſeeke to ſatisfie our greedy affections or deſire to gaine. And if it pleaſe thee, ô Lord, to proſper our labour, giue vs a minde alſo to helpe them that haue need, according to that hability that thou of thy mercy ſhalt giue vs, and knowing that all good thinges come of thee, graunt that we may humble our ſelues to our Neighbours, and not by anie meanes lifte our ſelues vp aboue them which haue not receaued ſo liberall a portion as of thy mercie thou haſt giuen vnto vs. And if it pleaſe thee to trie and exerciſe vs by greater pouertie and neede then our fleſhe woulde deſire: that thou woldeſt yet, ô Lord, graunt vs grace to knowe that thou wilt nuriſhe vs continuallie through thy bountifull liberali-

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tie, that we be not ſo tempted, that we fal into diſtruſt: but that we may paciently waite till thou fill vs, not onlie with corporall graces & benefites, but chiefly with thine heauēly and ſpirituall treaſures, to the intent that we may alwayes haue more ample occaſion to giue thee thankes, and ſo wholy to reſt vppon thy mercies. Heare vs, ô Lord of mercy, through Ieſus Chriſt thy Sonne our Lord. Amen.

A COMMENTARY VPON THE FIRSTE VERSE of the 122. Pſalme written by the learded Doctor *M. L.*

Verſ. 1. I reioyced when they ſayd vnto me: we will goe vnto the houſe of the Lord.

THe like ſaying he hath in the 60. Pſalme *God hath ſpoken in his Sanctuarie, therefore I will reioyce.* Wherein is conteyned a cōpariſon betweene his kingdome and other mightie and welthie kingdomes of the worlde. As gif he ſhuld ſay: My kingdome is bot a ſmall and a weake kingdome, gif you compare it with the power of other kingdomes of the world.

Bot

Bot this haue I that all Kings and kingdomes haue not, namely, that in my kingdome the Lord him ſelfe, the king of all kings ſpeaketh out of his holy Sanctuary: therfore my kingdome is the kingdome of God, and therein I reioyce? Euen ſo here, ſayth he, I reioyced: And why? Becauſe it wes ſayd vnto me: *We will goe into the houſe of the Lord*, That is God hath promiſed that we ſhall be that people quhilk ſhall enter into the houſe of the Lord. And ſhuld not this cauſe my heart to reioyce? For when behold all other nations, I ſie them goe into the houſe of the deuill, and the temples of Idols: I ſie they knowe not the trewe God, neither doe they worſhip him. Great cauſe haue I therefore to reioyce, becauſe I haue the promiſe of God that I ſhall goe with my people into the houſe of the Lord.

Dauid ſheweth him ſelfe here to reioyce and be glad for 2 cauſes: not onely that the Lord had appointed a place wherin he would be worſhipped, euen the holy hill of *Sion*: but alſo becauſe he had the conſent of his people ſo obediently to ioyne with him in the true ſeruice and worſhip of the Lord. Often tymes the Lord had before promiſed by *Moyſes*, that he wold appoint ſuch a place for his Sanctuarie as ſhuld be certaine & ſtable for euer: and

yet aboue a thouſand yeres together, the Arke of the Lord wes caryed hither & theter, from Tent to Tent, from habitation to habitation, hauing no certaine place to reſt: But afterwardes it wes ſhewed vnto *Dauid*, that the Lord wolde haue it remaine in the hill *Sion*, & that he wolde haue there a Temple builded, wherein he wold be worſhipped. By this example we are admoniſhed, that we haue double cauſe to reioyce whenſoeuer the Lorde doeth not onely incline our hearts by his holy Spirit to the obedience of his worde: but alſo doth drawe other vnto the ſame with vs, that we may be al ioined togither in the felowſhip of faith. We ſie the ſtubburnes of mans heart to be ſuch, that the greater nomber alwayes murmureth whenſoeuer the Lord ſpeaketh: & therefore no ſmal cauſe haue we to reioyce whem all conſent togither in one ſpirit, & one mynde, in the trew worſhippe of the Lord.

Theſe wordes: *I reioyced when they ſayd, &c.* ſeeme to be very ſimple and to conteine in them no great matter. But if you loke into the ſame with ſpirituall eyes, there appeareth a wonderfull great maieſty in them. Which becauſe our Papiſtes can not ſie, they do ſo coldly and negligently pray, reade, and ſing this Pſalme and other, that a man wold think there were

were no tale so fooliſh or vaine, whiche they would not either recite or heare with more courage and delight. Theſe words therefore muſt be vnfolded and laid before the eyes of the faithful. For when he ſaith, wewil go into the houſe of the Lorde: what notable thing can we ſee in theſe words, if we do but onely behold the ſtones, timber, gold & other ornaments of the material temple? Bot to go into the houſe of the Lord ſignifieth another maner of thing: namely to come togither where we may haue God preſent with vs: heare his word: call vpon his holy name, and receyue helpe and ſuccour in our neceſſitie. Therfore it is a falſe definition of the temple which the Papiſtes make: that it is a houſe built with ſtones & tymber to the honor of God. What this temple is they them ſelues know not. For the temple of *Salomon* was not therfore beautifull, becauſe it was adorned with golde and ſiluer and other pretious ornaments: but the true beautie of that tẽple was, becauſe in that place the people heard the word of the Lord, called vpon his name, founde him mercifull, giuing peace, and remiſſion of ſinnes, &c. This is rightly to behold the Temple, and not as the viſured Biſhops beholde their idolatrous temple when they conſecrate it.

Theſe

Theſe are then great cauſes of ioy & gladnes: to haue acceſſe vnto the Lord: to heare this conſolation, that he is our God, which will heare vs, which will deliuer vs in the time of trouble, which will forgiue vs our ſinnes, and at the laſt will giue vs euerlaſtinge life. For theſe great benefites (ſaith *Dauid*) we giue thankes vnto God, and we reioyce that we may come togither into that place wherin GOD worketh all theſe thinges by the power of his word. For it is the worde alone whereby we knowe God, whereby we come vnto God, and whereby he beſtoweth theſe great benefites of his fauour and loue vpō vs. Thus *Dauid* vnder theſe wordes: *The houſe of the Lorde*, comprehendeth God him ſelfe, his name and his worde, whervnto the Sabboth is dedicated, in the which we ſhould reſt frō other buſines and hearken vnto the Lorde ſpeaking vnto vs. This is to go into the houſe of the Lorde, and for this benefite to giue thankes vnto him. For this is an ineſtimable benefit & cannot be cōprehended of the wicked: But the godly only do know the word, and what benefite they receiue therby. And this the lord alſo requireth of his people, whē he ſo often commādeth in the lawe, that they ſhuld come togither, that they ſhould reioice

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before the Lord, they ſhulde prayſe and magnifie his Name, for his benefites and great mercies ſo plentifullie poured vpon them. And to this *Dauid* alſo prouoketh vs, by his example, that with reuerence, and as it were with an admonition we ſhuld exult and reioyce before the Lord.

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